SOUVENIR
NOTES
BIBLE STUDENTS' CONVENTIONS

1910

ROCK OF AGES
Other foundation can no man lay
A RANSOM FOR ALL
CHRISTIAN CHURCH
UNBELIEF
"THE SHIP IS SAFE"

TENTH SOUVENIR CONVENTION REPORT

INTERNATIONAL BIBLE STUDENTS

1910

P. C. GORDON

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION

◆ ◆ ◆

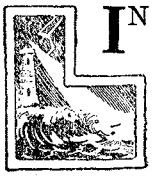
This Work is Dedicated

◆ ◆ ◆

"To make all see what is the fellowship of the *mystery* which from the beginning of the world hath been hid in God."

"Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the *mystery* of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."—Eph. 3: 4, 5, 9; 1: 8-10.

Introduction



IN SENDING out this TENTH SOUVENIR CONVENTION REPORT, we do so with a prayer that it may be a real blessing, as we have abundant evidence that the others have been, to all who appreciate the significance of the wonderful things that have been transpiring in this our day, and *especially during this year, 1910.*

It has been our privilege to personally enjoy many of these things, and while doing so, have endeavored to gather up a few baskets of crumbs for those who could not be present in person, though we feel they were there in spirit—their thoughts, desires and prayers were there; also as a reminder to those who were present, but who, because of our leaky vessels, are unable to retain the good things there enjoyed.

Other conventions have been held this year than those reported, but we were unable to be present at all, and even those attended are not in all cases reported in full. Therefore, the work is far from perfect, but we trust it is sufficiently full to enable us to keep these things before our minds.

We wish to take this opportunity to thank the different ones who have assisted in various ways in its preparation, without whose help it probably would not have been prepared.

We have ordered a number of extra copies, so that those who have not been able to order in advance, and who still desire copies, may secure them. In this connection, we would call your attention to a page of SPECIAL NOTICES at the back of the Report, which we suggest that you read carefully.

We endeavored to secure photographs of the Elders and Deacons at all the places where conventions were held, as reported herein, that you might at least become acquainted with their type or shadow. While not successful in securing all, we feel that you will be pleased to look upon those we have secured.

Yours in HIS service,

DR. L. W. JONES,
3003 Walnut St.,
Chicago, Ill., U. S. A.

CHURCH FEDERATION

COUNTING THE COST

BROOKLYN

ACADEMY of MUSIC

AT 3 O'CLOCK P.M.

SUNDAY JAN 16
What Congregationalists Methodists & Presbyterians Must Surrender

SUNDAY JAN 30
What Episcopalians Catholics & Lutherans Must Surrender

SUNDAY JAN 23
What Baptists Disciples & Adventists Must Surrender

SUNDAY FEB 6
The Church Militant's Surrender to *The* Church Triumphant

UNDER THE AUSPICES OF THE

PEOPLES PULPIT ASSOCIATION

OF NEW YORK

Brooklyn Academy of Music

This building contains the finest auditorium in Brooklyn, and Pastor Russell preaches here the first Sunday in each month, unless otherwise announced.

Pastor Russell Addressing Congregation at Brooklyn Tabernacle.

Souvenir Notes

INTERNATIONAL

BIBLE STUDENTS

?—1910—?

BIBLE STUDENTS versed in the *Divine Plan of the Ages* have for years been looking forward to "1910" with a mental question mark, wondering what its future will unfold, what prophecies will be fulfilled, what features of the "harvest" work will be carried out, etc. Now, as the new year dawns, we feel like saying with the poet:

PILGRIM:
Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Gird thy bridal robes around thee;
Have the signs that mark its coming
Yet upon thy pathway shown?

WATCHMAN:
Pilgrim, yes! arise! look 'round thee!
Light is breaking in the skies!
Morning dawns! arise! arise!

PILGRIM:
Watchman, is the light ascending
Of the grand Sabbatic year?
Are the voices now portending
That the kingdom's very near?

WATCHMAN:
Pilgrim, yes, I see just yonder
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Tow'ring 'neath its cloudless skies.

Pilgrim, see! the land is nearing,
With its vernal fruits and flowers!
On! just yonder—O how cheering!
Bloom forever Eden's bowers.
Hark! the choral strains are ringing,
Glory to the Lamb of God!
Blessings to mankind he's bringing,
Even though with chastening rod.

Events of tremendous importance, as to their far-reaching influence in the history of the human race, but especially in their deep significance to the present generation, seem to be standing on the very threshold, waiting for "Father Time" to pass on, tallying another mark on his chronological chart, and for the new year of 1910 to be ushered in; for, when opening the January 1st issue of the WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, on the inside cover, one of the first things to catch the eye is the following announcement:

Four Special Services Sundays—January 16, 23, 30, and February 6—Brooklyn Academy of Music—Church Federation—Counting the Cost

January 16, 3 P. M.—Topic: "What Congregationalists, Methodists and Presbyterians Must Surrender."

January 23, 3 P. M.—Topic: "What Baptists, Disciples and Adventists Must Surrender."

January 30, 3 P. M.—Topic: "What Episcopalians, Catholics and Lutherans Must Surrender."

February 6, 3 P. M.—Topic: "The Church Militant's Surrender to the Church Triumphant."

Because of the large seating capacity, these will be held in the Academy of Music instead of the Brooklyn Tabernacle.

These services were to be held under the auspices of THE PEOPLE'S PULPIT ASSOCIATION, with Pastor Russell, of Brooklyn Tabernacle, as the principal speaker. Knowing the speaker's ability as a Bible exponent, and realizing the interest these meetings would arouse, many Bible students began to arrange their affairs so as to be present at those meetings, as well as to have a hand in heralding the notice of same through the printed page.

Never in the history of the world was such thorough and systematic advertising done, and practically without money and without price. Besides many large posters, post cards, advertising in the newspapers, there were distributed from door to door, during about ten days preceding the first meeting, about three hundred thousand copies of the PEOPLE'S PULPIT announcing these meetings. Many of the Brooklyn Tabernacle congregation had a hand in this work, but the large part of it, however, was done by willing colporteurs who devoted all of their time to that work for the time being. The Lord greatly blessed their work and they were able to gain entrance into many office buildings, factories and department stores where ordinary advertising matter is prohibited. The PEOPLE'S PULPIT, however, is a religious publication, and not an advertisement, and as Federation was before the minds of the people because of other meetings in New York under the name of Federation, the announcements were received by nearly all. In some instance the department-store managers took large quantities and attended to the distribution among their employees. Besides the announcement, the paper also contained two sermons. For the four meetings a total of about 700,000 copies were distributed. Thus more than a million sermons were put into the hands of intelligent people. All who had a hand in that remarkable work thanked God for the privilege.

CHURCH FEDERATION

The Cost of Church Federation to Presbyterians, Congregationalists and Methodists

Sunday, January 16, 1910

AT 3 P. M. the largest auditorium in the Academy of Music was comfortably filled when this first meeting of the series of Mass Meetings on Church Federation opened.

Just before the service opened Brother William P. Mockridge sang as a solo the hymn entitled "A Thousand Years."

Pilgrim Bro. J. F. Rutherford acted as chairman and opened the service by saying, "The entire Christian world at this time is discussing with great interest the question of church federation. We are quite sure that all Christians desire to know how they can get an answer from the Lord's Word on this important question.

"This is the beginning of a series of four meetings in this hall at which Pastor Russell of the Brooklyn Tabernacle will discuss this great question, which has been subdivided under four heads. We are quite sure there is no one in the world today who is better qualified to discuss this question from the Scriptural standpoint and we bespeak for him an attentive hearing.

"For this particular occasion the question is, What Congregationalists, Presbyterians and Methodists must surrender.

"There is no one in the world today who has devoted so much time and strength to the intelligent study of God's Word on this and other Bible lines as Pastor Russell. His writings have been placed in a great number of homes throughout the world. The sale thereof has reached far into the millions and we presume, therefore, that many of the homes in the city of Brooklyn contain his books, wherein all who are interested may find more information along the line of the question which will be discussed this afternoon."

(Reprint from New York World, Jan. 18, 1910.)

Mass Meetings on Church Federation

Brooklyn Academy of Music, Sundays, Jan. 23, 30; Feb. 6; 3 P. M. Doctrinal Points Surrendered by Presbyterians, Congregationalists and Methodists, Considered at the First Meeting.

A very large audience attended the first of the four Christian mass-meetings being held under the auspices of the People's Pulpit Association during four successive Sunday afternoons in Brooklyn's largest auditorium, the Academy of Music, for the consideration of the questions involved in Church Federation.

These meetings are unique in that admission is free, no collections taken, no appeals made for financial support in any way, and no business transacted. It is announced that through these meetings every truth-seeking sceptic as well as every sincere Christian may learn the Scriptural basis upon which the conflicting creeds may federate, no matter how great the cost to their own denomination.

Pastor C. T. Russell, of the Brooklyn Tabernacle, has been selected to deliver the addresses at the four big meetings.

The topic for the first meeting was: *"What Congregationalists, Presbyterians and Methodists Must Surrender in the Interests of Church Federation."*

Topic for Sunday, January 23, 3 P. M., will be: *"Cost of Church Federation to Baptists, Adventists, Disciples."*

The Honorable J. F. Rutherford, attorney-at-law, introduced Pastor Russell, who said:—

I take for my text the Word of the Lord through the Prophet, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid" (Isaiah viii., 12).

The desirableness of oneness in the Church of Christ is beyond dispute. The impropriety of sectarianism or division is now generally conceded, although twenty years ago many defended the divided condition of the Church as being helpful. They pointed to our Lord's words, I am the vine and ye are the branches; every branch in me that beareth not fruit my Father, the husbandman, taketh away. And every branch that beareth fruit he pruneth, that it may bring forth more fruit (John xv., 1-5). They claimed that the denominations were the branches. The evident teaching of the Master here is that his people are related to him in an individual sense and not as parties, sects or denominations, and that they are dealt with from the individual standpoint as one Church and not many.

St. Paul enunciated the same great truth (I. Corinthians xii, 13), declaring that the Lord Jesus is the Head of the Church, which is his body, and that as the human body has many members under the full control of the head, except when diseased, so the Church, as members in particular of the Body of Christ, are all to be subject to the Lord as their Head. They are all to be so connected with their Head, and thus with each other, that when one suffers, all suffer with it; and when one rejoices, all rejoice with it, because they all have fellowship in the one spirit of the Head. Hence the eye cannot say to the hand, nor the hand to the foot, I have no need of you, for every member is necessary to the prosperity of the Body as a whole. And as the joint supports and strengthens the limb and is joined thereto by sinews, etc., so individually God's people are united to each other in the bonds of grace and truth and love.

It must be conceded that Church Federation or Confederacy is in many respects quite a different thing from the Church's oneness illustrated by our Lord's parable of the vine, and the Apostle's illustration of the human body. Nevertheless since a Federation is proposed as the nearest possible approach to the spiritual enjoined Union, it is proper that we and all Christians everywhere should inquire carefully the *cost* and the *gain* implied in the Federation movement. As the program shows, this series of meetings will consider impartially the cost of Federation to the creeds of the most prominent denominations. First in the list today we consider the sacrifices of Congregationalism, Presbyterianism and Methodism.

(1) As to church government very slight concessions will be required of any of the federating denominations. Denominational liberties as respects forms of worship and methods of government and discipline are to be permitted very loose rein. The Federation proposes chiefly the regulation of home and foreign mission work and a general watch-care over the interests of the federated systems along the lines of political influence. The expectation is that the political power of the Federation will have considerable to do with molding of legislation favorable to the Federation, and later on, unfavorable to the smaller denominations not associated in the Federation.

(2) It is along doctrinal lines that the sacrificing in the interest of federation will be chiefly demanded.

Doctrinally Congregationalists and Presbyterians are one; hence we may consider their sacrifices of doctrine in the interests of federation as the same. They both accept the Westminster Confession of Faith with its Calvinistic foundation—that God, before the foundation of the world, foreordained whatsoever comes to pass; that he predestined an elect, saintly few to heavenly glory, and equally foreordained that the remainder of thousands of millions of non-elect should be maintained in eternal life to all eternity, in order that they might suffer excruciating pains, both mental and physical, never-ending, as a part of the supposed penalty of the "Original Sin" committed by our first parents in Eden.

Evidently there will be few people in these highly intelligent Christian bodies ready to insist, as our forefathers did, that this element of faith is essential to salvation. Few of us would agree with Brother John Calvin, the great architect of this creed, that fellow-Christians rejecting this doctrine should be burned at the stake, as Brother Calvin decided in respect to Brother Servetus. No, thank God! We have outgrown some of the narrowness which so terribly fettered some of our brethren during the dark ages.

Few any longer believe that there are "infants in hell not a span long," because non-elect. Even where the doctrine of election is still blindly held few have the temerity to state their belief that any innocent infant was predestined to everlasting torture. But Brother Calvin's contention expressed in the Westminster Confession is that there are no *innocent* infants—that the condemnation of Original Sin was to eternal torture and that Adam's children, "born in sin and shapen in iniquity," were therefore not innocent, but guilty—born under the sentence of eternal torment and salvable from it only through membership in the Church of Christ. Indeed we may say that this theory was still older than Calvin, for did not St. Augustine first declare the danger of infants to eternal torture and the necessity of their being brought into the Church of Christ by baptism in order to escape eternal torture? And is not the force of this teaching still manifest amongst both Protestants and Catholics, as evidenced by their fear to have an infant die unbaptized—so that some, in extreme cases, even practice "baptism in utero"?

Doctrinally Methodism is indirectly opposed to Calvinism in every sense of the word. Possibly Methodists will have less to concede than Calvinists, because, although in Wesley's days the doctrine of Free Grace was combated on every hand, it is now the tacit faith of the vast majority of Christendom. The doctrine that God had premeditated and irrevocably foreordained the eternal torture of our race except a handful of the Elect was too horrible a one to stand. So the Methodist doctrine of Divine Love for all and Free Grace as respects salvation has appealed more and more to the growing intelligence of mankind. Nevertheless we cannot do otherwise than concede that it will matter little to the thousands of millions which all "orthodox" creeds consign to eternal torture whether they shall suffer eternal agonies as a result of Divine lovelessness in foreordaining their sufferings or to Divine inability to outwork for their benefit the supposed advantages of Free Grace arranged for them by Divine Love.

The More Excellent Way

Our suggestion is that now, in the lapping time of this Gospel Age with the oncoming Millennial Age, as the arc electric light casts the candle of the past into the shadow, so the clearer light now shining from the pages of God's Word casts into the shadow all the doctrines of the "dark ages," relieving us of the horrible nightmare which once beclouded our hearts and lives and made us fearful of our Creator as an all-powerful but merciless sovereign. In this blessed light now shining from God's Book have we not a basis for Christian *union?* Let us see! If we can find in God's Word that the doctrine of Election and the doctrine of Free Grace are both true, both Biblical, but that one belongs to the Church in this Gospel Age and the other to mankind in general in the coming Millennial Age, will not this solve our problem and give us doctrinal *union* instead of a mere *federation* based upon the ignoring of doctrine? We can all assent to this, therefore let us examine the facts.

The Bible assuredly declares a Divine election according to a Divine purpose foreordained—but not such an election as Brother Calvin outlined. God foreordained the selection of a Church, predestinating the number who would constitute its membership and the character of each one who would be acceptable as a member. He foreordained tests of the worthiness of these members and the glorious reward that should be theirs and a great work which they shall be privileged to do for mankind—limitedly now, fully during the Millennium. Accustomed to the election of fellow-citizens to the presidency, to congress, etc., where they will have the opportunity for blessing the non-elect, we should have carried this same thought to the Divine election of the Church. We should have discerned that the elect Church, the "Seed of Abraham" (Galatians 3:29), is specially intended to be the channel of Divine blessing to "all the families of the earth" (Genesis 28:14).

How strange that we overlooked this and the assurance that with the completion of the Church Messiah would exalt her in the "First Resurrection" to be his Bride and joint-heir in his Millennial Kingdom, to be established for the blessing of all mankind! How strange that we did not notice that every text of Scripture used by our Methodist brethren to substantiate their doctrine of Free Grace belongs to the Millennial Kingdom. As, for instance, the Bible, after telling us of the completion of the Church now espoused to the Lord and after her marriage or union with him at his Second Coming, as "the Bride, the Lamb's Wife," tells that then "the Spirit and the Bride shall say, Come and whosoever will may come and take of the water of life freely" (Revelation 22:17).

Ah, yes, we failed disastrously to keep the Apostle's command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth" (2 Timothy 2:15). We failed to thus divide the Truth and to note the portion applicable now and the other portion applicable during the Millennium. Thank God, we are not yet too old to learn. We surely have been thoroughly sickened by our mistaken interpretations of the past, which made nonsense of both the doctrines—Election and Free Grace—and worse than this, defamed and vilified our Heavenly Father, "the God of all Grace."

In the light now shining we may see that the terms of the Divine election of the Church are in every sense of the word without partiality, except as regards character and faithfulness. Those now called with the heavenly calling to be of "the elect" are indeed invited to eternal life on the spirit plane, to be like unto the angels, but more exalted, while the opportunities to be granted to the world in general during the Millennium will be inferior, earthly, restitutionary—yet grand (Acts 3:19-21). But this difference of reward is counterbalanced by the severer trials and testings of those now called to be of the elect. They must walk by faith and not by sight. They must take up their cross and follow the Lamb whithersoever he goeth. They must count their lives not dear unto them, but willingly sacrifice their earthly interests that they may be participators with their Redeemer in glory, honor and immortality, and in his great work of the Millennium—the blessing of the world of mankind with a mental, moral, social and physical uplift.

Cannot we all, Congregationalists, Presbyterians and Methodists, and all others of God's people unite as *one body* upon this Scriptural hypothesis? Are we not satisfied with the terms of this election—that they are sufficiently stringent to exclude all except the saintly? Hearken to the Apostle's declaration, which we once so grievously misunderstood: He says of God's election, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." In other words, when our Heavenly Father foreknew and predetermined to gather an elect Church as the Bride of Christ, he also predetermined that none could be members of it unless they attained through faith and obedience in the School of Christ character-likeness of Jesus—heart likeness to him—hence, as nearly as possible, an obedience of the flesh to his Law.

Surely no one will claim that any but a little flock has ever attained to this honored condition; hence our former ideas respecting the non-elect would consign the majority of our families, neighbors, friends and all the heathen to endless woe. But now how differently we see in God's Word that the elect class is selected in advance, that in God's due time, with the Redeemer, it may bless every creature with fullest opportunity to return to human perfection in a Paradise regained—restored during the Millennium. This proposition of the Scriptures includes those who have gone down to the prison-house of death—into *Sheol*, into *Hades*, both the evil and the good. All shall then know, from the least to the greatest, that "Jesus Christ, by the grace of God, tasted death for every man." They shall know that the redeeming blood was not shed in vain, but will secure to each member of Adam's race, not eternal life, but an opportunity to attain eternal life—either on the heavenly plane during this age or on the earthly plane during the Millennium.

I address you, dear friends, not from a sectarian standpoint, but from a Federation standpoint; yea, more than this, from the standpoint of those who desire to be doctrinally, as well as outwardly, in agreement with the Lord and with each other. Have we not, in this beautiful election of the Bible, the basis for the grandest of all hopes, the highest of all ambitions—to be "heirs of God and joint-heirs with Jesus Christ our Lord"? Can we want more than this for ourselves? And does it not enhance the glory of this prize to have the prospect of conquering the world for Jesus and for the Father during the Millennium, in the only way in which it ever can be conquered—God's way?

Is it not for this Kingdom that our Redeemer taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven"? Is it not for this Kingdom that he taught us to wait, saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom" (Luke 12:32)? Is it not for this Kingdom that the world

waits? "Unto him every knee shall bow and every tongue confess." "The knowledge of the Lord shall fill the whole earth." "All shall know him from the least to the greatest." "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from amongst the people" (Acts 3:23). Shall we, then, stop merely with an outward federation or confederacy? Shall we not rather unite our hearts and heads and hands along the lines of the Divine promise given to us—"In thee and in thy seed shall the families of the earth be blessed" (Genesis 28:14)?

We conclude that the Foreordination-Predestination theory of our fathers, which consigns all but the elect to eternal woe, and even sent a Christian (Servitus) to the stake, is no longer acceptable or satisfying. Neither are we satisfied that mankind enjoys Free Grace, while only one in a thousand has any intelligent conception of the terms of salvation. Assuredly we could not allow the surrender of these theories to longer bar fellowship in Federation. And yet Federation renounces neither of these errors, but endorses both. Can we conscientiously do this? Shall we not rather reject the extremes of both? Shall we not have union of heart and head, without prevarication, along Bible lines? When we see that the Church is being elected, without the damnation of the non-elect world, but for their uplifting, their blessing during the Millennium, all opposition to such election vanishes. Let us then, by cultivating our hearts in Christlikeness, "make our calling and election sure" (2 Pet. 1:10) to membership in the Bride of Christ, through whom Free Grace will be extended to all in God's due time. —Rev. 22:17.

I thank you, dear friends, for your attention, and now ask you to join with me in singing praises to our great Redeemer. Let us join in singing the first verse of "All Hail the Power of Jesus's Name."

The meeting was then dismissed with prayer.

BROOKLYN TABERNACLE

Sunday Evening, January 16, 7:00 p. m.

THIS meeting was to have been a question meeting, but Brother Russell first gave a little talk to the friends on the work in general. He said:

I want to congratulate the dear friends of the congregation in general with respect to the volunteering that has been done during the past week. It seems a very remarkable record indeed, that 390,000 copies of the Peoples Pulpit were circulated. If you count the sermons that were thus put right into the hands of the people, you can see that quite a considerable work was accomplished in that way, even if nothing else came from it. Suppose nothing came from the meeting at the Academy of Music, the volunteer work itself, the distribution of so many sermons among the people, was well worth the effort.

I understand from several quarters that considerable reading has been done and considerable interest has been manifested from what the people have read from those Peoples Pulpits. The principal article in that issue, "Gathering the Lord's Jewels," is new to a great many.

It is proposed, dear friends, since only about one-third or one-quarter of the cities of New York and Brooklyn have had such a distribution, that now is a good time for this kind of volunteer work, and particularly in connection with the meetings held at the Academy. I think it is a grand opportunity and without any reflection upon those who are not able, I think all who can ought to continue that work. Let each decide for himself, what he or she would like to, and can do.

God is a great paymaster and has already paid us more than we could ask or think and he proposes to do so in the future. It is said of one great preacher in New York, Dr. Hall, who is said to be the greatest man in the country for raising money, that he was asked to preach a sermon in connection with a great collection that was to be taken up. He was noted for preaching longer than some preferred and the people who were interested in the collection said, Dr. Hall, will you please make the discourse very short, pithy, and right to the point, because as you know it will be a great congregation and we want to reach the people, and if you preach longer than half an hour the people will not stay. Dr. Hall said that he would agree not to preach too long.

I will tell you Dr. Hall's sermon, text and all. The text: "He that giveth to the poor lendeth to the Lord and he will repay him." Now the sermon: "If you like the security, down with the dust."

Our work is a question of distributing and giving our divine truth. We speak of this work as scattering the hail, or whatever you please, so if you like the security, scatter the truth. "He that giveth to the poor lendeth to the Lord and he will repay him." He will attend to it; we know that from experience; he has more than paid me for anything I have ever done. If the whole matter was called off now, we would find that we were debtors and could not pay up the blessings that we have enjoyed.

So as many as can continue in the volunteering next week are requested to do so and to meet at the Tabernacle at 8:30 tomorrow morning, and receive instructions from Brothers Brenneisen and Munsell, who have been selected to look after this work, not because they are the only ones but that we need a head in each department. Some time it may be your turn and then we will want them to coöperate with you —it is one Lord and one great work. I think, dear friends, we should be greatly encouraged and stimulated to go on. Here we are in this city of several millions of population, people gathered from every city of the globe. They are the most intelligent people in several ways, not discounting the city of London. There are not three millions of more intelligent people on the face of the earth than are centered here in New York, in my judgment, and I believe that is the general consensus of opinion. All those people need to have some kind of witness to the truth and the Lord has given us an opportunity to do it. Already you have circulated 390,000 within six days. Such matters are contagious, dear friends; your actions and zeal are contagious; even to those to whom you serve the truth. If you go forth with zeal for the truth, you will be showing forth the praises of him who called you out of darkness into his marvelous light—there is nothing like it. We can hardly properly estimate the darkness we were in several years ago respecting God's character, etc.

The more you understand your own experience, the more you will find it is not merely a theoretical experience, but something that is helpful in every avenue of life. I think of one brother to whom I made such a remark—that the truth, a real knowledge and proper interpretation of God's Word will be helpful not only in drawing you nearer to the Lord, but it will brighten your whole mind, you will be a better workman. I notice that, Brother Russell, he replied, you will be surprised to know that it has made me a better carpenter during the three years that I have been in the truth. No one can be successful in any department of life unless he has some ambition before him. The great mass of mankind has no ambition. Some, however, have an ambition for fame, wealth, social position, etc., but these are all inferior and cannot call out the better sentiments. But when we get the ambition from the Word of God, we get the highest possible incentive that can come to a human life. The thought is that we may be ambassadors for the Lord, but if we receive persecution from those who are ignorant and do not understand, then let us rejoice, as did Paul, knowing that these work out a better condition in the future. A further thought is the great matter respecting the eternal future to be enjoyed and which these experiences will help us to attain to, and this is the principal ambition that God has set before us. The more we see this, the more we realize the wisdom of God in putting it in just the form which he has put it; it is the very highest.

Do you mean to say that those people who have received the truth, an understanding of God's Word, are naturally the brightest people in the world? No, the Scriptures state that, "Not many wise, great or rich are called, but chiefly the poor of this world, rich in faith." Not many noble; the Apostle said, God hath chosen the mean things of this world to confound the mighty; all those who are specially his are amongst those who are not the greatest

The Tabernacle Building is a quaint old structure of red brick, consisting of two floors and a basement. There are three windows and two large entrances in front. On the center window there is a large "Cross and Crown" painted in red and gold, and encircled by the Restitution wreath of green, and below this are the words in gold, "In the Cross of Christ I glory." The building is situated about two blocks from the Brooklyn Bridge. On top of the building is a large electrically lighted sign, bearing the words, "Brooklyn Tabernacle." The letter "T" is in the form of a cross and when lighted remains red, while the other letters in white lights are flashed on and off. This sign is plainly seen by the thousands who pass over Brooklyn Bridge.

Bethel and People's Pulpit Association Hotel

Bethel proper is what was known as "The Old Henry Ward Beecher Home," but finding this too small, the building adjoining was purchased. These two houses, however, have proved too small for the additional help required at the Tabernacle, and an eight-story addition has been added in the rear of these two houses.

Pastor Russell's Study

This room was formerly used by Henry Ward Beecher as his library, and the old black walnut book-cases are still there, and as one glances at the cases the attention is attracted by the shining silver letters on the backs of the "*Studies in the Scriptures.*"

and grandest of the human family. The truth takes hold upon some who are not so grand and noble, and builds up their characters so that they become grand. Each one looking back on his own life and wisdom before he got the truth is truly thankful, and appreciates the fact that we are what we are by the grace of God, for we see what progress we have made and what the truth has done for us and it stimulates us to go on. It took us from the miry clay and put our feet upon the rock and put a new song in our hearts. That is the song that animates the heart and mind, if we have that thankfulness in heart and mind. We are not through, have not reached the goal yet. Perhaps more glorious opportunities await us tomorrow, next week, next year. We are in the Lord's kind hands and are going on from grace to grace, from knowledge to knowledge, and from obedience to obedience.

We look then for as many as can find it convenient and possible to engage in this work, to meet in this room tomorrow.

WE will now take up some of the questions: *Question:—What is meant by Christ's merit? Where did he get it? If he sacrificed this on our behalf, have we Christ's merit?*

Answer:—Our Lord came into the world to do a work, the work that he came to do was to do the Father's will. The Father's will was that he should show or demonstrate his loyalty. The Father wished to have a great Captain of our salvation and had a great and glorious plan for that Captain to work out. The great work was the gathering of the Church during this Gospel Age and the restoring of the world during the Millennial Age, and the Father wished to find a Captain of our salvation. This work was not offered to any of the angels, but it was offered to our Lord, who was full of grace and truth before he came into the world.

The offer was: Would you like to do my will?
Certainly I would.
Would you if it cost you something?
Certainly, of course I would.
Are you loyal down to the last degree?
Most assuredly I am.
Are you willing to be put to the test?
I am indeed.
Would you consent to be a man?
I would indeed.
If, being a man, would you be willing to be tested?

I have such confidence in you, Heavenly Father, that any test that you might apply I would fully consent to without asking the nature of the test at all. It would be enough for me to know that it was your will, and it would be my will—I wish to do what you would have me do.

That was the spirit of our Lord in the very beginning. The Apostle contrasts the mind of Satan with that of Christ. Instead of thinking to exalt himself and get something the Father had not offered, he was willing to have the Father's will done to the last degree, and in harmony with this the Father allowed him to take the human nature. Our Lord was born the babe and grew to manhood and when thirty years of age the time came to begin his work, it was not the babe that was to be tried. Adam was not a babe when he sinned and therefore a babe could not redeem Adam or any of the race. A man had sinned and been condemned to death and, according to divine law, a man must die, one who was perfect, free from sin or any condemnation. Jesus was all of this when he was thirty years of age. What did he do? Just as soon as he was thirty years of age, he came to John at Jordan to be baptized. What did he mean, just as the other Jews meant? No. John said, You should not come to me to be baptized, I am asking only those who are recalcitrant sinners, those who wish to turn over a new leaf; you have no sins to wash away. Of the two of us, I am the one to be baptized, not you. This was John's proposition and Jesus said, "Suffer it to be so now." He did not try to explain to John, for it would have been impossible for John to fully understand, not being spirit-begotten; it was not for him to understand, but for him to be obedient. So he was obedient to Jesus, not in the washing away of Jesus' sins, for he had none to wash away. What for? Symbolically, Jesus died, symbolically was buried. The Apostle Paul tells us of this and puts the word of the prophet in the mouth of Jesus at that time, saying, "Lo, I come, in the volume of the book it is written of me, to do thy will, O my God"; anything that is your will, I am here to do. The Father's will was that he should lay down his life. Anything that is God's will, should be our attitude of heart. Then seek to know what God's will is—not seek to dodge it—but seek to find out what it is and then seek to do it with all your might. Then the holy Spirit came upon him and under that influence he turned aside into the wilderness. We should remember that he had his mind already stored with the Word of God; he had a perfect brain as a child, sat in the synagogue every Sabbath day and heard the law and the prophets read, section by section, so that when his perfect mind heard it once or twice, he knew every word, without looking on the book at all, though he was able to read, which was not customary at that time. But he could read and they sometimes handed him the book to read. Now with all this impressed upon his mind, the whole path of God, and his mind enlightened by the holy Spirit, he was in the wilderness to figure out this whole matter and think out God's great plan. Now it was the proper time to understand, but it was not the proper time until then.

We read in the symbolic book of Revelation, that Jehovah had a scroll in his hand, written inside and outside, and the proclamation was made, "Who is worthy to open the book, and to loose the seals thereof?" No one was found worthy to unfold and execute this plan. Then you remember the picture further; John wept much, because no man was found worthy to open and to read the book, neither to look thereon. John was weeping because he saw that God had a wonderful plan and felt that there was not a soul worthy to execute it and therefore no one could know it. "And one of the elders said unto me, weep not: behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seals thereof." Then John saw and beheld a Lamb, as it had been slain. This all pictured the time when our Lord was to have the scroll turned over to him.

O, Brother Russell, he was not the Lamb until Calvary.

Yes he was; right there at Jordan the sacrifice was made, the slaying was done when he gave himself. This is just as the Apostle says of you and me, "Ye are dead." When did you die? You died after this same manner when you gave yourself. When did Jesus die? When he was at Calvary, and he was three and one-half years in accomplishing that death. He was the slain Lamb from the time he was at Jordan. He was privileged to read what was on the outside of the scroll, but could not read inside until he had finished his course.

In the wilderness, illumination was granted him, just like we have the influence of the holy Spirit, which is a Scriptural statement, for the Apostle said, "After that ye were illuminated ye endured a great fight of afflictions." When were you? Oh, it dates from the time when you gave yourself unreservedly to the Lord, and our Lord's death dated from the time he gave himself to the Father at Jordan. He was for forty days in the wilderness, getting that great plan all straight. I suppose he had in his mind all of the sacrifices on the day of Atonement, the bullock, the Lord's goat and the scape-goat. He had them all in his mind and was getting them located and then saw all the other types of the law. He was getting a better understanding, of course, than we, because we only have the spirit by measure, but he had the spirit without measure. But he tells us that he did not understand all things, that there were some things that no man knew, not even the angels in heaven, neither the Son, but the Father only. Those were some of the things written inside of the scroll, beyond the seals, which must be broken before those things could be understood; but he had the outside, all that was proper to know at that time.

Thus he gave himself unreservedly to God. Was it accepted? Yes. How do we know? By the holy Spirit coming upon him. Did he keep in God's favor? Yes, all through these three and one-half years. You remember that just before he died he was in agony, he wondered if everything was entirely satisfactory and fully accomplished. He sweat bloody sweat and prayed with strong cries and tears unto him who was able to save him from death, and he was heard in the things which he feared. How? An angel appeared, encouraging, strengthening and assuring him that he was in the Father's love and favor. Then you notice what a change there was in the Master—instead of apparent weakness, if we might so speak of it, he was the bravest of the brave. Later, when the disciples were frightened and all fled, Jesus was the only cool one among them.

Even the soldiers fell backward to the ground, and of the whole company, Jesus was the only cool one among them. So it was before the high priest in the Sanhedrin and before Pilate, and so when led to Calvary. It was he that said to those around him, Weep not for me, but for yourselves and your children. He had the assurance of the Father that he was all right. The main thing is that we should have that loyalty to God that anything that will interfere with our fellowship to God would cause us pain. Anything else should be comparatively easy. No matter what else happens, if you have the assurance that God is on your side, who could be against you?

What did Jesus lay down? What did he give to the Father?

He was obedient.

Did he forfeit his earthly life?

No.

Why so?

To forfeit it he must have sinned.

Did God give him a spiritual life in exchange for the human? Did he have a human life when he arose from the dead?

No, he was put to death flesh, made alive spirit.

Why did God do this?

For a reward. The Apostle, after telling that Jesus humbled himself, said, "Wherefore (on this account) God hath highly exalted him, and given him a name which is above every name. . . . Far above all principality, and power, and might, and dominion, and every name that is named." This was a reward. Again we read, that it was, "for the joy that was set before him he endured the cross, despised the shame and is set down at the right hand of the throne of God." The Father said, I will be pleased to have you do this. Did he get the great reward? Yes. What was it? Change of nature. Oh, yes, but you say, He was a spirit being before; could he be of a higher order than before? do the Scriptures say so? Yes. But was not he the highest of all God's creatures before? Yes, he was the only begotten of the Father, and by him and for him are all things. Without him was not anything; everything that was accomplished in the way of creation was accomplished through him and for him, but God had a still higher position to give, and that was the glory, honor and immortality of the divine nature, not only a little, but FAR above the angels. Since his resurrection Jesus has been a spirit being, appearing and disappearing among the disciples until his ascension, showing that he was no longer dead, no longer human, but changed, coming and going like the wind. He would appear like a man, sometimes like a gardener, sometimes like a wayfaring traveler, sometimes on the seashore; none dared to ask him who he was; they knew he was the Lord. This was to prove to them that he was no longer human. Other spirit beings have appeared in the past; for instance, the angels appeared to Abraham; they appeared as men, ate and talked as men, and Abraham did not know them from men.

Jesus, in this glorified condition, then ascended up on high, there to appear in the presence of God for us. Why for us? What did he have? He had a right to the earthly nature because he had not violated the law. So when God raised him to the divine nature, he had the divine nature and a right to the human nature. This merit, or right to human life, he did not want to use. Does anybody else want it, or does anybody else care for it? Yes, 20,000,000,000 want it, and cannot have eternal life without it. Oh, could that do for all those? According to divine justice Father Adam sinned and entailed death upon his posterity; one man sinned and all his children have died. What is needed to cancel that sin? One man to die and redeem all men. Did Jesus do that? He died, but he has not yet redeemed all. Why? Because it would not have made nearly such a glorious plan. If he had given all his merit when he had ascended up on high, it would have benefited only a small number. How so? Why, this way: Whoever, in all the world, would by faith accept God's arrangements, would be justified. It would have justified all of us to earthly life, but no sinner, for God never proposes to give eternal life to sinners; He never gives a rebel eternal life. "He that hath the Son, hath life, and he that hath not the Son of God hath not life." God's proposition is to give those in harmony with him eternal life. Suppose Jesus had appeared before God and applied it for all, then at the very most those waiting at Pentecost would have received a blessing, but not the one they did receive, for they received a higher, a spiritual blessing, not an earthly blessing; they received a begetting of the spiritual nature, which they would not have gotten if Jesus had appeared in presence of God for the whole world of mankind; it would have justified them merely to the human life, to the human rights which Adam enjoyed when here. Why? Because that was what Jesus had to give; he had a divine nature to keep and a human nature to give away. God does not propose to give eternal life to any except the pure in heart. So then, you see, if God had made the arrangement to apply the merit for all when Jesus ascended on high, his plan would have been very much smaller than it is. The little flock and the great company would have been practically the only ones who would have gotten eternal life. They are the only ones ready of heart, so God had a better and a more noble way.

The Scriptures say that Christ appeared in the presence of God for us. Did he give his merit to God? Yes, he gave it to God on our behalf. Who are we? Why, the Church, the household of faith, all who believe in him and have turned from sin. Was it applied for sinners? No, only those whose hearts are in harmony with him. *Get the point, don't lose it, hold that point;* God is not engaged in justifying those who are of a wicked heart; the kind he is justifying, are those who are seeking him. Those who love wickedness are not justified and never will be; they must get out of that condition, or they will not get any justification, now or in the future—stripes for the rebels and blessings for those who come into harmony with him. He applied the merit on our behalf; the merit comes to the whole Church; began with those at Pentecost and includes you and me, and all of this same class of believers, consecrated to God, who have turned away from sin—the merit is applied to all that class all down the Gospel Age.

Now then, dear friends, it is applied to these in a peculiar way. In our common law we have an arrangement whereby a husband will leave certain property to his wife in trust for his children, which at her death is to go to the children. That is much the way Christ has left the deposit of his merit; it cannot be of advantage to any except this consecrated class, and so he applied it for us so that we may use it and have all the benefit and then when we die leave it to the world.

So you and I are getting our benefit. What benefit? It justifies us and constitutes the basis upon which we may have our relationship with the Father and gives the ground upon which our sacrifice would be acceptable. He could not accept yours or my sacrifice, except we were made right. Jesus was holy, harmless, undefiled, separate from sinners and he needed to apply his merit for us, in order that our sacrifice might be accepted. That is what he did. Then those who are trusting in the merit of Christ should desire to give themselves wholly to the Lord. That is what this Gospel Age is for, to give us the opportunity of sacrificing.

Get the thought of imputation. The Bible says his merit is imputed or counted to us. He does not *give* us restitution, or human life, the right to live here; no, indeed, that is for the world. He is seeking for a class to whom he will *impute* his righteousness, that they might sacrifice their earthly nature, that they might also lay down their life; that is what you have been seeking to do, and that is what I have been seeking to do. Now what? By the end of this Gospel Age all sacrificing will be at an end. Won't there be any more sacrificing in the future? No. Why? There will be a great change, no devil to persecute and no persecutors to burn one another at the stake. NOW is the day in which he will accept your sacrifice—it is the acceptable year of the Lord. It is a wonderful thing that God will accept us. How do we know? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Now when it is all laid down, the merit is all back in God's hands, having only been imputed to you, to give you opportunity to sacrifice with him as members of his body; he is the head and we the body; giving us the opportunity to be dead with him, that we may reign with him. When all is complete, all the sacrificing finished, then the great high-priest is complete and all the merit is back in the hands of justice, ready to be used again. We cannot keep any share of your restitution rights that Jesus loaned to us that we might sacrifice, for every bit must go back into the hands of justice. What for? The great Priest, King and Mediator will take the merit and apply it on behalf of the sins of the whole world. But you said, Brother Russell, that if he had given it on behalf of the world, then the Church could not have had any share in the sacrificing. It

is going to be applied for the world; no contradiction at all. But it is not to be applied directly to the world, but in a covered way. He will seal the new covenant, the whole world is taken in, and through Israel they may all get the blessing. That is what God promised and what the Jews waited 1,845 years for, that they might have the opportunity of blessing the world. The time came when he gave the great blessing to Spiritual Israel, and when the time for sacrificing is completed, the blessing will go back to Natural Israel as he intended. The new covenant which will be sealed in the end of this Gospel age will be the covenant of blessing with Israel, and all the world will have an opportunity of coming under that new covenant, so that they may become Israelites. At the end of the Millennial Age there will be none but Israelites. If they want to come into harmony with God they will have to come into Israel. Just as if you were to say, a blessing is coming to the United States, and if you want it, you must become a citizen of the United States. All nations shall flow into Jerusalem, which shall be exalted in the top of the mountains, higher than the other kingdoms, is the thought. All other nations shall flow unto Jerusalem and they will be flowing there for a thousand years. The Ancient Worthies will be the Princes in the earth, and the blessing of the Lord will be upon Israel and every promise will have its fulfillment on a grand scale. The world never imagined such a grand arrangement. So we read, "I have made thee, Abraham, a father of many nations." There is where the many nations come in. So again we read, thy seed, Abraham, shall be as the stars of heaven, the Spiritual class, the Church, the Little Flock, and the Great Company. Also as the sands of the seashore; that will include all nations.

Again, this is in harmony with Revelation 20:8, 9, "And (Satan) shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together in battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed to camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone."

All who will prove loyal at the end of the Millennial Age will be Abraham's children.

Volunteer Work

DURING the week the great activity in the distribution of the Peoples Pulpits continued, and to such an extent that the printers were unable to supply them fast enough and so sent them over to the Tabernacle just as they came off the press, without being folded. The willing workers, nothing daunted, spent their evenings at the Tabernacle folding and tying them in bunches of twenty-five, ready for the morrow's delivery. Those evenings will never be forgotten by those who participated in the work—it was a time of grand fellowship and praise. One evening there were ninety-five present, and while Brother Thompson presided at the organ the rest folded papers and sang the "harvest" hymns. As the night drew on and they wended their way to their rooms, all could sing, "One more day's work for Jesus."

"One more day's work for Jesus,
One less of life for me!
But heav'n is nearer,
And Christ is dearer
Than yesterday to me;
His love and light
Fill all my soul to-night.

"One more day's work for Jesus,
How glorious is my King!
'Tis joy, not duty,
To show his beauty;
My soul mounts on the wing
At the mere thought,
How Christ my life has bought.

"One more day's work for Jesus!
How sweet the work has been,
To tell the story,
To show the glory,
Where Christ's flock enter in!
How it did shine
In this poor heart of mine!

"One more day's work for Jesus!
O yes, a weary day;
But heaven shines clearer
And rest comes nearer
At each step of the way;
And Christ in all,
Before his face I fall.

"O blessed work for Jesus!
O rest at Jesus feet!
There toil seems pleasure,
My wants are treasure,
And pain for him is sweet.
Lord, if I may,
I'll serve another day!"

The next morning they were at it bright and early, and so the work went on from Sunday to Sunday for the four weeks.

CHURCH FEDERATION

The Cost of Church Federation to Baptists, Adventists and Disciples

January 23, 1910, Brooklyn, N. Y.

JUST before the meeting opened, a quartet of ladies—Mrs. Frank Detwiller, Mrs. E. W. Brenneisen, Miss Virginia Noble and Miss Blanche Raymond, sang the hymn:

I Came to Jesus

I heard the voice of Jesus say,
"Come unto me and rest:
Thy load of care thou mayest lay down
And be no more distressed."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting place,
And he hath made me glad.

Brother H. C. Rockwell then led in prayer and this was followed by the singing of hymn *"In the Cross of Christ I Glory."*

The chairman, Brother J. F. Rutherford, then addressed the meeting as follows:

Dear Friends: Those of you who had the pleasure of hearing Pastor Russell last Sunday afternoon, we are quite sure were greatly pleased and blessed. We are glad you give evidence of continued interest in this subject by your presence on this occasion.

In the discussion of these subjects no ordinary mind can quickly take in and retain it all. We desire to call your attention to some aids which will be of great benefit to all who have them in their homes, or who can procure them. In order that the truth might be known freely throughout the earth to those who desire it, the Lord has permitted Pastor Russell to publish and have distributed in many languages a series of "STUDIES IN THE SCRIPTURES." These studies have reached a circulation that is exceeded by no other publication save the Bible alone. In view of the fact that so many have been distributed throughout the earth, and particularly in this country, we are quite sure that in the great City of Churches, like Brooklyn, there are many copies of these Studies in your homes, and we commend them to your careful and prayerful study of the Bible.

Pastor Russell is also editor of the "WATCH TOWER." This is a journal published twice a month, in which are discussed Bible topics of interest to all who are interested in the study of God's Word. We are quite sure that there is nothing more beneficial than the reverent study of God's Word.

Pastor Russell's sermons are also published in a large number of the leading newspapers throughout the country, in order that the people in general may get the truth as found in the Bible.

We are glad that you are here this afternoon, that you may have the opportunity of hearing discussed, at this time, the subject announced for this occasion, concerning what the Baptists, Adventists and Disciples must surrender in Church Federation.

Next Sunday afternoon, in this same hall and at this same hour, Pastor Russell will deliver another discourse, the subject then being, what Catholics, Lutherans and Episcopalians must surrender in order to federate with the other churches.

We have now much pleasure in introducing to you Pastor Russell, of the Brooklyn Tabernacle, who will address you.

(Reprint from New York World, Jan. 24, 1910.)

Second Mass Meeting on Church Federation, Brooklyn Academy of Music

Two More Meetings—Sunday, June 30; Feb. 6, 3 P. M.

A capacity house listened to the lucid explanation on Baptism and other main doctrines as held by Baptists, Adventists and Disciples, given by Pastor Russell yesterday afternoon at the Brooklyn Academy of Music.

The topic for next Sunday, Jan. 30, will be "The Cost of Church Federation to Catholics, Lutherans and Episcopalians."

The Hon. J. F. Rutherford introduced Pastor Russell, who said:

NUMERICALLY Baptists, Adventists and Disciples represent more than one-third of the Protestants of the United States. What they must yield for Church Federation is therefore an important question. All three of these systems are built upon the Congregational platform, which recognizes as scriptural the independence of each congregation as to its own creed in all matters of faith and Church order. These bodies of Christians, therefore, could not join the Federation as denominations. The only method by which they could give adherence would be either by abandoning their principles of independence for which they have so long contended, or else by remaining quiescent while their ministers through Councils and Conferences essay to act for them. And here it should be noted that the membership of these large Christian bodies have more and more during the past thirty-five years shown their willingness to have their ministers regulate their affairs, even though contrary to their avowed principles of Church Government.

But it is from the standpoint of doctrines rather than Church government that we shall examine our subject. As we progress we shall find that some of the doctrines once considered all-important can in the light of our day be laid aside as obsolete—as hindrances in every sense of the word. Caution, however, would suggest that for everything discarded as unscriptural the truthful substitute should be found—otherwise our progress would be toward the destruction, not only of the bad of our creeds of the past, but also of their good features.

Doctrinal Surrender of Baptists

Baptists will find little to dispute with their co-religionists of the Federation along general doctrinal lines; their chief difficulty will be in the matter of what constitutes Christian baptism—the necessity of water immersion to admission to Church membership. For years this doctrine has been even more tenaciously held than is generally realized. Our Baptist brethren hold to justification by faith as a first or preliminary step which the sinner must take. But they equally hold that this is not the final step—that the step of sacrifice, the step of regeneration must follow in order to obtain salvation. And a baptism in water they recognize as an indispensable outward indication of this regeneration. Hence it is standard Baptist doctrine, both North and South, in all Baptist Churches with rare exceptions, that *no unimmersed person should be esteemed a member of Christ's Church.*

In a word, faith and reformation are steps of justification, but water immersion is the door into Christ. Only those who pass through this door are members of the Church of Christ from this viewpoint; hence, consistently, none others are invited to partake of the Eucharist—the Lord's Supper. The argument is that this Supper, symbolizing death with Christ, was offered only to the consecrated and accepted members of Christ's Church. Hence to invite others than those immersed in water would be a violation of the letter and the spirit of the Divine Word and a countenancing of false doctrine. The argument is that all of "the elect" will be guided of the Lord, so that their hearts and heads will become amenable to these teachings. Obedience thereto will be shown by submission to water immersion—the door into the Church of Christ.

Like the rest of us, our Baptist friends have been in the past rather illogical in all matters religious and doctrinal; so much so that many of them have never realized the full meaning of their doctrine. The meaning was grasped in the long ago, but has generally been lost sight of within the last fifty years. It is this: Since water immersion is the evidence of obedience to Divine instruction and since all of "the elect" are not only instructed of God but obedient to him, therefore those not baptized in water are not of God's elect—are not members in his Church. And this in turn, according to Baptist doctrine, implies that all not immersed in water are outside of the Church—outside of the number of "the elect"—outside of God's favor—outside of the salvation provided in Christ—and therefore inside the damnation and eternal torment which Baptist doctrines imply have been foreordained for the eternal torture of all the non-elect.

Do our Baptist friends who meet unimmersed Christians of other denominations in the walks of life from day to day really believe that the latter are on their way to an eternity of torture? Most assuredly they do not! But this is merely because they are illogical, like the rest of us. They are as illogical as their brethren of other denominations. They have outgrown at least this feature of the teachings of the "dark ages" handed down to them by well-meaning but less enlightened forefathers.

One glance at the matter will suffice to show our Baptist brethren that the very strongest features of their teaching need some revision. However fundamental may be the doctrine of baptism, some of their conclusions respecting it will be greatly advantaged by a liberal pruning. But caution should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake—that the proper course for our Baptist friends is to study the Scriptures afresh on this subject. What wonderful advantages are now at command of all Bible students! They have marginal references by which one passage throws light upon another. They have also concordances, glossaries, indexes and all manner of helps for Bible study. Our forefathers before the Reformation were generally illiterate. And even had they possessed education the pen-written Bibles were expensive and obtainable only in the Latin language. Indeed it is within only the last few years that Bibles have become cheap and plentiful and the masses able to read them.

What Must Adventists Concede?

The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the various creeds. Many Adventists have abandoned the thought that the Saviour's second appearing is at hand. And many more are abandoning the thought that when he appears Adventists alone will be saved and all the remainder of mankind will participate in the destruction and burning which shall then engulf the earth. It should not be difficult for them to realize that there is no great necessity for controversy along the lines of the time of Christ's coming, since they acknowledge themselves completely in the dark on that subject. Neither can we suppose that after thoughtful consideration they should feel justified in assuming that they alone are "the elect." Let us hope that with broadening sentiment they are more and more realizing that there are saints and sinners in their own number as well as in all denominations and as well as in the world; and that "the Lord knoweth them that are His" and will care for them, regardless of denominational lines. But for that portion of Adventists which considers the keeping of the

Seventh Day of the week the all-important part of Christianity we see no ground for Federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their Seventh Day into harmony with what others term the First Day. Or, by counting the calendar in the opposite direction they may still keep their Seventh Day and realize that others are keeping the same day, though calling it the First Day.

Disciple Doctrines to be Voided

Undoubtedly Alexander Campbell was a good man with a great head. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following closely to apostolic customs in the matter of Church organization which in many respects is beautiful in its simplicity. Doctrinally they claim most faithfully to stand by the Word of God alone. And one of their familiar declarations is, "When the Word of God speaketh we speak; when the Word of God is silent we are silent." But this beautiful simplicity of theory our Disciple friends have found difficult to work out in practice. Hence we find them as strongly intrenched behind unwritten creeds as are others behind elaborated creeds. These are inculcated through the writings of their standard authorities—including the editors of their leading journals. "Disciples" hold most tenaciously as the Bible teaching that *baptism in water is indispensable to the remission of sins.* This doctrine is supported by several Bible texts which declare, "Arise and be baptized and wash away thy sins." "Baptism unto repentance and remission of sins," etc.

Before pointing out their misapplications of these texts let us note the fact that according to their theory all others of mankind, Christians, Jews and heathens, who have not been immersed have not had their sins washed away. Consequently such are yet in their sins. Consequently such are lost. And lost according to the general understanding of Disciples and other Christians signifies shut out of heaven—shut into hell and its eternal torment.

Do our Disciple friends act as though they believed this teaching? Do they spend all of their time and energy and money in seeking to bring fellow-Christians into water baptism for the remission of sins and escape from eternal torture? Assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrines. Rather they have assented to them thoughtlessly. It would appear to us, therefore, that doctrinally our Disciple friends might easily be prevailed upon to abandon this peculiar tenet to the extent that it would not hinder them from losing their identity as advocates of "baptism for the remission of sins" and merging themselves or federating with others.

To assist them out of their difficulty we remind them that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and others to renounce sin, to return to harmony with Moses's law, and to show this change of character by water immersion. But those Ephesians who believed in Christ and whom Apollos baptized for the remission of sins did not receive the Holy Spirit. St. Paul explained to them that their baptism was an improper one—that they as Gentiles required an immersion into Christ (Acts 19:1-7; Romans 6:3).

Baptist Union Not Federation

As a week ago we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are considering today. What we shall suggest respecting baptism will apply to all Christians.

All Christians agree that Jesus and his apostles taught baptism and that there are but "one Lord, one faith and one baptism" (Ephesians 4:5). We cannot here elaborate, but merely suggest that nowhere in the Scriptures is infant baptism commanded or urged. The expression, "Believe and be baptized," implies a mental development capable of belief beyond that which infants possess. The original pretext for introducing infant baptism was set forth by St. Augustine, who urged that as all mankind were going to eternal torture except the Church, it was necessary to get infants into the Church; and baptism was set forth as the door-way. All parents, of course, were anxious that their children should be immersed into the Church and saved from eternal torture. And those good wishes were certainly commendable, even if unnecessary.

Subsequently immersion was declared to be unnecessary and sprinkling became the substitute with all. The thought of preservation from eternal torment thereafter attached to the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

Who will dispute that St. Paul's words of Romans 6:3-5 are the clearest presentation of the import of baptism furnished us in the Bible? The passage is cited in proof of every theory of baptism, yet it supports only one—the true one. Notice that it does not say, as many suppose, So many of us as were baptized into Jesus Christ were baptized *into water.* It *does* say, "So many of us as were baptized into Jesus Christ were baptized into his *death.*" Is there any difference? That difference is the explanation of all of our difficulty on this subject. The clearing of it away furnishes the foundation for harmony between all; and not merely for harmony, but for union among all classes of consecrated Christians.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into, his burial into, the Body of Chrst as a member of "the Church which is his Body" (Ephesians 1:22, 23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world. The Church are "the elect" of the Lord, called and chosen; and if faithful, they will be members of the glorious Church beyond the vail. It, as the Bride of Christ, will be his companion and Queen during the Millennial reign of glory for the blessing of the world—for the blessing of the non-elect, considered last Sunday.

St. Paul not only tells us of our need to be thus immersed into membership in the Body of Christ, but he proceeds to tell us *how* that membership can be brought about. The words "Baptism into his death" explain the matter. How strange that we ever thought these words signified water immersion! Our eyes are now opened! Plainly, now, we see that "into his death" signifies our participation with our Lord Jesus in suffering, for righteousness in self-denials, self-sacrificings, of the same character as those endured by the Master. It is true indeed that the whole world suffers pain, sorrow, disappointment, etc.; yet our Lord suffered differently from all others, and our dying must correspond to his. He suffered, the Just for the unjust. The holy, harmless, undefiled One laid down his life sacrificially, voluntarily, joyfully. And we, to share in his death, to be "baptized into his death," must do the same.

True, Jesus was spotless, while we are members of the fallen race. But we are justified through faith in his blood. And thence we have in the Divine sight through him a standing of human perfection or justification. This standing is granted to us or imputed to us for the very purpose of permitting us to sacrifice our human rights and earthly interests as he sacrificed his. The "elect" are to be dead with him that in the resurrection they may live with him and be like him and share his glory, honor and immortality. By consecration we present our bodies living sacrifices holy and acceptable to God, as the Apostle declares (Romans 12:1). Thus we are "immersed into his death" and thus we become *members* of his Body.

Whoever fails to be thus immersed into Christ's death will fail of the membership in his Body—will fail to be of his elect Church, his Bride. The difference between being dead with Adam and being dead with Christ is very great. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that we should by faith be lifted out of this condition of death with Adam, in order that by consecration of all earthly interests we might become dead with Christ. Thus we share with him his sacrificial death and, by participation in "his resurrection," also become sharers of his Kingdom glory.

Ridding ourselves, then, of the unscriptural theory of an eternal torment awaiting the non-elect, may not all Christians perceive the reasonableness of the Divine proposition to bless them through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his *members* must share his spirit of self-sacrifice—death to the world and earthly interest. Only such may share with him in his Millennial Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect. Many of non-elect

under the fuller light and better opportunities of the Millennium will turn from sin to righteousness, from death to life eternal. This "baptism into death" with its blessed reward excludes no denominational lines. It includes in the Church of the elect those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I have a baptism to be baptized with, and how I am straitened (troubled) until it be accomplished!" His baptism dated from his consecration at Jordan, but it was not fully "*accomplished*" until on the cross he cried, "It is finished"—his baptism into death was finished. Was not this baptism into death what he referred to when speaking to his disciples? James and John requested that they might sit on his right hand and left hand in the Kingdom. In reply Jesus said, "Are ye able to be baptized with the baptism that I am baptized with?" Surely he did not refer to a water immersion! Surely he did refer to his baptism into death, and meant his apostles to understand that only by sharing in his baptism into death could they hope to sit with him in his Throne (Mark 10:37).

With this reasonable, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death! Surely all would agree that a symbolical immersion into water such as was practiced by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ—into his death. Let us then, dear friends, not be content merely to federate! Let us *unite* our hearts and heads and hands as members of the Body of Christ; let us be baptized with his baptism, into his death!

Resume

We conclude, therefore: Baptists and Disciples need no longer contend with other denominations even over Baptism. Both may candidly admit that they have laid too great stress upon *water* immersion. Disciples may wisely admit that consecrated believers *not immersed* have forgiveness of sins and are not to be eternally tormented. Baptists may admit that water immersion is *not* the door into the Church and that *unimmersed* fellow-Christians are not separated thereby from membership in Christ's Body and doomed to eternal torment. Those teachings belong to the past and could not hinder Federation.

Yet we ask, is Federation best? Would not Union be better? We have suggested the Scriptural basis of Union so far as Baptism is concerned—Baptism into Christ by baptism into *his death*—to walk in his steps in the Narrow Way of self-sacrifice. Surely on this basis all Christians could *unite*. All can agree that such saintly ones with Christ would be a grand Missionary Band for the blessing and uplifting of the non-elect, non-baptized world.

An evening session was held at the Brooklyn Tabernacle, and many questions were asked and answered.

During the following week the Volunteers were again active, distributing about 150,000 copies of the Peoples Pulpit.

CHURCH FEDERATION

The Cost of Church Federation to Episcopalians, Lutherans and Catholics

Third Mass Meeting on Church Federation, January 31, 1910

AFTER the singing of a number of hymns, prayer was offered by Brother F. H. Robison.

The chairman, Brother Rutherford, then introduced Brother Russell, prefacing his introduction with the following remarks:

We are glad indeed, dear friends, to note the increasing interest in the questions of Church Federation now under discussion. These questions are of vital importance to all denominations, and every sincere Christian should take a keen interest in the proper discussion thereof; and we are quite sure you are here for that purpose and for that purpose only, that you might learn more and more, as these discussions progress, what is necessary in order to bring about the proper union of all the churches. The interest is increasing, and we are glad to note that not only those who are here at these services can know about these discussions, but also that the public can have the privilege of reading these sermons, because they are being published in several hundred papers throughout the land.

The metropolitan papers of New York—the World—has published the last two, and in all probability will publish the one to be delivered this afternoon, and also next Sunday. We mention this so that if you desire to secure a copy you can leave your order with your dealer. Also the American of New York, besides metropolitan papers of other large cities throughout the country.

Next Sunday afternoon at 3 o'clock will be the fourth of the series of discussions on Church Federation, and the subject will be, "The Church Militant's Surrender to the Church Triumphant." Permit us to say, that this will be the climax of these great discourses, and we suggest that it will be a great treat and hope you will be present and bring your friends, so long as the capacity of this hall will permit you to get in.

After next Sunday Pastor Russell will be absent throughout the South, addressing Bible students' conventions. Following these conventions, he will return to the city of New York and in this hall, on March 6, at 3 P. M., he will address the public upon the topic, "Inferno." All are cordially invited to attend that meeting.

Now for the third time you have assembled here to hear discussed Bible topics that are of keenest interest, by one who has not a peer in the world upon Bible questions. It is not necessary for me to point out his ability to present these questions to you who have had the opportunity of hearing him the past two Sundays. Nevertheless, I would call attention to his world-wide ability as a Bible scholar, author and editor. His sermons are read by more people than any man who has lived on earth. We therefore are glad to note the keen and increasing interest in the study of the Scriptures; glad that you have manifested such an interest; glad that you are here this afternoon to hear discussed at this time what Episcopalians, Catholics and Lutherans must surrender in order to join the Church Federation.

Now I have the pleasure of presenting to you Pastor Russell, who will discuss this topic.

Third Mass Meeting on Church Federation

The Doctrinal Points Separating Episcopalians, Lutherans and Catholics Considered at This Session.

The Topic for February 6, 3 P. M., the Last Meeting of This Series, Will Be "The Surrender of the Church Militant to the Church Triumphant."

THE third meeting for the consideration of Church Federation was held yesterday in the spacious Brooklyn Academy of Music. This was the third of the series of four meetings called by the Peoples Pulpit Association of New York. Pastor Russell of the Brooklyn Tabernacle addressed the large audience. The text was the same as on the two previous occasions, "Say ye not, A Federation, to all them to whom this people shall say, A Federation; neither fear ye their fear, nor be afraid" (Isaiah 8:12). The speaker said:

We meet today to consider what sacrifices would need to be made in the interests of Federation by the three oldest denominations of Christendom. Of these Lutherans have least to surrender. Their tenacity for the Word of God they may still maintain, even though others of the federated bodies might more and more abandon the Holy Scriptures, under leadership of the Universities, Colleges and Seminaries teaching Higher-Criticism-Infidelity and the Evolution theory. Almighty God, the Son of God and the Holy Spirit,

firmly believed in by Lutherans, would all be acknowledged with more or less of mental reservation by all the denominations associated in the Federation. Even Luther's plea of consubstantiation in the Eucharist may be held without objection. We conclude then that Lutherans would not be required to sacrifice anything.

Some Things in Common

Episcopalians and Catholics each claim to represent the original apostolic Church. They each claim (through their bishops in the laying on of hands) apostolic authority. Their common claim is that all other denominations of Christians whatsoever are false churches without Divine authority. Accordingly no minister of another denomination would be permitted to preach either in a Catholic or an Episcopalian pulpit. From the standpoint of these denominations all others are heretics; but, they say, not willingly so, but ignorantly so.

Here note the fact that a cleavage is in process amongst Episcopalians. A minority, termed high churchmen, are gradually separating Romeward, while the majority are sharing the sentiments of other Protestants, to the effect that the matter of "apostolic succession" is probably less important than their forefathers supposed.

The Scriptures plainly foretell the perfecting of Church Federation, indicating that it will include Episcopalians, but will not include Catholics, excepting for the coöperation along various lines—especially in the manipulation of social and political influences.

The breadth of the Episcopal creed will not call for particular sacrifices in Federation, if only their pride on the subject of apostolic succession can be satisfied. They are all prepared to admit that no particular wisdom or holiness has been communicated from generation to generation, from bishop to bishop and from bishop to lower clergy through the laying on of hands. They are willing to admit that there have been men as wise and others as foolish outside as inside their Communion. They are willing to admit that no greater light upon the Word of God and its meaning has come down to humanity through its channels than through outside channels. They are willing to admit that their clergy have no more of Divine Grace and Truth, Wisdom and Power than have others of God's people, both clergy and laity, outside their boundaries. Hence they are willing, nay, anxious, for Federation, and ask only that their "face be saved," by some acknowledgment of the long idolized thought that ability to expound the Scriptures and the Grace of God in expounding them could be had only through their channel.

Up to the present time Episcopalians decline to be parties to the Federation unless their special claim be in some sense or degree recognized. Pride says it would never do to retract now all that the denomination has stood for in separation for centuries. They would urge Christians of the other denominations, especially the clergy, to consider the advantage which would accrue to the Federation by having all Protestant ministers accept their ordination. They do not claim that it would make them wiser or better men, nor more efficient teachers, either of truth or error. But they do claim that it would give them an *authority in the eyes of the people* and give color and reasonableness to the Federation of many churches with discordant creeds posing as one church in the Federation arrangement.

The argument is, "The common people, the laity," are disposed more than ever to think for themselves on religious subjects and to study the Bible for themselves. If, therefore, as ministers, you desire to hold the people in check so that they shall not think for themselves you would do well to concede the claim of apostolic succession—that no one is permitted to interpret or teach the Bible except those who have received apostolic benediction. It was disregard of this claim of apostolic benediction which led to freedom of thought on religious subjects and ultimately led to the formation of the various sects. You should now seek to restrict further investigation of the Bible and further interpretation of it by accepting our theory, by permitting us to grant you recognition in some simple form of the rights of apostolic authority through our bishops.

The Scriptures intimate that Protestant denominations, vitalized and in coöperation with Catholicism, for a short while will dominate Christendom socially and politically, crushing out individual thought and negativing and blacklisting all religious teachers outside the Federation and its Catholic ally.

What Catholics Would Surrender

For Catholics to join the Federation would signify the surrender of a great deal, and yet, in the light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood—merely with the sacrifice of a little pride. For the Church of Rome to federate with the Protestant churches would mean that they ceased to protest and that she relinquished her peculiar claims.

(1) That she alone is the Church of Christ and has authority to instruct.

(2) That she is more than a Church or prospective Kingdom—that to her has been committed by God the rulership of the world in respect to all matters temporal and spiritual, hence that she is the reigning Kingdom of God.

(3) That her Pope is the authorized representative of Christ, anointed and commissioned of God to fulfil all the prophecies of the Scriptures respecting the reign of Christ, his Millennial Kingdom, etc. This claim of Papacy that the Pope's reign is *de facto* the reign of Christ is expressed in the declaration that he is the *vicegerent* of Christ—the one reigning instead of Christ.

(4) The doctrine of transubstantiation — that by the blessing of a priest the ordinary bread and wine are transmuted into the actual soul of Christ—(his flesh and his blood) for sacrifice afresh in each celebration of the Mass.

Whatever may have been true in the remote past, assuredly our Catholic friends can no longer claim that all the purity, all the faithfulness to God, all the sanctity of life amongst believers in Christ are to be found in her communion. St. Paul declares, "If any man have not the Spirit of Christ he is none of his." Surely all Christians admit this standard and the correctness of the Apostle's teaching. Hence the ignoring and setting aside of all creeds and barriers which have heretofore hindered the Unity of the Church of Christ might be possible. Thus the first Catholic objection might easily be removed in favor of Federation, or, still better, in favor of Union. As our Episcopalian friends fail to prove that the apostolic succession to ordination gave either greater wisdom or more grace to their clergy than to other ministers of the Gospel, might not our Catholic friends reasonably admit the same?

The second claim that Papacy is God's Kingdom, that the Popes reign successively as Christ's Vicegerent, should not be difficult for Catholics of our day to lay aside. However strongly it was held in the dark past it is surely little appreciated by Catholics today. No longer do the Popes dominate the civil rulers of Christendom. And no longer do the people consider it wise that they should do so. More and more the people are disposed to consider popes, czars, emperors and kings as merely figureheads, without any real title or authority from heaven to rule or to coerce the people. More and more the masses demand Congresses, Parliaments, Reichstags and Doumas. And more and more do they demand that these shall reflect the sentiments of the people in civil and religious matters. The day of darkness and ignorance in which the people believed that popes and kings were Divinely appointed to rule them with Divine authority has gone by. General intelligence has taught mankind that it is a mistake to suppose that one God-appointed king and kingdom were Divinely appointed to wipe another Divinely appointed king and kingdom off the face of the earth. Hence popes and kings now admit that they reign by a popular sufferance, and their appeals for money, for armies and navies, is no longer on the score that they were Divinely instructed to obliterate each other, but on the score of self-defense.

This claim, however, wholly destroys the argument that we are now or ever in the past have been under Christ's Kingdom, either direct or through the popes. Neither now nor at any other time in the world's history has there been a reign of righteousness such as the Scriptures declare Christ's Kingdom shall be. May we not, then, with good grace—Catholics and Protestants—admit that neither our Catholic popes, emperors and kings, nor our Protestant kings, emperors and heads of Churches, are reigning with any Divine authority manifest to human judgment? Let us humbly admit the nonsense of the legends on our coins, Catholic and Protestant, to the effect that kings and popes reign by the grace of God—by Divine appointment. Let us rather say that they came into power through the exercise of brute force and in a time of common public ignorance. Nor by this do we mean any disrespect to the governments of today—rather we have shown that today the people are ruling through their Congresses, Parliaments, Reichstags,

etc., and that the kings and emperors are mere figureheads of power, more or less useful and dependent upon the good will of their people.

If it be asked how we shall account for the period of the dark ages and autocratic and devilish misrule, our reply would be to point to the Apostle's words. He declares that Satan is the god or ruler of this world, who now operates through the disobedient—through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. And we remind you that our Lord Jesus also spoke of Satan as being the Prince of this world or age (John 12:31), and of himself as the Prince or Ruler of the coming age, the Millennial Age (John 18:36).

Ah, yes! the sooner both Catholics and Protestants admit what they and all the world now see, the better—namely, that for a long time our great Adversary held us in a bondage of ignorance and superstition, in getting free from which many bright minds have reacted toward infidelity, because they did not see that many of the teachings of the past, both Catholic and Protestant, were not only irrational, but most positively unscriptural teachings of men, and, as St. Paul declared, "doctrines of demons" (1 Timothy 4:1).

Not Vicegerent Christ

In view of the foregoing—in view of the fact that the Divine titles of all kings and emperors are now abrogated, papacy need feel no special disgrace to her cause in similarly abrogating the claim that the popes reign as representatives of Christ or have authority so to do. Indeed such a claim is more safely denied than held, for in the light of our day papacy's best friends cannot look into the past and point with pride to any achievements as properly representing the reign of the Prince of Peace—Immanuel. In the light of the present all of God's people, Catholics and Protestants of every shade, should rejoice to join in the Lord's Prayer—"Thy Kingdom *come;* thy will be done on earth as it is done in heaven." Surely this is what all saints of all denominations should desire and pray for and labor for.

Not that we can hope to bring it to pass of ourselves, however. Nearly nineteen centuries of efforts show to the contrary. Even our last century of great missionary endeavor, Catholic and Protestant, proves this. United States statistics show that in the year 1800 there were six hundred millions of heathens, and that in the year 1900 their numbers had doubled — there were twelve hundred millions of heathens. While continuing our exertions on behalf of the heathens abroad and at home, let us tie our faith to the Apostle's words and wait for "God's Son from heaven" (I. Thessalonians, i., 10).

At the second coming of Christ and the glorification of his Church, "his elect," "his saints," gathered from all denominations, Catholic and Protestant (and some from outside of all of them)—only then will the glorious reign of Christ and the Church begin. Only then will the spiritual Seed of Abraham be complete and the work of blessing the unregenerate world begin—the Millennial Kingdom work—the overthrow of Satan and his empire—the scattering of darkness, ignorance and superstition which he fostered—the flooding of the earth with the light of the knowledge of the glory of God—the restoration of natural Israel to Divine favor—the bringing in of everlasting righteousness through a mental, physical and moral uplift. Whoever then shall refuse all those blessings and privileges will be destroyed from amongst the people. Thus eventually in the close of the Millennium God's will shall be "done on earth even as it is done in heaven"—as fully, as completely. This is the "Kingdom of God's dear Son" for which we wait and pray. And however good or bad other kingdoms, temporal or spiritual, have been, we need no longer consider them substitutes for this one which shall be the desire of all nations" (Haggai ii., 7).

TRANSUBSTANTIATION, MASSES, PURGATORY.

We are free to admit that the Catholic doctrines of transubstantiation, masses and purgatory would be difficult for our Catholic friends to abandon for the sake of Federation or for any other reason. Nevertheless we believe that in the light of our day there is more to be learned upon these important doctrines. Without agreeing with these doctrines—without claiming Catholic affiliation, let me here say that the Catholic doctrine of purgatory, which lies at the foundation of these three, is in many respects more rational than our Protestant doctrine of eternal torture. It would surely be more Godlike to provide some way of escape for the millions of humanity than to leave thousands of millions uselessly in untellable anguish to all eternity. However, the Lord willing, it is my intention to discuss this subject in a general mass meeting to Christian people of all denominations on Sunday, March 6. So many of you as desire to attend will be welcomed on that occasion. We will then seek for the Scriptural explanation of these doctrines—purgatory and hell.

THE SUM OF THE MATTER.

Summing up, then, we find that Lutherans would have nothing to lose by Federation—nothing to surrender, except a little pride. Episcopalians likewise will find Federation to cost them little. They can well afford to join the Federation, especially on terms upon which they insist—the recognition of the apostolic succession. And this they can afford to concede in its very mildest form, realizing that it has never specially advantaged them anyway and is impossible of demonstration, in view of the fact that the Scriptures declare that there are but twelve apostles of the Lamb and symbolically show only a twelve-star crown to the Church during this age and only twelve foundations to the New Jerusalem—the Church in glory. How then could Bishops either possess or give apostolic blessings? (Revelation xii, 1; xxi:14.)

Omitting the Catholic Church, being assured from the Scriptures that she will not be a member of the Federation, we conclude by advising the Protestant Christian Communions discussed today not to be content with Federation, but to go the entire length of union—dropping all their pet ideas and acknowledging as fellow-Christians and fellow-members of the Body of Christ, the Church, all who acknowledge Jesus as their Savior, their Redeemer, and who turn from the ways of sin and to the best of their ability walk in the path of righteousness, and who make full consecration of themselves to the Lord. These are and ever should be ONE in the most absolute sense possible, both now and beyond the veil.

During the week following, large quantities of the *Peoples Pulpit* were distributed by the faithful corps of Volunteers.

CHURCH FEDERATION

The Church Militants Surrender to the Church Triumphant

Fourth Mass Meeting on Church Federation, February 7, 1910

ABOUT twenty minutes of three, the quartet of sisters, consisting of Sisters Detwiler, Brenneisen, Noble and Raymond, sang the beautiful hymn entitled "*Hallelujah,*" No. 155 in Hymns of Dawn. Following this, Brother William P. Mockridge sang a solo, entitled "*I've Found a Friend.*" During this time the congregation was continually coming in and at 3 o'clock the hall was fairly well filled. Then the quartet again favored the audience by singing No. 157, "*Hail the King.*" About twenty-four brethren occupied the platform. The service was then opened by the singing of No. 273, "*His Sun and His Shield,*" and this was followed with prayer by Brother Burgess. After singing another hymn, Brother Rutherford made the following announcement:

Dear friends, this is the last of the series of four discourses on Church Federation. This is not the last of the meetings, however, to be held in this auditorium. We desire to impress upon all this afternoon, who are interested in such subjects, that on March 6 in this same auditorium, at 3 o'clock, Pastor Russell will give a discourse upon the subject of "INFERNO." We regret, dear friends, that we are unable to secure a larger auditorium, as we *anticipate* that this will be too small to accommodate the people who will come to hear this discourse. The subject in itself is

attractive, dealing as it will with Hell, Purgatory, etc., the questions that have given so much concern to all people, especially during the Gospel age; and now that all Christians have had much thought upon this subject, we anticipate a large attendance, more than this auditorium will accommodate. Therefore we suggest that those who desire to come do so early, in order to secure good seats, which will be free. The service here on the 6th of March is not the last one to which you are invited, however, dear friends; we call your attention to the fact that on February 13, 20 and 27 there will be interesting Bible chart talks given at the BROOKLYN TABERNACLE auditorium, the hours being 3 and 8 o'clock. These will be delivered by Mr. Brenneisen —a large chart being used. This chart will be used by the speaker to illustrate the various Bible topics to be treated at that time. We all know that an object lesson is one of the best ways to teach, the eye greatly aiding the understanding of the question, and the chart will be used to help understand more clearly the topics to be discussed. The assembly-room of the Brooklyn Tabernacle is not nearly so large as this, but all Bible students interested in this are invited to attend and we assure that if you are desirous of any more information upon the questions discussed you will be much benefited and blessed. Keep in mind, dear friends, the discourse on March 6 on "Inferno" and the six chart talks on the three Sundays following this meeting.

The congregation then joined in singing No. 249, *"Repeat the Story."*

PILGRIM BROTHER GEORGE B. RAYMOND then addressed the audience and introduced Brother Russell to the audience in the following words:

Ladies and Gentlemen: It is a pleasure which has fallen upon me this afternoon to present to you the speaker, and I want to call your attention to the fact that the Society under whose auspices this meeting is being held has put into the hands of the public over four million volumes of Scripture Studies, the author of which is our speaker. I expect that many of you who are here this afternoon have copies of this work in your libraries, upon your shelves, and that you are not aware of the fact that you are in possession of these books. These Scripture Studies will be of inestimable benefit and profit to you, as they have been to many of us; but they must be read with your Bible in hand, studied as you would study other works to get the information you desired. I call your attention to the statement of the Apostle, *"Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

These Bible helps are the only works—I say this without fear of successful contradiction—which make of the Scriptures perfect harmony. They open up the truths of God in the Bible, which is said to be an old fiddle upon which you can play any tune, and they show that the Bible is the Word of God, his plan and purpose. These Scripture Studies, we say to you, are a clear, concise and harmonious treatment, and explanation of God's plan as revealed in his Word.

I should like also to call your attention to the further fact that each week in the daily papers over six million people will have called to their attention the weekly sermon of Pastor Russell—six million each week. Now, dear friends, without anything further, I want to introduce to you the speaker of the afternoon, who will address you upon the subject, "The Church Militant's Surrender to the Church Triumphant," Pastor Russell.

(Reprint from Brooklyn Daily Eagle, Feb. 7, 1910.)

Final Mass Meeting on Church Federation

"The Church Militant's Surrender to the Church Triumphant."

A full house greeted Pastor Russell yesterday at Brooklyn Academy of Music as he delivered his final discourse of a series of four on the subject of "Church Federation." The large audience sat as if spell-bound, as they listened to the eloquent words which fell from his lips, all of which appealed to their reason, for he backed every proposition with Scripture. The question as to whether Catholics would bow to the Protestants or the Protestants to the Catholics was treated and the answer was conclusive.

Announcement was made by the chairman that for the next three Sundays, at both 3 and 7:30 P. M., illustrated chart talks on the "Divine Plan of the Ages" would be delivered at the Brooklyn Tabernacle, 17 Hicks street. One of the unique features of those meetings will be that seats will be free and no collection taken or appeal in any way for money, but that all will be welcome.

The chairman also announced that on March 6 Pastor Russell will again speak in the Academy of Music. A burning question will be discussed at that time, namely: "Inferno."

THE fourth and final meeting for the consideration of doctrinal surrenders necessary to Church Federation was held yesterday, Brooklyn's largest auditorium, the Academy of Music, being crowded. Pastor Russell of the Brooklyn Tabernacle delivered the address, as follows:

Having viewed during the past three Sundays what the leading denominations would need to sacrifice in the interest of Federation, we come today to the final discussion of this series—The Church Militant and Triumphant and her interest in the Federation movement. Let us endeavor to take so broad a view of this subject that there will be no room for disagreement on the part of true Christians of any denomination.

Text: *"Say ye not, A Federation, to all them to whom this people shall say, A Federation; neither fear ye their fear, nor be afraid."*—Isaiah viii., 12.

Unnecessary as it may be to explain to this large and intelligent audience the significance of our topic, "The Church Militant and the Church Triumphant," I must think beyond the thousands present of the millions who tomorrow will receive reports of this discourse from that great channel of the world's progress, the secular press. Hence I explain that the term Church Militant signifies the Church in warfare, struggling with the powers of evil, while the Church Triumphant signifies the Church victorious, glorious, joined with her Lord, the heavenly Bridegroom, as his Bride and Queen in the great Millennial Kingdom soon to bless and uplift the world of mankind. I should further add that while in this discussion we have considered the various denominations of Christendom and their creeds, we must today ignore all human systems and creeds. We must take the broad, general ground of the Scriptures and recognize only one Church.

Nor may we make the mistake of saying that the one Church is one sect. No sect, no denomination, however great and influential and numerous and rich, either in sordid or historic wealth, can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. Surely none of us is sectarian enough to dispute this premise. We must learn to recognize the Church of Christ from the same viewpoint as does the Head of the Church. We must learn the force of St. Peter's words to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." (Acts x:34, 35.)

Taking, therefore, the Scriptural view of the Church, we recognize it as the "Body of Christ" of many members, over which he is the head. It is composed of consecrated followers of Christ, irrespective of all denominational lines —those who, turning from sin, accept Jesus as their Redeemer, through whom they have forgiveness of sins and reconciliation to the Father—those who have become disciples of Christ, taking up their cross to follow him, and who have received the begetting of the holy Spirit. Who could dispute that these are the Church of Christ? Who shall say that they must belong to this communion or that, or lose their relationship to the Head, Christ Jesus? The apostles never referred to Baptist Christians, Methodist Christians, Catholic Christians, Presbyterian Christians, etc., but merely to those whom we have described and whom they styled saints—"the Church of the living God, whose names are written in heaven." (Hebrews xii:23; I Timothy iii:15.) Let us keep strictly within the lines of God's Word, and avoid the errors of the past. Let us today consider this Church as the Church Militant and prospectively the Church Triumphant.

THE CHURCH MILITANT.

If we all agree that we have before our minds the real Church, the Church of the New Testament, let us notice that there is a nominal Church also and that we are not competent to fully determine which are the real and which are the nominal Christians except by the test which our Lord has given—"by their fruits ye shall know them." While the real Church of fully consecrated believers, faithful to

the Lord and his Word and the principles of righteousness, is represented by a very small number, there is a nominal Church, related thereto as is a shell to the kernel of a nut. The nominal Church includes those whose manner or whose attendance on worship implies a relationship to Christ without having gone the length of a full faith-acceptance of him in sacrifice, perhaps without having fully turned from sin even in their hearts, and without having made a full consecration to serve the Lord. This nominal class may be subdivided into believers who are favorably disposed toward Christ and righteousness; others who regard the Church as merely a moral club designed for social and moral benefit or influence upon the world, by counteracting sinful influences; still others, bitter at heart, sinful and selfish, having no faith whatever in Jesus and no care whatever for morality and using the name of Christ hypocritically, merely as a garment to deceive, that they may the better gain their ends. Thus we find the nominal Church to consist of:—

(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Seekers after godliness; (5) The true Church, "the sanctified in Christ Jesus" (I Corinthians, i:2)—"members of the Body of Christ"—prospective members of the Church Triumphant.

FIGHTING WITHOUT AND WITHIN.

Every member of "the Church of the first-born" was called "to suffer with Christ" that he may be also later glorified with him in the Millennial Kingdom. Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrifices have the promise of sharing with Christ the glories of the Church Triumphant. "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us." (II Timothy ii, 11, 12.)

But why should the Church fight? Is she not commended to live peaceably with all? Are not Christians exhorted to war not with carnal weapons and to be smitten on both cheeks, rather than to return evil for evil? Where, then, comes in the fight? Who are the foes? Surely, none would assail a non-resistant.

We reply that the facts do not bear out that suggestion. Our Lord and his apostles were peaceable and non-resistant, obedient to kings and laws, and yet they suffered violent deaths, as well as stripes and imprisonment. They had their names cast out as evil. And those who persecuted and maligned them verily thought that they did God service. All who follow in the Lord's footsteps must expect similar treatment because, as Jesus said, "The servant is not greater than his Lord." "Marvel not if the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you" (John xvii, 18-19). The Master said, "The darkness hateth the light," which explains why the chief religionists of his time, being of wrong condition of heart, instigated his crucifixion. They were of the darkness, living outwardly holy, while in heart they were far from consecrated to God. The very holding up of the torch of Truth was painful to them, reproved them and excited their animosity. Human nature is the same today. Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing, wounding and killing practiced by those estranged from God, though sometimes highly esteemed of men and wearing vestments only slightly less glorious than those worn by Caiaphas and Pilate.

"WHO SCOURGETH EVERY SON."

The Scriptures explain that there is a two-fold reason why Jesus and all of his followers are required to suffer for righteousness' sake.

(1) It is requisite to their own character-development that they should not only profess absolute loyalty to God and to Truth, but that this loyalty should be put to the test. Thus we read of our Lord that, though "holy, harmless, undefiled," he was proved perfect in his loyalty by the things which he endureth—by his obedience even unto death, even the ignominious death of the cross. The same principle, the Scriptures assure us, operates in connection with all whom God is now calling to be Emmanuel's associates in the Millennial Kingdom. They must suffer with him if they would reign with him. They must walk in his steps (Galatians, v, 11; vi, 12; II Thessalonians, i, 5; II Timothy, i, 12; ii, 9, 12; iii, 12.)

(2) These experiences are designed of God to qualify us to be judges of the world during the Millennial Age—that the Christ, Head and Body, may be merciful and faithful toward the people of earth. Likewise it is proper that the world should know that its judges have thus been tempted and tried and are able to sympathize with them in their weakness and in their endeavors for righteousness—and more willing to help them up, up, up to human perfection than to consign them to the second death.

Although this conflict has lasted for more than eighteen centuries, it has not been long for any single individual. With the Master himself the trial period was only three and a half years. On the whole, as compared with eternity, the entire Gospel Age of Sacrifice, as the Master said, is but "a little while." And as for the afflictions and testings themselves, St. Paul gives the proper thought, saying, that at most they are "light afflictions but for a moment and not worthy to be compared with the glory that shall be revealed in us," the overcomers. (Romans, viii, 18.)

THE CHURCH TRIUMPHANT.

The Church in glory and in power will contain no hypocrites and no merely nominal Christians—only the true, the saintly, "the sanctified in Christ Jesus." Nevertheless, it will be composed of two classes, as illustrated by the Priests and the Levites in the type. (1) Jesus glorified, the antitypical High Priest, and his faithful footstep followers, the anti-typical under-priesthood—otherwise, his "Bride." Together these are styled a Royal Priesthood or a Kingdom of Priests. St. Paul tells us that Melchizedek, who was a priest upon his throne, merely typified the Church Triumphant—Head and Body—the Christ, "A priest forever after the order of Melchizedek"—a priest upon his throne. During the Millennial Age that glorious Priest, Head and Members, will bless and uplift, rule and judge the world of mankind, with a view to recovering as many as possible, as many as will obey him, from the ruin of sin and death. During the thousand years of the Melchizedek reign all the families of the earth will be blessed with opportunities of return to human perfection and to earthly paradise. The unwilling and disobedient will be destroyed in the second death. At the close of the Millennium Christ's Mediatorial Kingdom will terminate.

As the Levites were much more numerous than their brethren, the Priests, so there is another class in the Church corresponding—styled "a great company, whose numbers no man knoweth," in that they were not specially predestinated. These less earnest, less zealous than the faithful "little flock," will reach a plane of glory through tribulation also, but with less joy. These, we are told, will be to the Bride as her companions. As Levites they will serve God in his temple, but not be members of the temple class, the Priesthood. These will have palm branches and be before the Throne, while the Royal Priesthood will have crowns and be in the throne as members of the Body of Christ.

THE CHURCH MILITANT'S SURRENDER.

All the soldiers of the cross, experiencing fightings without and within against the powers of sin and darkness and their own weaknesses, surely long for the time of their "change" in the "First Resurrection." They long for the time when this mortal shall put on immortality; when this corruptible shall have put on incorruption; when we shall be like our Redeemer and see him as he is and share his glory. Gladly, therefore, do all of God's consecrated people wait for the blessed change promised at our Lord's Second Coming, when that which is sown in weakness shall be raised in power; when that which is sown in dishonor shall be raised in glory; when that which is sown an animal body shall be raised a spiritual body. (I Corinthians, xv, 42-44, 53, 54.) Surely such, having prayed, "Thy Kingdom come; Thy will be done on earth as in heaven," are waiting for the King and God's time for establishing his kingdom for the blessing of the world. No wonder the Apostle wrote of these, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body"—the Body of Christ, the Church, through the power of the "First Resurrection" change. This will be our *glad surrender* to the Church Triumphant, when we shall hear the Master's voice saying, "Well done, good and faithful servants; enter ye into the joys of your Lord. You have been faithful over a few things, I will make you ruler over many things"—

participants in the Millennial Kingdom glory and its dominion of earth for the uplifting of mankind. (I Corinthians, vi, 2; Revelation, ii, 26.)

UNION OR FEDERATION—WHICH?

I ask you, my hearers, and indirectly I ask the millions of my larger congregation whom I address weekly through the public prints—What advantage will accrue to the Church Militant through the oncoming Federation? I reply that great advantage will come to the saintly few, not in the manner expected, but along the lines of the divine promise that "All things shall work together for good to them that love God—to the called according to his purpose." The Church Federation, which the Scriptures distinctly show us will be effected, will include the various classes already indicated:—(1) Hypocrites; (2) Moralists; (3) Followers afar off; (4) Saints.

But in the Federation the Moralists and Higher Critics will be dominant forces. The saintly will less than ever be in evidence and appreciated. The outward and apparent success of the Federation will seem wonderful for a moment, but the results will be disastrous.

The saintly few, guided by God's Word and holy Spirit, will awaken to the true situation and become separated from the nominal mass. Their misguided hopes as respects the bringing about of a spiritual Kingdom on earth will be thoroughly shattered, and, more than ever, they will look to the Lord as the source of help and wait for his Kingdom to come through the Redeemer's advent and the Resurrection "change."

In a word, God's saintly people need no outward Federation, even as they need no credal fences. So far as these are concerned, the sooner all barriers between them are leaped and they come together as members of one body, joined to the one heavenly Head and Lord, the better. Let Churchianity produce its Federation and see its folly and failure, as outlined in our text. But let the saints of God draw near to him and to each other in a spiritual union and realize to the full the meaning of the Apostle's words: "One faith; one Lord; one baptism"—one "Church of the Living God whose names are written in heaven." This condition cannot be attained through outward bonds, but can be attained only through drinking into the one Spirit, obtainable through the proper understanding of the Word of God.

CONCLUDING SUMMARY.

Having previously seen that the Federation would require no serious sacrificing by the leading Christian bodies except Catholics, we today have viewed the one true Church composed of faithful Christians of all denominations—her past and present, her future, according to the Bible. In the light of these studies we inquires, Is Federation desirable?

We answer, No! The Church of Christ wants *Union!* Federation is unscriptural, as our text declares! Indeed, Federation would be a dishonorable compromising between errors still held. Theoretically the "Baptists" would still contend that *only the water-immersed* constitute the Church, the saved, yet would by Federation say, We do not take ourselves seriously. Theoretically the "Disciples" would still say, Only the *water-immersed* are free from their sins, saved, all others are lost, but we belie our faith for the sake of Federation. Believers in the contrary doctrines of Election and Free Grace would by Federation virtually say, We don't know what to believe. All believers in the Bible, in justification by faith, in sanctification and in the begetting of the holy Spirit would by Federation virtually say, We accept as saints all the unbelievers called "higher critics," who know not God and respect not the Gospel.

Are God's true people prepared to make such concessions for the sake of a federated form of godliness and numerical strength? Assuredly they are not. The Federation will drive them out of all sectarianism and make of them Bible students free in the liberty wherewith Christ makes free. To such there will quickly come true Union on Biblical lines, as we have shown is easily attainable in the light now shining upon God's Word.

Nevertheless Bible prophecy clearly shows that Protestant denominations will Federate. For a short time Federation will bring great political influence which will breed ecclesiastical arrogance and persecution—culminating in ruin. Let God's faithful ones obey his voice. (Isa. viii, 12; Rev. xviii, 4.)

Gideon's Army in Antitype

Arise! O ye Army of Gideon
Let him that is fearful return,
Jehovah wants only the zealous,
Whose hearts with the love of truth burn.

Ten thousand remain! Still too many;
Once more He their loyalty proves,
To see who most faithfully serve Him,
To see who most fervently loves.

O ye who have sworn him allegiance,
Mark well! He is now testing you,
With the water of truth He will prove you,
To see who is loyal and true.

Look well to your drinking then, brother,
See thou no impurities trace,
Take your lamp, your pitcher and trumpet
And stand every man in his place.

Your sword is the sword of the spirit,
Your lamp is the light from His word,
Your pitcher this poor earthen vessel,
You break at the word of the Lord.

Is your lamp burning bright in your pitcher?
Does your trumpet give forth "certain sound?"
Soon the sword of the Lord and of Gideon
The enemy's host will confound.

For sure is the victory promised
And great is the peace he awards,
Then "stand" in your place all ye faithful,
The battle's not yours, but the Lord's.

May 1, 1908. *Gertrude V. G. Calkins.*

Tampa Florida

February 18-21, 1910

Address of Welcome

ON our way to Tampa we had the privilege of attending the one-day convention at Norfolk, Va.; Wilmington, N. C.; Charleston, N. C.; Savannah, Ga., and Jacksonville, Fla. At all of these places there were grand meetings; the friends of the Truth were greatly refreshed and many of the public heard the Gospel for the first time.

The convention opened with the singing of Hymn No. 72, *"Hail to the Brightness of Zion's Glad Morning."* This was followed with prayer by Brother McGee. After this the congregation sang hymn No. 95. Brother Akin, who served as temporary chairman, then said:

I am sure, dear friends, that it is a great privilege accorded us upon this occasion to offer a few words of welcome, and I feel that you can see you are welcome to Tampa, from the fact that you are here this morning. I am sure, dear friends, that these gatherings are not merely commonplace gatherings. The Lord in his wisdom and providence has so arranged it that we need each other, and we need to associate together in these larger gatherings, and it is just wonderful the joy and peace and satisfaction that come into our hearts when we come with our hearts right before the Lord and associate ourselves together in these conventions. We don't need to associate together to have the convention smile; we ought to have that in the beginning, and I am sure it will last throughout the sessions of this convention. In proportion as we really appreciate the conventions as a special favor of the Lord to each and all of us, will we derive the blessings that we very much long for. Our coming together is not merely a vacation from business duties, it is not merely to get acquainted with those from different parts of the world. I trust all coming together this morning and throughout all of the sessions of this convention have one or two special objects, and I might mention a few of them. I hope that we will get before our minds more clearly than perhaps ever before the fact that *our dear heavenly Father has set before us a great prize*, a valuable prize indeed. When we try to concentrate our minds on the wonderful prize that is set before us, it staggers us; we cannot comprehend it in any true sense of the word. I trust that all here this morning are contestants for this great prize, and that all would be interested in knowing the conditions upon which we may be the winners. In proportion as we have the conditions clear in our minds, in that proportion I trust we will be diligent and endeavor to more earnestly and patiently run the race for the prize. It will certainly help us in all our association together at this convention, and we will be greatly blessed in listening to the various addresses, testimonies, songs and prayers, if we keep clearly before our minds that no one will win this prize in any half-hearted manner. We must realize that the prize will be won only by those who are intensely in earnest about the matter. How much we ought to become energized and enthused when we realize that perhaps in thirty-six more months the contest for the greatest prize that was ever offered will be closed forever. In proportion as we keep these things in mind, realizing their importance, and the shortness of the time, I feel, dear friends, that the privilege of associating with the brethren and listening to the addresses will have a more pronounced effect upon our hearts. In proportion as we have these things in mind, we will get a greater blessing, and I trust, dear friends, that before this convention closes each one of us will have our minds more firmly set; that, no matter what others may do, we will endeavor by all means to win the great prize of immortality and eternal life which the Father has set before us. I feel that if any of us ever win the prize we must get busy, and I also think that perhaps many of us will not enjoy the light of present truth to the end of the way, unless we make an effort to energize ourselves and endeavor to lay down our little all at the Master's feet.

I again extend to you, as a representative of the Tampa Ecclesia, a most hearty welcome. The little we have been privileged to do, or may do while here, we do as unto the Lord. It is a great joy accorded to me on this occasion to introduce to you our dear Pilgrim Brother Walter Bundy, who will speak a word for the Society in the absence of Brother Russell.

Response by Brother Walter H. Bundy

BROTHER BUNDY: I assure you, dear friends, it would afford us all a great deal more joy to hear our beloved Brother Russell, but in view of the fact that he is unavoidably detained, I represent him.

In a sense, dear friends, we are glad of this privilege. In a particular way we are glad, and this is the reason why: We feel that perhaps if our dear Brother Russell were present this morning, and presenting these facts, he would not have called attention to the efforts of the Society and particularly of himself, on behalf of this and all conventions. He would not remind you of the labor of love he is constantly doing at the office for us in the Lord's work. We feel that when we are enjoying the privilege of these conventions we little realize how much the Society is doing to make these a blessing from the Lord. Perhaps many of the friends who are here have never been at the Brooklyn Tabernacle and do not realize how they have worked, many of them night and day, in the interest of the harvest work. It makes some of us feel ashamed. What an unselfish labor of love! Again, we hope and trust that we will realize that on this occasion they are remembering us in prayer, no doubt, that the Lord will make it a great blessing to many of the brethren, not only to us who are present, but to those who will come in contact subsequent to this convention. We always feel the importance of emphasizing a prayerful attitude. If we have not come here with an earnest prayer for the Lord's blessing upon the convention, we will not get the blessing. It seems to us that the Adversary is specially on the alert on such occasions as this, when we are so happy and we might be less watchful. For this reason we might be ensnared. We trust we will all be very careful, watchful and prayerful.

So on behalf of the Society we respond very gratefully to the words of the Tampa Ecclesia, represented by our dear Brother Akin, and we express how glad that in the Lord's providence such arrangements have been made whereby we can meet together. We rejoice and appreciate the kind words and expressions of love. Personally, this is a great joy for us to be with you at the Tampa convention. When we saw it advertised in the TOWER that there was to be a convention here, we had no expectation to be present. We are reminded of the fact additionaly, that one year ago day before yesterday, the 16th of February, was the occasion of the Jacksonville convention. We mention that particularly, because it commemorates the birthday of our beloved Pastor. We had the privilege of calling attention to one or two facts of interest to us, and they are more so this year. First, the labor of love that our beloved Pastor has given

so willingly and cheerfully on behalf of the Lord's truth and his service. We remember that on that occasion we called to our attention the fact that so far as character development was concerned, if we were capable of judging, we should certainly feel that our Pastor was ready for the kingdom. We feel no less so now, but more so, and we said then that we had no doubt that the Lord was keeping him for us, to help and encourage the Church. We feel it more keenly this year than last. We bear in mind additionally, dear friends, sad as it may be, that some who were with us in that congregation walk no longer with us. It is a solemn thought, yet we do not allow this to sadden our hearts on this occasion, but rather to stimulate us to be more watchful, more prayerful. We trust, dear friends, that our thoughts on this occasion have been drawn in gratitude to the dear Lord, that by his grace we are kept. We rejoice in this privilege and trust additionally that we may consider it next in importance to harmony with the Lord and his precious truth, that we are in harmony with the Steward that he is so graciously using. We often tell the friends that there was a time when we considered it inexpedient, even in the service of the friends, to mention this feature. We do not consider it so any longer, for it is a vital test in the closing of the Harvest, and we consider that it is a privilege to analyze our heart very carefully, to see if we are kept in that attitude toward the Lord whereby we might receive and appropriate the blessings which he is bestowing upon us through the appointed way and means. Some of us who are continually traveling do not often get the opportunity of seeing Brother Russell and his co-laborers, but when we are permitted to meet, we notice every time, dear friends, evidences of patience, loving tenderness, meekness, and the very embodiment of love in the countenance of the one who has been so used of the Lord. We often feel, dear friends, that at a convention like this, if we were not privileged to listen to one word that our beloved Pastor would say, just one sight of his countenance would be an inspiration and help. This may be considered as honoring our Pastor very highly, and we surely will if the Lord does, surely we can do no less. We are living in very strenuous times as respects the development of the Church. There can be no question but that the work will rapidly culminate, and it occurs to us there is no better verse for our consideration this morning for a short time, which will perhaps help us to the end of our course this side of the vail, than the clause in Revelation 2:10, "Be thou faithful unto death, and I will give thee the crown of life." Probably, dear friends, from the moment of our full and complete consecration we have realized that that consecration will culminate in death, but we feel very sure that those of us who have been in this attitude of consecration for several years realize more fully what this means today than we did even a year ago. There comes a deeper conception and realization of this death in which we are all to participate. The death of which the Apostle Paul spoke in Philippians, 3rd chapter, "that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." This then, dear friends, is the death unto which we must be faithful. We trust all the dear friends will have a glorious introduction into the heavenly condition beyond the vail, to eternal association with our blessed Lord. To a majority of the Lord's people it has become evident that while all through the harvest remarkable experiences have been coming, that of late time we have been having more wonderful experiences and providences of the Lord than at any time prior. It seems to us, dear friends, that particularly since 1908 more remarkable experiences and providences have been unfolding, and its culmination may possibly mean the complete separation of the Lord's true, faithful ones from those who prior may have been walking with us, but are proving to be no longer disciples of Christ. We want to impress one thing particularly, however, that wherever we see the evidences of falling by the way, it is not within our province to offer any judgment upon such. We have not even time to speculate regarding their condition, but we have to consider the statements of our Lord in respect to the query by Peter concerning John, when Jesus said, "What is that to thee, follow thou me." It behooves us the more, dear friends, to walk carefully, to seek to walk in the Master's footsteps. It seems evident that the experiences we are undergoing are somewhat similar to the experiences from the time of the last supper, through Gethsemane, and on to Calvary. We might thus, in a sense at least, consider ourselves the Lord's consecrated ones on the way to Gethsemane, and in a few words we want to suggest some of the lessons that are coming. We have no fear, dear friends, that in the presenting of these things they will in any way mar the solemnity of this occasion. As we are rejoicing in these things, we want to remember the responsibility that the Lord is attaching to these blessings.

You remember, at the time of the Lord's supper the Lord gave a wonderful demonstration in the washing of the disciples' feet. I want to suggest two things—one doctrinal and one practical point. The doctrinal point is that, inasmuch as during our Lord's first advent he washed the disciples' feet, so during the second presence in this harvest he is washing the feet of the Body, purifying them—there is a clearer unfolding of God's plan and purpose.

The practical lesson is one to consider very soberly and carefully, and that wonderful lesson is humility. Now then, dear friends, the more we consider this lesson the more are we convinced that a lack of humility may be the first step or incentive that will lead away from the Lord Jesus and his work. In the first fall that is on record, the fall of Satan, there was a lack of humility. We believe that in every fall from divine favor there was first a lack of humility. I often think of this definition of humility, "Humility is not thinking highly of one's self. Humility is not thinking lowly of one's self. Humility is simply not thinking of one's self at all." We think so far as our relationship to the Lord is concerned it is correct.

Again we read in Philippians 2:12 and 13, that we are to work out our own salvation with fear and trembling. There seems to be a paradox in this language, but not so. Work out and work in. We would like to suggest this thought. Suppose in the heart was put pure blood and then a perfect valve and pump. That is not sufficient. Another thing is necessary. The blood must be pumped all over the body. Thus the Lord works in us all, he works in us a will, and having worked in us his holy Spirit, we must work that out into every fiber and tissue of the body. It is for the purpose of working out those things which he has graciously put within.

We remember also at this last supper; on that occasion he presented two solemn lessons or prophecies to their minds. He foretold concerning Peter and Judas. Now, dear friends, we have no authority from the Scriptures to make any type—in fact we should be very careful to suggest anything not clearly stated. Whatever is stated concerning Peter and Judas are illustrations. We bring these to our attention in order that we may the more carefully analyze our lives. On the occasion of Peter, he denied the Lord or the truth. In the case of Judas, he betrayed the Lord or the truth, two different things. The attitude of Peter's mind represented from one view point, the class who will deny the Truth, which class will be a Great Company. The attitude of Judas refers to those who betray the truth, continuing in the attitude which leads to Second Death. It is not for us to say what is the attitude of our friends who once were with us. Peter denied the Lord through fear. We believe no doubt there are those associated to some extent with the truth, and who love it, who think these things grand and precious, yet through fear are not willing to acknowledge themselves on the side of the truth. To a greater or lesser extent they will be denying the truth. Later on, when they realize, there will be repentance in their lives as in Peter's case, but having neglected the privilege of witnessing, they will not be in the little flock. We would think Nicodemus and Joseph of Arimathea would represent that class. Particularly Nicodemus; he enjoyed hearing of spiritual things, yet was not willing to pay the price. We repeat, not willing to pay the price. So, dear friends, there are some who are, to some extent, not willing to pay the price, which means a full surrender, and the keeping of it on the altar, even unto death. However, after our Lord was taken from them Joseph of Arimathea was glad to come and ask the privilege of entombing the Lord. Some therefore, after the Lord's Body has gone beyond, may be glad to bring their bouquets of recognition. We trust we are recognizing these now, while we have an opportunity.

In the case of Judas, however, it was different. It would seem that Judas was offended, because he was not consulted about the management of things. How was this? He murmured about the expenditure of a certain sum which was represented in the ointment put upon our Lord. The Apostle explains that it was not because he was so economical, but because he was a thief. It was a wrong condition of heart. He was not consulted, he was embittered, and it made him more bitter toward the Lord, and then strife, and then

betrayal. A great danger today, there might be a danger on our part of wishing to be consulted, having headiness, or will, or mind in the matter. Naturally this would engender a feeling of bitterness, antagonism, which might lead to direct opposition, even to the extent of betrayal. You remember how, when our Lord foretold this, there was only one of his disciples to whom he told who would do the betraying; this was the Apostle John. The Lord told him whereby he would know that it was Judas. After Judas had taken this attitude, suppose John had said, I feel very sorry for him and when he goes out I am going out to talk with him and maybe I can bring him back. What would have been the result? John would have jeopardized his own interests and he would have missed those grand discourses of the Lord on the way to Gethsemane. You remember when the Lord told this and suggested what was to come upon him, a solemn hush passed over them, and one by one they said, Lord, is it I? We understand that in a sense there is a remarkable correspondence which took place in 1908, and that occasion there corresponded to the Lord's warning, that there would be a betrayal of the truth. It was a solemn warning sent out by the Lord that there was a severe test coming upon the church. So we said, I will scrutinize my words, and thoughts, and actions, that I may be the better enabled to serve thee and thy dear flock. Is not that equivalent to saying, Is it I? Is it possible that I am in such an attitude? We want to make sure that by the Lord's grace all feelings of self, or anything averse to the accomplishment of the Lord's purpose, may be eradicated from our hearts. You remember the solemn lessons the Lord brought to the disciples on the way to Gethsemane. We will only briefly recapitulate seven things:

First, in the 13th chapter, 34th verse, we read, "A new commandment I give unto you, that ye love one another." Not a commandment that you love your neighbor as yourself, but that you love one another, as I have loved you, which was to the extent of laying down his life.

Second, he suggested the thought respecting his own departure, and how he was to leave them. But he told them also that they should have peace, "Peace I leave you, my peace I give unto you; not as the world giveth, give I unto you." "Let not your heart be troubled; ye believe in God, believe also in me."

Third, he promised them that if he did go away he would send the Comforter, saying, "I will not leave you comfortless."

Fourth, he brought before their minds that wonderful lesson of the Vine and the Branches, suggesting fruitfulness, and purging, and that those not bearing fruit would be cut off; that all through the Gospel Age there were a lot not bearing fruit who would be cut off. The importance, therefore, of having the holy Spirit, represented in this case by the sap.

Fifth, he promised them persecution and told them the sources from whence it would come.

Sixth, he suggested the scattering of the sheep when the shepherd would be smitten. We realize this will have a remarkable fulfillment.

Seventh, that grand and sublime prayer, praying for all his disciples.

We want to suggest again, dear friends, that the Apostle John would have missed all those things if he had taken the time to go out to Judas. How necessary that we should keep in harmony with the Lord's arrangements.

Sometimes one says, I frequently get a pamphlet or letter not in harmony; what shall I do with it? I feel that I get plenty from Brother Russell. But how shall I know what to answer? You don't need to know of those things.

We make a burnt-offering of them. We have no time for them. The best way to be fortified and equipped is to take those things of which we are sure, and which we have Scripture for their support. We feel that the Lord has been dispensing the meat in due season through the proper channel.

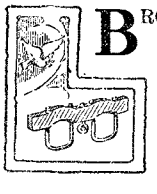
In conclusion, one further thought: You remember that the Jewish nation, particularly the Scribes and Pharisees, instigated the crucifixion of our Lord. However, it was necessary that they should get the coöperation of the Roman government. Hence soldiers took the Lord. So we understand that the final persecution coming upon the church will be from a combination of church and state, represented by the Jewish nation and the Roman government. You remember, as the soldiers came into the garden, that those soldiers were headed by Judas, so when the time comes for the final persecution upon the church we cannot see but that the Scriptures would support the thought, and the conditions will bear it out, that the soldiers or governmental authorities who take the matter into their hands will be headed by those who were once with us, but who walk no longer with us. It is solemn indeed. We do not know who such will be—it is none of our business, you know. It is our business to say, Lord, is it I? Is there any such attitude in my heart? O, how will I find out? I will scrutinize my thoughts and words.

Then, dear friends, these Gethsemane experiences will culminate in Calvary, so to speak, when the last living member shall have reached the last station in his course and has gone beyond the vail. In the meantime, however, we realize that the end is not yet. A significant feature is that when Judas went out it was night. The thought seems to be this, that the Judas class may be forming and going out and that the night is setting in, wherein no man can work, when we will be led to Gethsemane, which will culminate in Calvary after reaching character development, the final test, and of victory at last if we are faithful.

We hope and trust and pray then, dear friends, that this convention will enforce these thoughts more soberly upon our minds and create a burning appreciation of the Lord's providences. We rejoice that by the Lord's grace we have been kept from falling. But bear in mind that it is yet possible to turn and fall, and while rejoicing for the blessings up to the present time, let us be mindful of what is before us. Be not discouraged, but with prayerful, thoughtful study let us apply ourselves, seeking day by day to keep in harmony with him, and his Truth, and his Steward that he is using, that we may hear the "Well done, thou good and faithful servant." "Be thou faithful unto death and I will give thee the crown of life." So, dear friends, it is only a short while, a few more trials and afflictions, then if faithful we will be forever with him. Let us continue faithful unto death, and he says, I will give THEE a crown of life.

At the close of this discourse hymn No. 4, "My Goal Is Christ," was sung.

I have great pleasure now in introducing to you the permanent chairman of the convention, Brother J. Coles, of Jacksonville, Fla.



BROTHER COLES: Dear brethren, it is not necessary to ask if you are all here with your hearts full of love and thankfulness for the privilege of being here, for I can see it upon your faces. Also that you are in anticipation of the good things before us. What a privilege it is to gather here! We are told we must not forget to assemble ourselves, especially as we see the day approaching.

I want to impress upon you here today that we have come to enjoy this great convention of spiritual things, and in order to so do, we must purge ourselves of all thoughts of self, of malice, and thoughts that would prevent ourselves from actually taking in the wonderful blessings we are here to enjoy: therefore, if any are here today with anything in their hearts that should not be there, go to the Lord, pray and get rid of it, so that you may take in and receive these great blessings for which we are assembled today.

The brethren that have gone before me and spoken have called our attention to the shortness of the time. It seems to me, dear friends, that we are in the Gethsemane hour, and that we are asked to watch and pray a short time with our dear Saviour and Redeemer, and you remember that during that hour there, those apostles who loved him were overcome with sleep and fell away, as it were. Now in the next year we may expect trials and testings as we never have had, and we should have faith in the precious promises, or if we have not, then let us gird up the loins of our mind, to lay hold by faith upon the precious promises and not let our minds rest one moment away from the prize we are struggling to attain.

One thought, we are here as members of the Body of Christ, we are the light of the world, and if we realize this, what manner of men should we be as we are here amongst our friends of Tampa, and the citizens of this place. Let us conduct ourselves as people who are God's people. Not only smile, as the world may have that illumination upon their faces, but our smile comes from a heart full of love. As we look upon these mottoes, let us think, "The Father himself loveth you," "Love one another." I would say that the watchword of this convention should be "LOVE and SERVICE," one for another. What a privilege! As our dear Brother Bundy has just remarked. Who gave us this example of love and service? Who but the Master himself when he humbly knelt and washed the feet of his apostles.

Is not that something for us to carry throughout our lives? Let us realize that it is our highest privilege to love and serve each other. Let it be not only the watchword of this convention, but let it grow throughout this year.

I realize that this is one of the highest privileges, and I desire to serve and assist in any possible way, and I hope you will call upon us and the Tampa friends to assist you in any way.

We will now sing No. 105, "Satisfied with Thy Likeness," after which we will have a testimony meeting. The Lord may not need our testimonies, but we need them.

Testimony Meeting

A SISTER from Jacksonville, Fla.:—I cannot express to you how glad I am to be here this morning. Since my consecration the Lord has taken me through many trials and testings which I never expected. I am especially happy to be with the Tampa class once more.

A Brother:—Praise his name! that I am still in the race.

Chairman:—His grace is sufficient.

A Brother:—I have many trials, but he has never failed me.

Chairman:—We can rely upon his aid in all cases.

A Sister from Memphis, Tenn.:—While I have testings and trials and it is hard to overcome them, yet we are not tested more than we are able to bear. I bring greetings from the Memphis class.

Chairman:—It is a blessed thought that our brothers, all over the land, are praying for us.

A Brother:—It is the joy of my life to have the privilege of meeting with those of like faith.

Chairman:—Look at the great helps—the Vow and the things given us today to strengthen us as Christians.

A Brother:—The Lord does prove us. I rejoice to testify that I have faith in the Lord Jesus. As I look back, I find it to be true in my case, that my blessings come from obedience, that blessed obedience that enables us to receive his bountiful blessings. I am receiving knowledge and faith, and then try to keep in harmony with the Lord.

Chairman:—"Obedience is better than sacrifice," a blessed thought.

A Sister from St. Petersburg, Fla.:—I live in St. Petersburg. I attended the convention at Jacksonville last February and did not know that I would ever be permitted to go to another. I thank the Lord. Pray for me that I may be faithful to him who has gone before.

Chairman:—We rejoice with you that you are permitted to be here.

A Brother from Memphis, Tenn.:—I want to be more earnest. There is to be a Peter and a Judas class who have had this truth and knew far more than we know now. I want to be more earnest than ever, and search every day, every thought and word, that my life may be in harmony with the Lord. So I want to say, Lord, is it I?

Chairman:—Very true, but while it is a sad thought to see them falling away, yet we are not to weep for them too seriously.—"Follow me, what is that to thee?" We want to feel that this is an individual struggle and strife, preparing individuals as members of the Body of Christ, keeping our robes pure and spotless.

A Sister:—My heart desires to be faithful unto death, and my intentions are, by God's grace, to keep faithful.

Chairman:—If we suffer with him we shall reign with him. Blessed is he who suffers for righteousness' sake—not for his own sake.

A Sister from Brockton, Mass.:—I am so glad that the Master said that we must become like little children if we would enter the Kingdom of Heaven. I recently read a little poem in the 1894 Tower illustrating this thought:

A New Leaf

"He came to my desk with a quivering lip—
The lesson was done—
'Dear teacher, I want a new leaf,' he said;
'I have spoiled this one.'
In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled—
'Do better now, my child.'

"I went to the throne with a quivering soul—
The old year was done—
'Dear Father, hast thou a new leaf for me?
I have spoiled this one.'
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
'Do better now, my child.'"

I believe this convention is to help us all to do better.

Chairman:—O, indeed, we are in the school of Christ, and we should be humble and teachable as little children if we would progress.

A Brother:—It does rejoice my heart to meet with the Lord's dear people, especially in a convention of this kind, as this is only the second time I have had this blessed opportunity. I came into Present Truth several years ago, and I have been progressing slowly, but I thank the Lord, that instead of going back I am still reaching forth for those things which are before.

Someone then called for hymn No. 26 as their testimony, "Shall We Meet Beyond the River?"

A Brother:—This little song, "Shall We Meet Beyond the River," is what we hope to do.

A Brother:—I wish I could tell you all my feelings today. I am ashamed to acknowledge that I have felt cold, still I know my faith has not been wavering. But almost as soon as I came into this room, and the meeting first commenced, I felt like getting up and hollering, Glory, Hallelujah! I am looking forward to the most enjoyable season I ever had in my life. I know you will all remember me in your prayers. My heart has gone right out to those who have asked for our prayers.

Chairman:—Without faith we cannot see anything, yet with that faith must come works and fruit, which go hand in hand as an evidence of our faith. Not by works alone are we to be saved, but the works are an evidence of our faith. We should have some fruit.

Another called for No. 179, "The Endless Song," as their testimony.

A Sister:—I feel that I have more to praise God for this morning than anyone. I thank him especially that he opened my eyes to see the truth, and that I have been enabled to consecrate my all to him. This is my first convention, and the first opportunity I have had to symbolize my consecration, which I hope to do. I praise him also that he has enabled me to see that there is only one table at which we may feed and grow in grace, and be enabled to make our calling and election sure. I am so thankful that I have been enabled to see this, and to make the Vow my own. I thank God particularly for Brother Russell.

Chairman:—God bless you, sister. You can't make a mistake in sitting at this table that the Lord has provided and taking advantage of every help—the Vow being one of the foremost.

There were many other excellent testimonies, but space will not permit our recording any more. These, however, give a good sample of the blessed experiences we were privileged to listen to.

Discourse by Brother B. H. Barton. Subject: "THE COMPARATIVE RESULTS OF PRIDE AND HUMILITY"

DEAR Brethren and Sisters:—It may surprise you a little when I say that I am going to play the part of a policeman and serve a warrant on you this afternoon, and of course you are all anxious to know the crime that I am going to charge you with, whether murder, robbery, or what. It is something worse than that. I know you would be inclined to say, What can be worse than those things? The thing I consider so much worse is PRIDE.

Well, it is such a far more serious matter than murder or robbery because you or I do not want to commit murder, or rob anyone, but there is great danger along the line of pride. Our subject may be mentioned as the Comparative results of Pride and Humility, and we will note James 4:5, 6, "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

I am sure, dear friends, there is no subject more important than this, yet it is constantly one of the hardest

subjects to talk about, one reason being, the very people who need it are the last people ready to accept or believe it. I find that those who have the largest measure of pride are the very ones who would rebel at the thought of pride in their hearts. They are inclined to think of pride for other people, and they pass over the pride they themselves possess. As an illustration, I heard of a minister in one of the denominations who was considerably interested in our views of the Scriptures. I was glad to see he had begun to see a few of the things, but found soon that he had an awful measure of pride. While talking with him he said, I am reputed to be the most able Bible scholar in Ohio. I never say it, but everybody else does. Brother Barton, if you want to know anything about the Bible, write me. I thought the poor man needed some help, and so I said, I am glad that you are beginning to rejoice in some of these things, but there is one little warning I would like to give you, and that is this—no matter how great a blessing these may bring to us, we are going to lose it if our hearts are not in accord with the spirit of God. If our hearts are full of pride it will undo all the good from God's Word. So, brother, while you are studying these things, don't forget to cultivate humility.

Yes, I know pride is an awful thing. Sometimes when looking over my congregation and seeing how proud the women are over their hats I can hardly stand it, yet I know some do wear them because of pride.

There are different kinds of pride, and one of those is the one which causes a man to think he knows it all.

Another illustration: I had taken dinner at the home of a sister and was impressed with the fact that she was subject to pride. I did not like to judge her, but the things she said and the way she acted, led me to think she was being injured in that way. That afternoon I gave a discourse specially for her benefit—I had her in mind—of course I did not tell them all that I meant her. I was careful when making the remarks for her, that I would look in another direction, but I had her in mind. After the meeting she started to walk right toward me, and I said to myself, I think she must have realized I meant her. She said, O, Brother Barton, I am so glad you took up that subject today, because there are some people in this room that just needed that. She applied it to everybody but herself.

You do not know whom I have singled out this afternoon; imagine that it is you and then you will be on the safe side. If it fits your case, make the application. I am not much in the habit of talking about things that we do not need. Some ministers would say, These bad things I mention I know you don't do, but there are people up in Kentucky, and New Orleans, etc., that do those things. I do not do like that. If I know of anything that the brethren in other places need, I will wait and tell them when I get there. If I know of something that the friends need here at the convention at Tampa, I am going to tell them. Suppose you were sick and sent for a doctor; if he left medicine for you to take, and when he would return he would ask, Is the medicine gone, how are you feeling now, are you well? No, doctor, worse than before. Why, I was sure that medicine would cure you, yet you are considerably worse. I never came back, for I thought it would cure you. Did you take the medicine according to directions? No, doctor, I did not take it, I got my brother to take it. Well, no wonder! Don't see that your brother takes this medicine, take it yourself, and in that way you will get the good out of it.

The first reason why it is so hard to talk on this subject is that those who most need it are the least willing to believe it.

Another reason is because of the mistaken conception that is so commonly held respecting the nature of pride and humility. A great many things pass for humility that are not. Furthermore, a great many things are considered evidences of pride which are not. I recall an experience along this line a few years ago. At the supper table a sister made the remark, I am glad to know that I have no pride. I have ever so many fine rings, and would not pride prompt me to wear them? Is not that a proof that I have not pride? O, no, sister, sometimes it is pride that prompts one from wearing rings, they think they are not as fine as others wear. It is really pride that keeps them from wearing them. She said, I will have to admit that there is a lesson for me there. It is not that which keeps me from wearing them, but I will have to admit that I always had such ugly fingers, etc., that I decided the best way was not to attract attention to them, was to keep from wearing the rings. She realized that pride was back of the matter, and what she considered an evidence of humility was really an evidence of pride. Another illustration along this line. In another place there was a gentleman, a Dunkard; some of these will not wear buttons, but wear hooks and eyes. This gentleman came to me and said, I have enjoyed your talk very much, but have a question for you. Do you wear that necktie to please God or men? Yes, I wear it to please God. No, you don't. You should not have asked me if you knew. Well, how can you? I will tell you; suppose, for instance, I had a magnificent diamond pin in my tie. Could I wear it to the glory of God? No. I agree with you. One reason would be, some people in my audience would not pay any attention to what I might say, but their attention would be upon the pin. They would say, My, what a flashy pin for a minister to wear. How much did he pay for it? Is it real, or imitation? Instead of my talk glorifying God, they would be paying attention to the pin. I could not wear it to the glory of God. I could not go without a necktie for the reason that they would say, Is that a part of his religion? I don't want people to think about me at all, because I wear a magnificent pin, or because I have no necktie on. I want them to think of what I am saying, not peculiar in either extreme. Thus, dear friends, we can see that that good gentleman thought it was an evidence of humility. The lack of a necktie would not mean humility. We can even be proud of our humility. No matter what the form of pride, we want to get away from it, realizing that God sets a high value upon a humble heart.

Still another thought, not only is it necessary for you and me to recognize something of the value of humility and the danger of pride, but furthermore, that we will have a love for humility, which will lead us to make great efforts to gain it. You remember the way the Scripture reads in Philippians 2:8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." We see the same thought is found in 1 Peter 5:6, "Humble yourselves under the mighty hand of God that he may exalt you in due time." Also in Luke 14:11, "He that humbleth himself shall be exalted." We want not merely humility, but we want to humble ourselves, so that in due time God may see fit to exalt us.

What will pride do for us, and what will humility do for us? We want that as we recognize the difference between humility and pride, to strive for humility. The text quoted at the beginning of our talk, James 4:5, was from the Authorized Version, and is not a good translation. We will now notice it from the Revised Version or the Diaglott, "Or think ye that the Scripture speaketh in vain. Doth the spirit that he made to dwell in us long unto envying?" Do you think the Scriptures speak in vain when it tells us of the grand things humility will do for us? Surely not. God's Word does not speak in vain.

The first results of pride and humility are that pride will cheat us out of so many blessings, but humility will lead us into so many blessings. We often hope that God will bless us. He surely is going to bless us. There are blessings today, yesterday and tomorrow, but the question is whether we will be in the attitude of heart to get them. If we have the spirit of humility, things that might be an awful curse to others will have in them the elements of a great blessing to us. On the contrary, if we have the spirit of pride, things that might be a great blessing to others will be an awful curse to us. The blessings that we get depend largely upon the humility we possess. Some may be inclined to say, I thought our blessings were in proportion to our knowledge. No, but in proportion to your humility.

If you have come to this convention with a heart full of humility, you are going to carry away a blessing. On the other hand, we realize many respects in which pride will rob us of blessings. At this convention some brother might give in his testimony some helpful thoughts, but if your heart is filled with pride you will not get any blessings, because such a heart would think how much better you could have said it if you had been up there. You will criticize the poor language, or this or that thing, and you will have lost the blessing. The brother, on the other hand, that has the spirit of humility, can overlook such things and he will get a blessing therefrom. This is in harmony in the text, "God resisteth the proud, but giveth grace to the humble." Also in 1 Peter 5:5, 6, "Likewise, ye younger, submit yourselves to the elders. Yea, all of you be subject one to

another and be ye clothed with humility; for God resisteth the proud and giveth grace to the humble."

Thus, dear friends, we rejoice that it is our privilege to deliver the first lengthy discourse, because I trust that in God's providence what we have and may say will help you to get your heart into the attitude of carrying away the largest blessings, that you may go away more humble. I want to just mention a little instance that illustrates the blessing of humility which pride may rob us of. At the beginning of this year, some of us had the blessing of attending a convention at Memphis, Tenn. I was not there at the beginning, but during the time I was there, I do not suppose there were over a dozen visitors at the convention. It was such a small number that they adjourned from the hall they had arranged to hold the meetings in, to the rooms of one of the friends. I never attended a convention that I got such a great blessing from, and one reason was this: Those good friends at Memphis had made arrangements for a great crowd; they had a good big place to accommodate a large crowd, yet I do not remember one word of apology because there were not more present. Not one word of complaint because there was not more of a showing made. No one seemed to feel bad that the friends had not seen fit to come there, but they all seemed so determined to get such a blessing that they did not seem to remember that there was not a great crowd there. If pride had been there, we would have seen a sad look upon the faces of the members of that class, and would have heard in their testimonies some apologies for not having a bigger crowd. I am sure I got a greater blessing than in any previous convention. The same is true here. The blessing is not going to depend upon who is here, or the ability of the speakers, or the size of the congregation, or the kind of weather, or how much money is in your pocket, or how nice, or how poor a room you have, but it will depend upon the humility that is in your heart.

I want to call your attention to two points in this comparison, I want to remind you of the chastisement that pride will bring upon you and the way in which you will escape that chastisement if humility is in your heart. The Lord loves you and me too much to permit us to encourage anything in our hearts that will put us in danger. If your child picked up a dangerous reptile, you would not permit him to harbor it, but make him drop it quickly, and you would not be very gentle. The question is, that it must drop it, whether you are gentle or not. That is the way with the Heavenly Father; he realizes there is no experience we could have that would be so bad for us as that of pride. If we have it in our hearts, God will cause us to drop it, and he will use his rod to do it. You remember how Nebuchadnezzar, as we read in the 4th chapter of Daniel, after that humiliating experience, he made the statement that he extolled the God of Heaven, etc. You may wonder how the Lord will do it. I will just give you an example of an actual instance in one of the classes.

A brother in a certain place became interested in the truth a number of years ago. He had been a drunkard, etc., and so when he became interested some of the people said, O, yes, you could not expect anything better than that. Look at the life he has led, of course there can be nothing in it. However, he lived a different life and made progress in the opposite direction. The Lord blessed him not only in allowing him to grow in grace, but allowed him to have opportunities to serve him. He started a Bible class in the town, and a number became interested in nearby towns, so that he held meetings in various places, traveling 50 miles or more away from home. I recall one Sunday afternoon I came to town and he came to meeting. While out walking he said, Brother Barton, you know something of my previous experiences, something of my early life, how the Lord overruled it and how the Lord blessed me. I appreciate it very much, but I will have to confess that I had a great deal of pride over these things. Often the brethren would praise me, speak of my discourse, my ability as a speaker, etc. I knew it was not right to feel that way, but I liked to hear these things, liked to think of how much more I could do than they. I know it was pride and that I had to put it down, but I liked to have it that way. Well, he said, the Lord had to humble me and he has done it. Some time ago I felt quite sick, so much so that I was not able to keep at my work. One day the man I am working for said, you are going to be laid up if you do not do something for yourself. This is the thing for you to do; get a glass of whisky and put something in it, and when you take that it will cure you. If you don't you will be sick in bed. I knew that was a good remedy, and I thought this is an exceptional case, and I decided to do it. He took the dose, and when he came to himself he was in bed and at home, and so heard what had happened. He had gone out of that store intoxicated, he staggered along the streets and on the corners he preached from one corner to another. As last he reached home and now he thought that all his effort had gone. He said, All the influence I have gained from the efforts of all these years has been overturned in just a few moments. He saw that pride was behind it and the Lord had used that way to humble him. He has just as effective a way to suit you, as that way for that one. You or I need not feel that we can stand in our own strength. There is no respect in which God can hold us up, except as we cultivate humility. He says in Isaiah 2:11, 12, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." This is the day in which we live. So let us put down ourselves and let us try to exalt the Lord in our lives.

Third, there is nothing more calculated to lead us toward Second Death than pride. Nothing more calculated to lead us away from Second Death than humility. I do not believe that a single soul will be lost except pride be at the bottom of it all. It was so in Satan's case and the Bible teaches that it will be so with all who follow Satan's footsteps. The man or woman who cultivates pride is tying a noose with which to hang theirself. Those who are trying to cultivate humility are making it less and less likely that their case will be a hopeless one. You know how it is expressed in Proverbs 16:18, "Pride goeth before destruction, and an haughty spirit before a fall."

Fourth, pride would magnify our present experiences, while on the other hand humility will give us more and more of the present peace. Those having much pride in their hearts cannot enjoy the experiences of this life. It reminds me of an experience in my own life and I know that you can all realize some such experience in your own lives. How often might we have been robbed of a blessing in a meeting, because no more attention was called to us, not asked to lead in prayer, were not noticed as much as we thought we ought to have been. It is an easy matter for one to go to a convention and be robbed of a blessing, because of a little pride. Even at this convention, you may not have been met at the train, or in some way there was something regarding your room. You did not get a real pleasant one. Humility is inclined to say, well, we all make mistakes and I sometimes unintentionally slight others, and so some may with me. Pride says, I do not see why they made any mistake in my case, for when they knew how important I was, they should have had a delegation to meet me. Why, they did not pick out the choicest room for me! Your convention would be marred and you would be sitting here with this temptation of rebellion in your heart because pride is there.

Now, dear friends, that is the simple truth that pride will be the means of bringing so much pain and suffering in our lives which we might have escaped if we had had more humility. I want to be frank and give you one of my experiences.

Many years ago, before I was a Pilgrim, I remember a local convention that I attended. Probably a hundred of the friends had assembled together and for two or three days they had a fine series of meetings. It had been arranged that I should give the closing discourse. I was to talk from 8 o'clock until about 9:30. The afternoon of the last day a brother came to the convention who had not been expected, one who had considerable ability and knowledge of the Lord's Word. The brethren came to me and said, Brother so and so has come to the convention and will not be able to remain over to give us a talk and we must get him on the program to-night. Do you have any objections to giving him a part of your time? So it was arranged that way; I remember that at 8 o'clock this brother began his talk, and it was a very helpful talk. Anyone there could not have failed to get the good from the lesson. I got a blessing until the time was due for him to end his talk. Probably no one else knew it, but I did, for the brother went on and did not seem to be ready to stop. I did not enjoy it. He talked until a quarter of nine o'clock. Then he said, Why I have taken mostly all of Brother Barton's time. Some said, Go on, go on. But I

did not. He did go on. He talked until about 9 o'clock. I assure you, to me it was the most awful and horrible talk I ever heard, nothing helpful, nothing good; simply because there was pride in my heart. I was ashamed of myself. I went away from that convention and I had a sermon probably none of the others had. I determined that I never would be contented until I got to a place where a brother could take up all my time. The same is going to be true of every one.

Fifth, pride takes offense at little slights, etc. One with pride in their heart would say, when I talk to a group of friends some of them turn away. Again, pride would say, I think I could say as good things as others. Again pride would say, the brethren do not call on me, for I have lived in town for a long time. Humility feels different, and knows how to overlook that. This is expressed so well by the Psalmist in Psalm 69:30-32, "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God." The Psalmist is looking to the change from the Jewish to the Gospel dispensation, when the Lord will be more pleased with a humble spirit than a sacrifice of oxen and bullock. But, dear friends, the only ones that can say that are the humble ones. Pride would say, you do not mean to tell me that I am mistaken, that there is something better than those sacrifices? We can't be mistaken in the matter. The humble heart would say, I am glad that there was a new dispensation, I am glad that they did have to change their ceremonies, because now they see something better. Now, then, dear friends, it will be so with us. If, for instance, you have a poor room here in Tampa, compared with what you think you ought to have, if you have pride you are going to be miserable, but if you were filled with humility, you will rejoice that such an one has a better room. So with regard to all of our experiences. If treated unkindly, the one with the spirit of humility will be glad with the thought that if it had been some one else perhaps they might not have been able to stand it, but God has granted me the grace of humility that is not affected by anything of that kind—that is what humility would say.

Another illustration: A brother, at one convention during the course of a discourse, started into a conversation with another brother. The brother speaking was disturbed and called attention to the brother talking, and said, Don't you think you would better wait until the meeting is over? He said, I went out and walked up and down until it almost seemed that Satan had hold of me. I began to feel so bad toward that brother for attracting attention during the meeting to me. But the very fact that he brought it up led me to think that he had not gotten over it as thoroughly as he ought to have done. I am sorry to say he is one of those who have taken such a bold stand against our dear Brother Russell and his work. The Lord is going to permit you and me to have such tests. When they come, the thing for us to do is to rejoice that it is so. If such an experience should happen to you and you should be humiliated, don't get angry, but on the other hand say, I am glad, old flesh, that you got that whack, and I hope you will get another. Learn to keep the body under.

Sixth. We are not to suppose that those who manifest such terrible pride, that they got to that place in an instant, but if you cultivate pride in a little form, it makes some progress, and then it grows to larger proportions, leading to other things, and by and by pride becomes so awful that it is impossible to kill the monster. I remember the case of one brother who went to one of the denominations holding services and sat next to the one who was called upon to offer prayer. The man offered a good prayer, but when he sat down, the man said, what do you think of that, did you ever hear of a better prayer than that? Pride may not always assume such a bold manifestation as that, but pride is going to lead us to do awful things.

I would now call your attention to 2 Timothy, 3rd chapter. The Apostle is speaking of the last days. (Please take up your Bible and read this chapter.) Now it might seem that these various terms were just mentioned in a careless, off-hand manner, but if you notice carefully, there is an orderly arrangement, each one leading up to the next one, etc. Selfishness leads up to pride. Pride leads to blasphemy, to put something in God's mouth that he has not said. We might make a statement not in harmony with the Scriptures, and if we are proud we will not take it back, but twist the word and make it mean something it does not mean. Then the Apostle goes on further, speaking of those who are proud, blasphemers, disobedient to parents, etc. We can see it is pride that causes the lack of respect for parents, etc.

Seventh. Another contrast is that pride will cause us to lose so many opportunities for service. On the contrary, humility will enable us to see so many opportunities for service. Pride makes us look for big opportunities, so that we overlook the opportunities that humility would think valuable. Pride makes us want special opportunities, and then we neglect opportunities that would have been seen by humility. It is not for you and me to dictate as to the kind of opportunities we should have. We should thankfully grasp any opportunity that comes to us according to the wisdom that God has granted to us. Pride makes us look so much more at the visible, rather than at the invisible results. Pride leads a person to be discouraged, because it says, I cannot bring anybody into the truth by my efforts. Humility would say, I am not looking for visible results, I am going to be patient. I remember a brother who spoke to me about tract distribution, that he was permitted to distribute tracts to everyone, rich and great, educated and ignorant. That is just like our Heavenly Father, he is so rich that he does not need to care if it is apparently wasted in some condition, or, like the rain, it comes down upon the ocean and rivers, which are wet enough. It is the same God that sends down rain, who is sending out these tracts. The thing for us, is to be thankful that we have an opportunity, whether we see results or not. Pride does not want to distribute tracts, but says that it wants the kind of opportunities that will make us shine, or attract attention to themselves. On the contrary, humility says, let us be in the humble attitude that will say, my labor is not in vain in the Lord, whether I see results or not. I am going to keep on serving him anyway, knowing that he will overrule my efforts. I am serving him because I love him, not because I will win a measure of worldly influence.

Then, dear friends, there is another respect in which pride will cheat us out of so many opportunities. The Lord realizes that you were not fit for those great opportunities, that they would puff you up, that they would be an injury to you, and so he did not give you those great opportunities. Here is a brother who does not need to have as many natural abilities as you would expect. Well, now, dear friends, the Lord sees the humility in that brother's heart that will fit him to labor for the Lord's glory. God will not only take away opportunities that we have but will refrain from giving opportunities for service if we allow pride to come up in our hearts.

You have certain responsibilities in respect to the brethren you come in contact with, and so have I. We want to do that which would be helpful to others. This is especially true of pilgrims, elders, etc. Don't go to a brother and say, O, brother, that was grand. I don't know when we have heard such a discourse. You do not know how much such expressions may have to do with the downfall of the brother. In this respect we ought to be careful regarding the Pilgrim brethren. We ought to act in such a way as not to injure them. We ought to say, I am glad the Lord consented to use you in this way. After one meeting, Brother Bohnet said, I am real glad the Lord sent such a grand discourse through such an old scrub as you are. Let us put it that way rather than too strong the other way. Therefore we realize that there are grand opportunities, and we are going to lose them if we have the spirit of pride, but if we have the spirit of humility we will get a rich blessing out of all these opportunities and we will find our opportunities increase. This is beautifully borne out in Proverbs 29:23, "A man's pride shall bring him low, but honor shall uphold the humble in spirit."

Eighth. The man who has pride in his heart is not free. He is in bondage of the worst kind. On the other hand, the man who has the spirit of humility in his heart has the best kind of freedom. The man that is proud is not free. If called upon to pray he is not free to think of things that would be best to say, not free to utter his heart's feelings. He would say, I wonder what I had better say, that would sound good, that would sound better than Brother So-and-so said in his prayer before the meeting began. Pride makes one think too much about the congregation and too little about the Lord. The man who is an elder and is called upon to deliver his discourse, cannot do so if he has pride in his heart. Pride will say, what shall I talk about? He will say to himself, well, I think I could give a talk on patience, or on the other hand I might talk on the

"wheel within a wheel," as found in Ezekiel, but if I talk on patience I think that will help the brethren very much. We all need that, and it would do more practical good. But if I talk upon the wheel within the wheels, I will get so much more glory out of it. The brethren may say, it was good, but not so good as Brother So-and-so said some time ago. It was all right, though, but we did not learn anything specially remarkable. But on the other hand they will say, was that not a fine talk? Don't you know something about the Bible, is not that just grand,—and I'll get so much more glory out of it. That brother is not free to help God's people and free to talk about the best things, discuss the things that will build up and strengthen the people of God. What a horrible bondage he is in. I remember at one place a brother said to me, I was thinking of giving next Sunday a talk on the line of the "wheel within the wheels," but now I think I will take another subject. We want to get free from the spirit of pride. If some other brother presents a view different from our former view, we would not be free to find out what view is correct if we have pride, and it will use all of its power to persuade us that the other party is wrong and that we are right. No matter how much stronger his arguments are, they will not avail with us. Then, dear friends, we want to be free to know what is best and to do what is right, and free to say what will be most profitable and to seek to cultivate that spirit which will set us free, which will enable us to be of so much more benefit to the people of God.

Ninth. We find that there is nothing that is so dangerous that confronts us like pride, and there is nothing, on the contrary, that will enlighten us to the danger that confronts us like humility. We all have weaknesses and we know that they are continually manifesting themselves, and, dear friends, if we have the spirit of humility we will recognize them and fight the more strenuously against them. But on the other hand, if we have the spirit of pride, we will not recognize that we have any weaknesses, and will be blind to our danger.

Tenth. Pride will stir up trouble, while on the other hand humility will be inclined to prevent such a course. There are so many respects in which pride would have this influence. Take in a meeting of God's people, suppose some brother or sister says something not actually accurate. They probably had the right thought, but did not express it as accurately as they could have done. Humility would make allowance for that imperfect manner of expression, and humility would be inclined to straighten out that little mistake. But it is different with pride, which wants to show how much it knows.

There is another respect in which pride stirs up trouble. It leads us to think we are not getting our share, that we are being crowded into the background, that we ought to have been elected an elder at the last election, we ought to be called upon more often for prayer, etc. The result is that it stirs up a root of bitterness, which is bound to find its way out in some way.

Eleventh. The Word of God testifies that pride will stand as a great barrier to our favor with God and his people, while on the other hand, humility will be such an aid. This was expressed very beautifully by the prophet, Isaiah 57:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." We can see that the children of God who are cultivating pride in their hearts cannot have the communion with God that they would enjoy if pride were not there. I find the same thing true of God's people. If you have the spirit of pride in you, it is bound to influence your communion with the people of God. The bitterness in your heart is all the time coming up, and you cannot enjoy their fellowship. Furthermore, it is impossible for any of the children of God to feel the same toward a brother who has a spirit of pride. I know, for instance, that if we find a brother who has become so touchy, on account of that pride—there is not enough attention being paid him, he thinks too much of himself, complaining of what this or that one has done,—we say, I do not care to be in his company, because I might say something that would offend him; therefore I avoid him, as being the best way to help him. Often we find friends frequently remark that someone does not treat them the same as they treat others. We realize that we must make a difference and if a brother is not in the attitude to be helped, we are not to force ourselves upon him, we might do him an injury. Pride leads to so much sorrow and discontent. On the other hand, humility is conducive of so much joy. I know that I love you so much that if I should see evidences of pride, I cannot feel very happy, for I realize the danger you are in. On the other hand, if you detect it in me, it will fill your heart with sorrow. I know I love you too much, and you love me too much, to grieve each other's hearts. Follow in the humble course that will cause joy in the hearts of our brothers, as we seek to copy the humility of our Master.

Thirteen. Pride will bring us more and more into harmony with the spirit of the world, but, on the other hand, there is nothing that will take us out of the world more quickly than humility.

In the days of the Tabernacle in the Wilderness, you remember when God told Moses to build the Tabernacle, he told him it should be so situated that the gate must always be toward the East and the Tabernacle toward the West, it did not matter how the ground lay. You see the thought. The High-priest could only get into the Most Holy place by going in the opposite direction from the way the world was turning. So we can get into the Most Holy place only by following our Master, which is contrary to the course of this world. But if we are cultivating the spirit of pride, it will be following the course of the world, which esteems pride, and considers it a virtue. The prophet expresses it in Malachi 3:15, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Other Scriptures show us the beauties of humility, as we read, "Blessed are the poor in spirit," that means those who are humble, who are meek and who have that lowly spirit.

There are two forms of pride; first, self-esteem; second, approbativeness. The first has reference to our opinions of ourselves, the esteem in which we hold ourselves. The second has reference to the opinions other people have of us, and our ideas respecting the opinions that other people have of us, the desire that they shall have good opinions of us. Humility says, I appreciate it very much that God gave me a good home in which I was trained, and therefore had an advantage that I could not have had otherwise. We are to have that kind that says, I am thankful God has given me as many privileges as I have. Pride makes us think we are more important than almost anybody else. Other people make mistakes, but I don't. Other people do not make enough of me.

Referring to our opening text, do you think the Scriptures say this in vain? Don't you think pride must be an awful thing, when the Bible says so much against it, and don't you think humility must be a glorious thing, when it says so much about it and encourages us to strive for it?

Dear friends, may God in his grace help you and me to think that every lesson in our daily lives will be along the line of humility, that we may at last be accounted worthy to attain the most exalted place in the universe that God could ever give to anyone, and that is to be associated with the Lord Jesus. Amen.

Saturday was a very enjoyable day. It opened with a praise and testimony meeting, and at 11 o'clock Brother J. H. Moffatt addressed the friends for about an hour, but we failed to secure notes of his remarks.

The afternoon was taken up with a grand discourse by our dear Brother Russell on the subject of "Baptism and Its Import." After the discourse there was an immersion service at some springs. To reach the springs, special cars had been arranged to convey the party, and this enabled us to have an enjoyable ride through the orange groves. Quite a number symbolized their consecration, and it was a beautiful service.

Discourse by Brother Frank Draper. Subject: "GOD'S KINGDOM"

I ASSURE you, dear brothers and sisters, that it affords me great pleasure to be permitted to address you tonight on a very important Bible theme. All Bible themes are important, but of course some more so than others at this particular time.

First I want to tell you the two days we have spent together have been very enjoyable and profitable to me. I asked the Lord some time ago, when I saw that I was to come, to make it the very best convention, from a spiritual standpoint, to me. My prayer is being answered, and I trust the other brothers and sisters are also finding it so—not because you are better than other people, but because we have grown in grace and knowledge and love, and the things of the Lord's word seem better. I am glad to meet you, and you all look good to me, not that you are all good-looking, but you all look real good because you have the Lord's pure, meek spirit.

I will read a few verses from the 2nd chapter of Daniel, beginning with the 31st verse. "Now, O King, I saw an image standing before me, etc." The last verse suggests our subject, "God's Kingdom."

No doubt you are all familiar with the petition of our dear Master's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," and you recall that it was after the announcement made by John the Baptist and the Master also, saying "the kingdom of heaven is at hand"; that he taught them that prayer. It is very easy to see that the kingdom the Lord had in mind when he said, The kingdom is at hand, is not the one he had in mind when he taught them to pray, Thy kingdom come. On one occasion he said, referring to the time of his second advent, his second presence, that he would cast out of his kingdom all iniquity, etc. Who would suggest that that was the kingdom he had in mind when teaching us to pray, "thy kingdom come"? Do you think there will be any person who will practice iniquity in his completed kingdom? No, that kingdom will be perfect, and when it will have prevailed over the earth, all things will be perfect on earth, as per the second petition of his prayer, "Thy will be done on earth as it is done in heaven."

Now you will recall that God, for eighteen centuries or more, had regarded all of Abraham's descendants as his people; that they were all called Israel, and that the term Zion applied to the nation as a whole. Therefore, during that period, the true and false Israelites constituted Zion —all were God's people, as per John 1:11.

But the true (called wheat) and the false (called chaff) were separated during the harvest period, forty years long, at the end of the Jewish age, from the fall of A. D. 29 to the fall of A. D. 69. And, similarly, all professed Christians (true and false) have constituted spiritual Zion—the kingdom in its preparatory state—throughout the Gospel Age; and in harvest period, at the end of the age (from the fall of 1874 to the fall of 1914), the true Christians, called wheat, and the false, called tares, are separated. Thus the Lord takes out of his kingdom "all things which offend, and do iniquity." In the Church (the kingdom in embryo) there are two classes of Christians, called wise and foolish virgins by our Master. But evidently there will be no foolish virgins in the completed, glorified kingdom, which our Master had in mind when he taught us to pray, "Thy kingdom come."

Evidently, many sincere Bible readers fail to see the plain distinction made therein between the kingdom in embryo (the Church militant) and the completed kingdom (the Church triumphant). In the 19th chapter of Luke (beginning verse 11) we find one of our Lord's beautiful parables in which it is plainly shown that God's kingdom was not then existing on earth, in the full sense, and would not until the "young nobleman (Jesus) returns from the far country"—heaven.

The disciples had become convinced that Jesus is the Messiah, and ardently hoped that he would at once set up the long-promised kingdom. But the Master used that parable to teach them that it could not be immediately established.

After Jesus' resurrection Jehovah gave him the "Heathen for his inheritance, and the uttermost parts of the earth for his possession." There he received the scepter—authority to rule over all the earth. But, according to God's own arrangement, he will not begin to fully exercise that authority before the end of the Gentile times. As recorded in Acts 1:6, the very same day Jesus left his disciples, and ascended unto heaven, they asked him this question, "Wilt thou at this time restore again the kingdom to Israel?" Did Jesus reply, "Don't you know the kingdom has already been set up?" No, indeed! But he did tell them to "tarry at Jerusalem," until they would receive the Holy Spirit of God, which would enable them to understand the matter better. Now notice how Peter, after receiving the Holy Spirit, understood that the kingdom will be set up at Jesus' second advent. See Acts 3:19-26. Surely, it is a plain Bible teaching that God's kingdom will be fully inaugurated on earth at Jesus' second advent!

I imagine somebody saying, Did not Jesus plainly say that nobody ever would know the time of his second advent? No, I don't think he said that. You remember he expressed himself like this, "Of that day and hour none knoweth, neither the the angels nor the Son, but the Father only." There was but one person in the universe who knew, and that was Jehovah. God himself knew, but Jesus did not. Why? He did not possess all power and knowledge in heaven and earth, he did not know at the time of his first advent, when he was the man Christ Jesus, when his second advent would occur. In his resurrection, all power in heaven and earth was given him, but he did not have it when he was the man Christ Jesus. So we read in Revelation 1:1, "The revelation of Jesus Christ which God gave unto him." We also read, "Known unto God are all his works, from the beginning of the world." In due time he revealed the plan to his son, because he was faithful. Then in due time Jesus makes known its various features to his faithful disciples. God made his plan thousands of years ago, but did not open it up to anyone until the resurrection of his son, then he revealed it. You remember how Paul addressed one of the churches, saying, "But of the times and seasons, brethren, you have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night, but ye, brethren, are not in darkness that that day should overtake you as a thief." "Ye are the children of the light." (1 Thess. 5:1-5.) This brings us back to our text: "In the days of these kings, the God of Heaven will set up a kingdom." Where? In Heaven? Evidently not. His kingdom has always obtained, and always has had full sway, in Heaven. Surely, his will has always been done perfectly, there! The kingdom of our text is to be set up "under the whole heavens"—not in heaven. In other words, it is to be set up on the earth. God's enemies are on this earth. Therefore, Jesus will establish the kingdom here, and will rule a thousand years, for the purpose of subduing God's enemies. 1 Cor. 15:24-28; Rev. 20:1-3. Thus we see that Jehovah has set apart this period, one thousand years long (the Millennium), during which Jesus and his faithful disciples will reign on earth, to subdue all of God's enemies, and to relieve the earth of the "curse"—pronounced by Jehovah, when he said to Adam, "Cursed is the ground for thy sake." Then the entire earth will be "Paradise," as Eden was, before the curse was pronounced.

Do you mean to say that Jesus and his Bride will live on the restored earth? No, dear friends, they will all be glorious spirit beings, and are to reign over the earth, and mankind, one thousand years, to accomplish the glorious restitution work of which all the holy prophets wrote and spoke. Jesus plainly told his disciples that he would prepare a special place for them (John 14:2-3), and that on his return to earth they will be received unto that place. The same lesson is taught by Paul also, in 2 Cor. 5:1-3.

But restored human beings will reside on the restored, perfected earth. See Ezekiel 36:24-38 and 37:1-14; also 16:44-63.

When Jesus said to his disciples, "I go to prepare a place for you," he evidently had in mind the kingdom referred to in the petition, "Thy kingdom come," and in the parable, also, recorded in the 19th of Luke.

But, addressing restored mankind at the end of the Millennial Age, he will say (Matt. 25:34), "Come, ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world." Evidently the kingdom

God gave to humanity when he said to Adam (their representative in Eden), "Have dominion over the earth, and subdue it."

In the days of these kings. But before discussing this point farther, let me impress this fact upon your minds, that God's kingdom is to be set up on or in the earth in the days of these kings, not before, not after, but some time during the days of these kings. I think the Scriptures plainly teach, to the eye of faith, not declaring it in so many words, that it is Jehovah's purpose that sin shall curse the earth for six thousand years without any relief, permitting the curse all the time to increase until the Millennial Age, and then during the Millennial Age, the Son and his Bride associated in glory, constituting the seed of Abraham, kings and priests, reigning here on earth, will gradually remove that curse.

So from the time of Adam's transgression until the time when he made the covenant with the Jewish people, until the time when the twelve tribes came into existence, and for some centuries afterward, God had no kingdom on earth. Of course God showed great favor to the Jewish people, but he ruled them for a number of years under judges. It was not a kingdom or monarchy. It came into existence when Saul became Israel's first king. Then God had a kingdom on earth amongst the Jews. We read that Solomon sat on the throne of God instead of his father David, but when Zedekiah was taken captive God's kingdom on earth ceased, it was discontinued.

You are doubtless acquainted with those words in the 21st chapter of Ezekiel, addressed to the last king of Judah, where we read, the Lord said he would overturn, overturn, and it should not be until he came whose right it was. What would be overturned? The kingdom. Until he came whose right it is, and I will give it to him. Who is this person? He is the lion of the tribe of Judah, who is already the prince of peace, but not ruling yet, but he will establish peace upon the earth shortly. Now, then, dear friends, we recall the vision that Nebuchadnezzar had. You remember the image he saw with the head of gold, the other parts of the body represented by different metals, representing four powers. Daniel saw them portrayed from a different standpoint, by four beasts, and the fourth was very ferocious—a kind of beast Daniel had never seen before. He saw the kingdoms represented from God's standpoint as beastly. Not that the people who were under the governments were regarded by the Lord as beastly, but the governments themselves, imperfect, and in a certain sense everything imperfect might be styled beastly. Nebuchadnezzar saw them from a worldly standpoint. The fifth part represented the kingdoms existing now. Picture in your minds, dear friends, the image, beginning at the top of the head, right down to the soles of the feet, and you have a mental picture of the length of the Gentile times, 2,520 years long, beginning when Zedekiah was deposed (606 B. C.) and ending 1914 A. D. We understand that our Master referred to that period, calling it the "Times of the Gentiles." He intimated that "Jerusalem must be trodden down of the Gentiles" until that period will expire. Here, then, we have "the days of these kings." And we feel pretty sure they will end with 1914.

When I say I feel sure, it is all by faith. How long have you believed it, Brother Draper? Well, 21 years I have believed with all my heart that these times would end in 1914, long before the signs of the times were as plain as they are now. Way back there, when on the strength of prophecy alone, Brother Russell said that the Federation of churches would take place. Not because he said it, but because I could see it when he pointed it out to me. I imagine someone inquiring, well, Brother Draper, suppose you are here in 1914 and things go on just the same. Well, I should think that the Lord permitted it for some good purpose. I am sure we have the correct understanding of the matter, but if disappointed with respect to 1914, we are sure the kingdom is being set up, anyway.

Now, then, let me speak a little more plainly about that statement, "in the days of these kings." Some time during the Gentile times the God of heaven will set up his kingdom here upon the earth. Not in the days of the Head, in Babylon's time, not in the days of the Medio-Persian, nor the Grecian reign, nor the Roman, no, it was under the Roman dominion that our dear Lord was crucified, and when the kingdom was turned over to Rome it was the last turning over. Mark, it was given to Jesus after his resurrection. The sceptre was given to our Lord. He has held the sceptre ever since, but has not exercised it, but it has not been turned over to any other kingdom. Jesus still holds the sceptre, and will soon begin to exercise it over all the earth. I believe that during the last forty years of the days of these kings, while the fourth kingdom is in the feet condition, God will set up his kingdom here on earth, and to make that possible the king must be present. To make it possible for the Lord's kingdom to become the fifth universal kingdom or empire, to get universal control, what must be done? Depose the Gentile kingdoms represented by the feet of the image. It is to be a smiting work. Not by human power and wisdom, but by Divine power and wisdom, exercised by Jesus and his Bride. It will smite the feet, things. Not the destruction of the people; of course some will go into destruction, but later will come back, but the present order of things will collapse, which will be a blessing to the people. It will usher in the time of blessing for all the families of the earth, as God said to Abraham, "In thy seed shall all the families of the earth be blessed."

We think, then, dear friends, that we are now in the time Daniel wrote of (a forty year period from 1874 to 1914), when Michael shall stand up, the great prince, etc., and there shall be a time of trouble such as there never was. I think the people, the world over, who are not Bible readers, see that socially, politically, financially, conditions are not satisfactory, with the result that their hearts are failing them for fear and they are saying, there will be a crisis of some kind. We do not know what it is, nor the outcome, but we feel sure that unless something will intervene to hinder there will be a crisis and a collapse.

Right here another text applies, Zephaniah 3:8, 9, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." It here speaks, you will notice, of the fire of God's jealousy. There will be a destruction, but it cannot mean the literal earth, for at the time of the flood God said he would never again destroy the earth. What kind of earth? Why, the arrangement, for we are still living on the same literal earth. The present order of things, the present institutions, with unrighteousness, etc., will be destroyed. The people will be free and will be under the Lord's righteous rule, and it will be a permanent blessing. Every time you pray, "Thy kingdom come, thy will be done on earth," you are praying for these very things, but not until the present kingdoms have collapsed will these things be brought to pass. But mark now, we are not saying one word against the kingdoms or governments. We, indeed, pray as admonished in the Scriptures for all rulers, and have respect for the offices they occupy. I am glad we are living under such a favorable government as the United States. Uncle Sam treats us very well and I have nothing to say against him. But everybody knows that suffering is on the increase even here, and if we did not see that the Lord has something better to establish instead of the present order of things when it will collapse, why, our hearts would fail for fear, too. Ordinarily we would regret to think that this government or any other government would be overthrown, but when we see that the Lord is going to establish something that will bless mankind, we can pray, Thy kingdom come, etc. If the Lord wants to destroy the earth we live upon, could he not do that without gathering the nations, and assembling the kingdoms? He certainly could, but the verses refer to the social order and arrangement of things. So, then, dear friends, without attempting to give you what we recognize as the prophetical proofs of the time features, which show how the Master's second advent was due in 1874, and since then we have been in the time Peter calls the times of restitution of all things, we would suggest that you read the second and third volumes of Millennial Dawn, or Studies in the Scriptures. Read the first volume also, but the time features are in the second and third, and more especially in the second volume. What I am bringing more particularly to your attention is this: that the Scriptures which relate to the subject, and the signs of the times, show that we are in the very last days, and we think that certain prophetical lines show that our dear Master came in 1874, and since then has been setting up his kingdom, and that this is the period our Lord inspired Daniel to write of, when he said, "In the days of these kings." But someone may say, what do you mean by

"signs of the times," etc., which seem to support the position you have taken? I have been noticing the signs of the times and I have been studying the prophecies also, but what do you mean about Jesus having come to earth in 1874 and since then been setting up his kingdom? That sounds rather far-fetched and a little visionary. In the first chapter of Revelation we read, "Behold he cometh with clouds and every eye shall see him," and surely if Jesus came back to earth more than 30 years ago we would have known it. While I think as you do as to a time of trouble, etc., coming and I hardly think he could be present and we not see him.

My brothers and sisters, what did he come the first time for? For what was the Word made flesh? For the sole purpose that he might give his flesh for the world. As we read in Hebrews 2:9, "We see Jesus." Paul again said, "Looking unto Jesus the author and finisher of our faith." Do you see Jesus? Brother Draper, I don't see him, and I never saw him. You do if you are a Christian—you could not be a Christian without seeing him. How? With the eye of understanding. Paul addressing the church at Ephesus said, "The eyes of your understanding being opened." That is the way we see Jesus and Jehovah also. If every eye shall see (discern) him, well now, then, we see Jesus (with the eye of understanding, the eye of faith) made a little lower than the angels (he came down from the angelic plane to the human plane), for the suffering of death, that he by the grace of God might taste death for every man." He was made a little lower than the angels, crowned with glory and honor, etc. Our dear Master humbled himself, took upon him the form of a servant and was made in the likeness of sinful flesh, that is, he took on the same form, the same nature that fallen humanity have, only his nature was perfect, while ours is imperfect. After becoming a man he humbled himself to the death of the cross. Then God highly exalted him. In order to make that possible he must have a higher nature than human and greater power and wisdom. He now has the Divine nature and possesses the Divine power and wisdom. After his resurrection, all power in heaven and earth was given him, and he is now the express image of the Father's person. He said to Nicodemus, as we read in John 3:8, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Was Jesus born of the flesh? Yes, born of a woman. Then he was a human being, but perfect as such. Then at his resurrection he was born of the spirit, and there became the first-born from the dead, the first-fruits of them that sleep, first-born amongst many brethren." "Put to death in the flesh, quickened in the spirit." In his resurrection change our Lord became that spirit. You remember he himself said, A spirit hath not flesh and bones as you see me have. I have met good people who have misunderstood, and unscripturally interpreted these words. They believe that Jesus has a flesh and bone body. Do you think Jesus is exactly like Jehovah? Yes, because he is the express image of the Father. The Bible says, no man can see God and live, and that which is born of the spirit is spirit, etc. If Jesus has a flesh and bone body he is not like the Father, because the Father is a spirit being. Jesus simply assumed the flesh and bone body to communicate with his disciples, to convince them that he was no longer dead, and to instruct them in respect to their future work, etc. In the past, holy angels created human bodies and covered them with appropriate clothing, communicating with Abraham, Sarah and others. After Jesus was resurrected he was on earth forty days and nights, none being aware that he was on earth but the disciples. He ascended and the world knew nothing about it, and so he will come again; he will come back in the same manner, as a thief in the night. Peter said, "The Lord so cometh as a thief in the night," and evidently wrote about the judgment day, for in the next verse he says, "that one day with the Lord is as a thousand years and a thousand years as one day." We understand he has already come as a thief in the night, more than 30 years ago, and we have been in the judgment day. The Lord is judging the nations, not the people—that will be done in the Millennial Age. Will you not all agree that he could be present 40 years now, as he was present 40 days back there? Well, I think it is not only possible, but I think it is probable, and indeed I think it is a fact, that since 1874 the Master has been setting up his kingdom. And the signs of the times all harmonize with the prophetical teaching, viz., that Michael (Christ) is now standing up, having begun to judge the nations of earth, resulting in the greatest time of trouble mankind has ever experienced.

Finally, let us particularly note a certain text in the 1st chapter of Acts, the 9th verse, last clause: "And a cloud received him out of their sight." The Apostles saw Jesus enter a cloud, but did not see him go into heaven. The cloud obscured him from their sight. "In like manner" he comes again. "Behold! He cometh with (or in) clouds." And people no more see him in the clouds, at his second advent, than the Apostles saw him in the cloud that "received him out of their sight." Back there, the cloud obscured, concealed him. Here, at his second advent, the clouds again conceal him. But his disciples see him with the eyes of their understanding. We think the clouds are symbolical, this time, denoting trouble, storm, as well as obscurity. But whether they are literal or symbolical, no one could see the Lord with their natural eyes, while in them. Soon the storm of trouble will reach the climax, and very shortly will abate, and the clouds will disperse, and the "Sun of righteousness" will begin to shine. Then every mental eye will see (discern) Jesus as earth's king and judge, ruling over all the earth invisibly, as Jehovah now rules over the universe.

Dear friends, seeing the matter thus, let us more heartily than ever pray, "Thy kingdom come!"

Discourse by Brother Walter Bundy. Subject: "OUR IDENTIFICATION WITH CHRIST"

AT both the Florida conventions, last year and this year, our discourse was the last one, and we felt that so many good things had been said and so many helpful thoughts been suggested, we had already received so much that it would require a long time to assimilate the lessons. So we feel to-day, so many grand thoughts have been presented, that there is little left. Yet no matter how often we tell or consider the plan it always brings a blessing and comfort into our lives. We want to read two portions of Scripture, one from Ephesians 3:10,11 (Diaglott), "In order that now may be made known to the governments and the authorities in the heavenlies, through the congregation, the much diversified wisdom of God, according to a Plan of the Ages, which he formed for the Anointed Jesus our Lord." Also Ephesians 5:32, "This is a great secret, but I am speaking concerning Christ and the congregation."

First of all, dear friends, we want to call attention to the association of these two passages. Our real subject for this morning is, "OUR IDENTIFICATION WITH CHRIST."

First of all we want to consider it from the viewpoint of this 3rd chapter of Ephesians, verses 10 and 11. In the 11th verse he is speaking concerning our Lord; it says, "According to a Plan of the Ages which he purposed FOR Christ Jesus." The authorized version says, "According to the eternal purpose, which he purposed IN Christ Jesus our Lord." We grasp the thought, that the plans and purposes our Heavenly Father arranged center in Christ Jesus, but perhaps we have not grasped the whole thought, that it is FOR, or in his interest, or in his behalf. So we might ask the question, From what particular viewpoint can it be said God's plan and purpose was specially arranged for Christ Jesus, for this thought would be signified by the verse. We ask, then, to what extent would it be true that the plan and purpose was specially arranged for the Lord Jesus? Colossians 1:12-18, the Apostle is speaking of the Lord Jesus and says, "All things were made for and by him." Again John says, chapter 1, verses 1 to 3, "All things were made by him (the Lord Jesus) and without him was not anything made that was made." The thought is very clear, that the Lord Jesus was the instrument in the Father's hand in the bringing of all things into existence.

The next question, To what extent would it be true that they were made f-o-r him? What benefit accrued to Jesus in carrying out this plan? Prior to this plan and arrangement our Lord occupied the highest position, save that of the Father himself. He enjoyed the distinction of being the only direct creation of God, the only-begotten son. This would be a special distinction, highly exalted, even next to the Father. But in looking carefully into the Scriptures we see it would be possible to exalt the Lord Jesus to higher benefits and honors. The Heavenly Father had always delighted in him, he had always acquiesced in the Father's arrangements. The Father considered his well beloved son and desired to confer upon him further honors, to give him immortality, which Jesus did not possess, as he said while upon earth, "As the Father hath life within himself, so hath he given unto the son to have life in himself." Thus our Heavenly Father desired to confer upon his son inherent life, the express image of his own person. We find the only way to obtain this according to God's arrangement would be to test his loyalty to the uttermost. God had not arranged that any could get it in any other way. Character must be fully developed. How tested? It must be demonstrated by loyalty unto death. Our Father, knowing this, made an arrangement, whereby a human race could be brought into existence, evil be permitted and the race succumb to that and be in bondage in death. This, then, would enable the Father to make a plan for their redemption, also an arrangement whereby his son might die on their behalf. He could thus prove himself thoroughly loyal and worthy to ultimately receive immortality. Therefore this plan was arranged for the Lord Jesus. The incentive was that the Heavenly Father desired to highly exalt his son and bring this further blessing to him. Also whereby his son might honor and magnify his Father's name and character by putting into execution this glorious plan. This is a wonderful thought! A wonderful illustration of God's marvelous wisdom and love! It is an awe-inspiring thought. Then when we consider the Scripture that the Heavenly Father has an arrangement that through the Lord Jesus we during the Gospel age who are heeding the conditions and seeking to meet them, might share the Lord's nature, it seems amazing beyond comprehension. No wonder the Apostle says, "This is a great mystery, but I speak concerning Christ and the church." In order to show the relationship between the two we might briefly suggest one viewpoint that would bring this out. We learn from the Scriptures how our Heavenly Father created man perfect, in his own image, in his own likeness, and constituted him lord or king of the earth, having dominion, etc. All things were put in subjection to him. This having been done, God saw that it was not good for man to live alone, but created a helpmate. She was taken from his side. Life came from God through Adam—she was a part of Adam. We find, then, that God authorized that the world should be populated or filled, but because of the transgression subsequent to this, we find the world has been generated in sin, misery, sorrow and suffering, culminating in death, as we read in Romans 5:12.

We have seen also how the Heavenly Father made an arrangement through the Lord Jesus whereby the world could be purchased from the sinful conditions and liberated from the grave and be blessed with a knowledge of our Lord Jesus, all coming through the precious blood of our Lord and Saviour. Our Heavenly Father having then made such an arrangement and plan, and purpose, because of our Lord's faithfulness constituted him the second Adam, which our Lord became at his resurrection, authorized to be the life-giver to the human race, bringing life to them. But the Heavenly Father foresaw that the Lord Jesus would be the second Adam and being entitled to the life of the world, having purchased it at the cost of his own life, arranged that he might have a bride, whom we might speak of as the second Eve. So, during this Gospel age the Heavenly Father has been creating a second Eve, the Church. Just as the first was taken from Adam's side, so the second Eve is to be taken from the Lord, and these two during the Millennial Age will regenerate the world, as many as are willing and obedient. We thus see a little of the identification of the Church with her Lord. Now you remember the Apostle Paul brings out many thoughts in connection with the relationship of the Church to the Lord. In Galatians, 4th chapter, he speaks from the allegorical viewpoint. We will only suggest one thought respecting the relationship of the Church to her Lord under this viewpoint, the covenants. You remember the Apostle calls attention to Abraham, the bond-woman Hagar, the free woman Sarah, and the child of each one, Ishmael and Isaac. Ishmael seemed to be the true heir, but when Isaac, the true seed or heir came, the other was cast out. These are the two covenants, and allegorically they are contrasted as the Jerusalem that is here and the one that is above. There is no question about the Apostle's line of argument as to the thought he was presenting. Here the bond woman and the free woman represent two covenants, one the Abrahamic or spiritual phase of the covenant represented by Sarah, the Jerusalem which is above, and the Hagar covenant, the Law covenant, as the Jerusalem which is in bondage. In this last statement he is referring particularly to the Law covenant and the natural seed according to it. He goes on to call to our attention the fact that the Jewish nation was under the Law covenant and that certain ones are coming out from that condition and that they came under the conditions of the Sarah covenant, and said that the Jerusalem above is the mother of us all, the mother of every member of the body. Abraham, representing God, would be appropriately spoken of as the father. Sarah, the covenant, represented the mother, and in this condition the Church is begotten and will be born to the spirit condition. There is no other line of interpretation, we would think, under which we would be developed but this one.

It might not be inappropriate that we look back into the garden of Eden and see if it is intimated there. After the race had fallen into sin, the Heavenly Father made an arrangement for their recovery, and he intimated that arrangement and said, the seed of the woman should bruise the serpent's head, etc. The seed is Christ, which is traced to his virgin mother back to David and of course back to Adam, and the church is to be the seed of the woman from this viewpoint. It would seem that there was a spiritual meaning to this verse. Christ and his church are indeed the seed of the woman. The Apostle Paul says, the seed of Sarah, this Jerusalem which is above, the mother of Christ and his bride, is developed under the spiritual feature of the covenant, which as the second Adam and Eve are to regenerate the world.

Having seen from the doctrinal viewpoint as respects her future work and the arrangement which God has made to fit and prepare her for her work, we will now consider the various successive steps by which we attain identification with Christ. "This is a great mystery, but I speak concerning Christ and the Church."

Suppose, dear friends, that before we came to a knowledge of the truth we had been asked, What is the mystery? Suppose we should ask our Christian friends? Well, some one replies, I think the mystery is election, the Calvinistic election. So some to-day answer the question that way. Is there any mystery about that? Well, the only thing we can suggest is that it is a mystery to us how we ever believed it. Our parent, a minister according to the Calvinistic faith, who now rejoices in the Present Truth, brought us up to believe it. I remember one conversation when we were just beginning to be interested in Present Truth. I said, Father, according to the Calvinistic election, God fore-ordained certain ones to be saved and the rest to be passed by, for what reason was it to be done? Was it to be based upon his fore-knowledge? He replied, that it was based upon God's fore-knowledge, not because he saw any reason in it, but to show his will and sovereign power. That is the thought usually suggested. Then we said, This being true, God in his sovereign will elected some to be saved, and of his own sovereign will he elected some to be lost? We said, Father, according to your judgment based upon observation and experience, what proportion will be saved? His reply was, We can only speculate, but it would seem to me that the elect will not be over five per cent. Then that means ninety-five per cent will be lost, according to God's sovereign will? Yes. The Scriptures say that God is not willing that any should perish, but Calvinists say he is willing that ninety-five per cent should be lost. That is not satisfactory.

Again, someone might suggest that the mystery would be baptism—water baptism. We reply, There is nothing mysterious about that.

Someone else suggests that this mystery would be the seventh day—the Sabbath. We had a conversation along that line on a train, while reading our Bible, and a lady said, I notice you are reading the Scriptures, are you one of us?

I don't know what you are.

I am a seventh day Adventist.

No, sister, we are not, but we wish all Christians studied the Bible.

We keep Saturday, what day do you keep?

We keep all seven.

Well, she said, I keep the seventh.

We replied, if you kept the other six you would get seven times as much blessing. You are only getting one-seventh of what the Lord intended.

Don't you think there is a Sabbath? she replied.

Yes. Which day?

The seventh, she said.

Yes, we agree on that. The seventh day is the Sabbath, but also the Lord's day. I see we agree considerable. One remarkable point of difference, however, is this, that after we learn that the Sabbath is the Lord's day and the seventh day, we learn that a day with the Lord is as a thousand years, etc.

A thousand years, she said, I see you have been reading Millennial Dawn.

Well, sister, we have also been reading the Bible.

We just mention that, however, this would not be the mystery. One remarkable feature about this mystery, no matter how often or when we tell it, there is only a certain class that would understand it, anyway. You cannot explain it, for they will not understand it.

One of the parables illustrates this: You remember the invitation to the great supper, and the excuses which were offered, representing the work of the Gospel Age, particularly would this be suggested by the harvest work in which we are living and the conditions with which we are confronted, as we notice the different ones making excuses about the work. One excuse is, I have so many business interests to look after. Well, you are not obliged to have it, God is not compelling you to take it. Another excuse, my family would oppose me and my relatives would oppose me and speak evil of me. Well, neither are you compelled to take it. Someone else says, I think restitution would be good enough for me. Well, you are not obliged to have it either. One sister, who had ideas of living upon the earth, made that an excuse. She said, I expect to live on earth, right here on earth during the kingdom. You probably will, we replied, God will not disappoint you and take you to heaven. It is only for those who first realize that it is God's arrangement and plan whereby they might be able to glorify his holy name and be able to be the honored instruments in his hand, under Christ, in carrying into execution his glorious purpose, and that they might be associated with him and his son. He that hath an ear to hear is the person to whom this message would appeal. Having seen this, then, we notice and suggest the successive steps respecting our identification with our Lord.

First, we become identified with Christ through justification. What do you mean? Well, we reply, a belief in the Lord Jesus Christ. When we believe, our identification begins. Does everyone that believes in him and acknowledges that he died, is he identified? No. There are many different kinds of belief. Not an intellectual belief, but an appreciative belief in his blood. It is a sad fact, that in the time in which we are living, a large proportion of the Christian people do not believe in the efficacy of the Lord's precious blood. You and I cannot blame the world of sinners for this, when we realize that the majority of the professing ministers of God are denying his precious blood. We often think, dear friends, that a good illustration of our attitude toward the ransom can be given from a musical standpoint. For instance, those having experience with orchestral music can understand. The first thing they do is to tune the A string, this must be positively the correct pitch, because all the others are tuned to it. Then, dear friends, regarding God's purposes and plans, we are to see and understand the ransom. How quickly we can recognize the inharmony of the views of to-day! Turning to the views of Christian Science, we understand they say that there is no sin, no death, all imagination, all a hallucination of the brain. Sorry, for you have not your A string in tune. Why? Because Christ died for our sins, not an imaginary thing. They tell us that we are not dead. Again out of tune. We must first appreciate and understand the ransom and all that is involved in that.

The question from the Scriptures would be, what must I do to be saved? They would call attention to two questions the Lord's people must ask and answer from the Scriptures if they would realize full identification with the Saviour. First, what must I do to be saved? Second, what shall I render unto the Lord? In the first notice it says, what MUST I do? In the other it says, what SHALL I render? There is a great difference between must and shall. One party said, I enjoy the Truth, etc., but I want to ask, how much must I give up? Nothing. You may, not you must. God is not compelling us to do it. The question is, do we esteem it a pleasure and a privilege? Is it becoming more and more a delight respecting these things? The Father is seeking and dealing with a class who delight to do his will. By and by, for the world it will be, you must. Having become identified with Christ to the extent of an intelligent and appreciative recognition of his precious blood, we then come to the second point.

We become identified with Christ in our consecration. We begin to come into harmony with him, when we give up by the Lord's grace, those things we believe to be out of harmony with his will, and accept him, and to that extent we are justified by faith, as we read in Romans 5:1. But it has not even been vitalized then, we have not been justified to life rights and privileges to the fullest extent until we have made our consecration. Then it becomes vitalized and we have the privilege of laying it down. This justifies us through the precious blood of Jesus, to human sonship, in other words it is faith restitution. Does that mean that when we accept the precious blood of our Lord it gives to us what he will give to the world during the Millennial Age? No, he does not give to us what he is going to give to the world during the Millennial Age. What does happen then? God loans to us the life rights and privileges and blessings for one purpose, for one only, and that is that we should present them back in sacrifice. Some think it very strange to loan something and then expect it to be given back. Yes, and the Apostle calls it a mystery. Nevertheless this is the opportunity and privilege, as the Apostle says in Romans 12:1. What is it then that we consecrate to the Lord? We remember a testimony of one who entertained this thought. He said, I remember when I was saved and sanctified, I put down my whisky flask, cards, pipe, etc., and said, here, Lord, I give them to thee. Think of offering any such things as these. Surely he was not consecrating such things to the Lord. We used to think that it meant, bring all our old rubbish and give them to the Lord. The consecration to which the Apostle refers signifies a presentation, a giving up of our wills completely into the will of the Lord, to have his will and mind and not trust others. Does that mean then that we are not only to give up those things that are wrong, but the things that the world would naturally consider right? Yes. Well, if you live all your life like that they will say, you are losing your mind. We will be glad for that, for it is just what we are trying to do, lose our minds and get the mind of Christ, and the sooner we do it the better. Some people would say that would mean that we are getting narrow-minded. Yes, that is the only way of walking the narrow way. Notice also Philippians 3:13, where the Apostle says, "This one thing I do." You remember again how the Apostle Paul said, "I am determined to know nothing among you save Jesus Christ and him crucified." These words have a great deal of significance, particularly coming from the Apostle Paul. Why? Because seemingly from a worldly viewpoint, the Apostle Paul was highly cultured and educated, a great person in his day, or any day, so we could imagine as he went from place to pleace, people would say, That man is a smart man, he evidently is well educated, he has a great deal of knowledge, I will ask him certain questions: Brother Paul, I see that you are well educated, can you give us your opinion of literature or about law, or about art, or music, etc.? The Apostle Paul says, I am very sorry, I am not used to discussing those things, I am used to discussing one thing: Jesus Christ, and him crucified. Is that the thought that is uppermost in our lives, to serve him? This is the class, dear friends, who are realizing more and more their identification with Christ.

Third, we become identified with Christ in the high calling, in the privileges and opportunities of this high calling. You remember how in the type Abraham sent his servant Eliezer to select a bride for his son. She must be selected from among his own countrymen, so our Heavenly Father is sending his servant, the Holy Spirit, during this Gospel Age, to select a bride for his son, the Lord. She must be selected from amongst his relatives, those who have come into relationship through faith in the Lord Jesus. They then are eligible to this high calling. The justification to life is realized when we come into full and complete surrender, and then we have been justified to life privileges

and surrender them in order that we might be a joint-heir with Jesus.

I sometimes find a little difficulty amongst the friends, a misunderstanding, and they say, I would be willing to meet with the class, but I don't think I have been treated just right, and according to my judgment there are certain rights that I have that have been trampled upon. What rights have they? Were they not supposed to be on the altar when we surrender ourselves to the Lord? We have no business, as new creatures in Christ Jesus, to talk about earthly rights. On the contrary, we should remember that our desires, our aspirations, are for heavenly things and we should view one another from this viewpoint, recognizing our heavenly minds that are being developed and should know one another from the spiritual viewpoint. We realize, then, that this high calling is for joint-heirship, association with the Lord as members of his Bride, to become associated with him.

We become identified with Christ in his baptism. You remember on one occasion he said to two of his disciples, "Are ye able (or willing) to be baptized with the baptism I am to be baptized with?" Yes, Lord, we are willing. Well, you shall be, and not only they but Paul assures us that all who consecrate themselves to the Lord and his service must be baptized into his baptism, into his death. The Apostle Paul also tells us the object of this baptism. In the 1st chapter of 1st Corinthians he calls to our attention the fact that our Lord Jesus was raised from the dead. If you do not believe that there is no use trying to tell you anything further. You must recognize that first. If he had not been raised from the dead, then all those who have fallen asleep have perished. This gives us a clew. Shows us that there will be a Church associated with Christ in his first resurrection, then he said, how say some among you that there is no resurrection of the dead? What shall they do who are baptized for the dead if the world rises not? What is the Church being baptized for if it is not for the benefit of the dead? God's law plainly stipulates all through, to be obedient means life, but disobedience means death. But in respect to the Church do we read, be faithful to life privileges, keep the law and ye shall have life? Be thou faithful unto life? He does not talk that way to the Church. The message for the Church is, be thou faithful unto death. We are to covenant with the Lord by sacrifice unto death, in order to share his nature, his throne, and if faithful that we may be associated with him in blessing the world of mankind. Further, the Apostle speaking of us assures us that the seed of Abraham (Galatians 3:16) was consecrated to do the Father's will. Then as Abraham's seed, Christ is to bless all the families of the earth, and we are to be associated with him (Galatians 3:29) in this great work of blessing. Being baptized into Christ's death, in order that with him we might be able to bless the dead world. So the Apostle says, what are we being baptized for if the dead be not raised? Thus baptism into Christ involves a consecration into his death. At the beginning of these very last testings and trials that have been coming upon the Church, they came in a sense, at least, as a sort of surprise. We began with the Lord's help to see if we could analyze, particularly what would be the lessons we might learn from these experiences, and we began to take a sober view of consecration, realizing more than ever what it means. We now fully realize that it means consecration unto death—to follow the Lord even unto death. So it seems to us, that as the tests come and there is a tendency to leave these things, it shows that we are not dying willingly enough, doing too much squirming upon the altar, that the sacrifice is not sufficiently bound there. We have not time, dear friends, to be lax in this matter; we cannot spend all the time counting the cost. The Apostle says, redeem the time, because the days are evil. Our time is short at the longest. We believe the Adversary may delude some by saying, Better be careful, better spend a long time counting the cost of this—you know what it all involves. That is good advice, he says, but some might deceive themselves, however. You can see how some are falling away, falling by the way, so take a long time to count the cost and be very careful.

We reply, think carefully and quickly, for there is no time to be lost in the matter. These privileges and opportunities will not be offered very long, hence see to it that we are giving proper diligence to the keeping of our sacrifice upon the altar.

Fifth, we are identified with him in his sufferings and death. We have seen those who are quite willing to grant that we suffer with Christ, but they say, I don't understand that there is any sense in which we could speak of that suffering as a sin-offering. When you consecrated yourself to the Lord, you offered yourself to the Lord in consecration. What is the purpose of offering yourself? I am offering myself to him to fulfill his arrangement and plan concerning the Church, that she may ultimately be associated with him in the privileges to which he has called them. What do you expect will be the ultimate privilege? It will be to be associated with him in blessing all the families of mankind for a thousand years. Then you consider the world of mankind as sinners? Yes. You are offering yourself to God, then, in order that you may bless sinners? Have you any objection to calling it a sin-offering?

One thought, however, in regard to a verse which has brought great comfort to us. We learn that our Lord was tested in all points like as we are, yet without sin. The Lord's experiences were such and his testings such as come to the New Creatures. Our Lord did not have actually the experience of battles with the flesh, for he had none. He was not a sinner, but he was holy. We doubt not but that our Lord is capable of sympathizing with the world of mankind through his development, but he did not have the practical experience. But he did have all of the experiences and tests that will come to the New Creature. In the Millennial Age some might say, It will bring me comfort to know that my judge had to go through experiences similar to mine. So in this way the complete Christ, Jesus the Head, and the Church, his Body, will not only be able to judge them with respect to their knowledge and wisdom, but with their actual experience. The Lord, by his experiences, is qualified to be the Head of the Church and the Church is to judge the world of mankind. So, in the meantime, in suffering with Christ, we present ourselves in order that we might have the privilege of blessing the world of mankind. Many have different thoughts concerning the motives from which we do this. Some say, suppose in a few years you do not find things as you expect, how about it. We reply, we did not consecrate to 1914 or any other date, but to the Lord Jesus and the heavenly Father. I will rejoice more and more in the privilege, because whatever the heavenly Father has in reservation is more than we could aspire to. But recognizing that the Lord's Word does offer these things and extends them through the Lord Jesus, whereby we might suffer with him, we consider it a glorious privilege that he might accept us and work in and through his own will and pleasure.

Another thought, to our astonishment, this verse was quoted to prove that the Church cannot be a part of the sin-offering, "Where remission of sin is, there is no more offering for sin." Some who are now blinded upon this point insist that this would show that the Church could not be a part of the sin-offering. Surely that is false reasoning. We ask, whose sins have been remitted during the Gospel Age? The reply is, The Church's and the household of faith, the Lord appeared for us. Then this Gospel Age witnesses the remission of the sins of the household of faith. No more offering of sin for them. The Lord Jesus is the antitypical bullock, the sin-offering. It is just as logical then to say, the world's sins have not been remitted. If not, then there was offering for sin, and that sin-offering for them is the Church—the antitypical Lord's goat. This simply proves that she is associated with the Lord under the efficacy and merit of his precious blood. Our covenant of sacrifice is even unto death. Our Lord is going to turn over the rights and privileges of human nature to the world, but the testament is not in force so long as the testator lives. Has the testator died? No. How is that? That testator is composed of many members, as we read in 1 Corinthians 12:12, 27. The Church is the Body and Christ the Head, as we read again in Ephesians 5:23. The last members of that great testator must die and go beyond the vail, and the Lord is the one who offers the sacrifice, Head and Body. So we see how we are to participate in his death. He was actually entitled to those blessings, and we reckonedly, and he sacrificed these through the members of his Body.

Sixth, we can be identified with Christ in his resurrection, which is already beginning. When we consecrate we begin to be raised in newness of life. It is to culminate in the awakening in his likeness. Quite a difference between the resurrection of the world and the Church. The world's resurrection begins with the awakening from the tomb and culminates at the end of the Millennial Age, when they shall have reached full consecration.

Again, we realize that we first become justified by faith and then consecrate, while the world will consecrate and justification will be realized at the end of the Millennial

Age. The order is very different. But we see in many things it is reversed for us because of faith, and so the Apostle says it is a great mystery and the world cannot understand it.

Take Jacob and Esau's condition. Jacob longed for the birthright through the Abrahamic seed. Jacob did not, however, appreciate the spiritual things, but he did know that God promised that the blessings should come through Abraham's seed. So he made the bargain with Esau. The majority of people are Esaus today. They want the good things now. Esau said, If you take any comfort in that birthright you can have it, for I want the good things right now. And, the best the world can offer is a mess of pottage.

So as we appreciate these things and make a full consecration, we begin to participate in his resurrection and it will be completed when we awaken in his likeness.

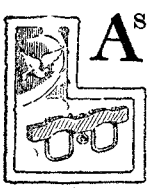
Seventh, we are to be identified with him in his future honor and glory, not only respecting the divine nature, immortality, association with the heavenly Father, etc., but also to be the honored instruments in his hands under the headships of Jesus for blessing all the world of mankind. It makes the reward very different. We read that Jesus, who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the Father. The Scriptures assure us that we are to share that joy of the Lord. Before we came to a knowledge of the Truth, we asked, What is the joy of the Lord that you expect if you are a Christian? They would reply it is to escape hell and torment. That is the joy before the majority of people. They have no idea of heaven, but they want to escape hell. My father used to say, Boys, tomorrow is Sunday, put away your pictures and books, etc. Yes, we used to think, if Monday would only come we would be happy again. As we saw the view of the majority of Christians we thought, is that a foretaste of the joys of heaven? So you could not expect us to desire it very much, but when we realize what the joy of the Lord is, we appreciate some of those glorious things and privileges. As we see the evidences of sorrow and suffering about us today, how differently we can look upon them. Not that it makes us careless and heartless toward them, but we recognize the full significance of that Scripture, "Weeping may endure for a night, but joy cometh in the morning." We can understand when the morning is coming. If by the Lord's grace we are faithful, we will share with our Lord and Savior his joy of lifting the world from the grave and death condition and of bringing the willing and obedient back into harmony and reconciliation to God. We can never share that unless we become identified with him in his sufferings. You remember what Peter said, "Think it not strange concerning the fiery trials, etc." Sometimes some say to us, I don't see how you really imagine that you participate in Christ's sufferings. Peter said, "Beloved, think it not strange concerning the fiery trials." Why not? Because Paul says in Philippians 3:10, "That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death and sufferings." So "let us go without the camp bearing his reproach." Some say, I understand that to mean that we should sympathize with his sufferings. Well, did Peter say this, Well, think it not strange if you are sympathizers in Christ's sufferings? Not so in our Bible. We read, rejoice that you are partakers in Christ's sufferings. So we see we are being identified with Christ. Not only here are you identified, but also on the other side, in the honor, glory and privileges with which we have been called through God's dear son. Dear friends, we have many things against us, the world, the sensuality of our own flesh, the Adversary, perils among false brethren, etc., but we have more than all that for us. We have the assurance of the heavenly Father, that "my grace is sufficient for you." Also the assurance of the comfort and helpfulness of the holy Spirit to guide us into all truth and show us things to come.

So, beloved, at the very longest it is only a short while. Only a few more years of suffering, and then, if faithful, we will experience the joy of being ever with the Lord.

So hope on, press on, run to the end of the course, in order that by his grace we may hear the "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many; enter thou into the joys of the Lord." Amen.

Discourse by Brother M. L. Herr. Subject: "AS I HAVE LOVED YOU"

Text: *"This is my commandment, that ye love one another as I have loved you."*—John 15:12.



AS the year texts are announced we cannot help but forecast in our minds the experiences through which the Church will be sure to pass in order that the graces of the spirit represented in the text may be both developed and openly manifested. It gives a warm heart-thrill as we anticipate that by the end of the year 1910 the entire church will have manifested both in her midst and in all of her dealings with the world much of the holy love "wherewith her Lord and Master loved her." In that holy prayer uttered just before he went away the dear Lord said: "I pray thee, Father, that the love wherewith thou lovest me might be in them." Our hearts warm with most sacred joy as we realize the love in his dear heart prompting this prayer.

And have we not realized the fulfilment of that prayer? All the truly consecrated; all begotten of the Spirit; all who have definitely, unreservedly, unconditionally made surrender of their human wills to God, all such, after that they believed were sealed with that holy spirit of promise. These found in their hearts holy impulses, holy desires, holy aspirations. These RECEIVED the spirit of begetting: "The divine will becomes our will and we reckon the human will as not ours but the will of another to be ignored and sacrificed. The divine will having become our will, we begin to think, to reason and to judge from the divine standpoint. God's plan becomes our plan and God's ways our ways. Thus through consecration the mind is renewed or transformed, and the desires, hopes and aims begin to rise towards the spiritual and unseen things promised while the human hopes die."—Studies A 199.

What a glorious TRANSFORMATION! Instead of earthlymindedness, we have a new mind. "If any man be in Christ Jesus he is a new creature. Old things are passed away, behold all things have become new." "Our will and sentiments represent our individuality, hence we are transformed and reckoned as actually belonging to the heavenly nature when our wills and sentiments are thus changed." Studies A 202.

Our text has to do with our change of sentiments—the change in our affections. It is because our wills were first changed that we found in our hearts a change of sentiments, not merely in the objects of our affections, but in the very nature of our love. Poultrymen tell us that it is the nature of the mother bird to turn her eggs every so often. She may herself have been hatched in an incubator and mothered in a box with an oil lamp. No mother ever taught her; it is her very nature to turn her eggs so that there be an equal distribution of heat. Just so we perceive that the love-quality of the New Creature is not an acquirement, nor a quality communicated from one to another; not an act copied nor a duty fulfilled, but an *inborn* POWER acquired as a legacy and a common possession of each member of the divine family. "In the typical Jewish dispensation a child inherited blessings and privileges of its father according to the favor and standing of its mother." E 105. Gen. 21:10; Ex. 21:4; Gal. 4:30.

Paul tells us that we are begotten in the *womb of the covenant* made with Abraham—symbolized by Sarah. E. 105. Gal. 4:30. This exceeding great and precious promise, whereby we may become partakers of a divine nature, awakens in our hearts new affections. The thought of blessing all the families of the earth is a very different thought from the thought of receiving most glorious and enduring earthly gifts.

Once a gentleman, warm-hearted and benevolent, was engaged in the business of importing toys for children. One morning he discovered some little boys standing before his show window. He overheard them remark, "Wouldn't I like to have that big lion"; "O, I wish that I had a giraffe like that with the big long neck." As he stepped to the window he said with a fatherly smile: "Boys, you can have any toy in the window that you care to choose, but wait;

do you see that pony-cart and the nice little pony over there? Now boys, my plan is to play Santa Claus today; there are a number of poor children all over town who would just be delighted to have a gift of a nice new toy. Now I am going to make them happy with a gift today. Now if you boys would like to have the pleasure of assisting me in this nice work instead of having one of these toys for yourself, why I shall be pleased to give you your choice." Oh! said the boys, we will be delighted to go with you. Does this not make us think of Acts 20:35: "Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." Our covenant is: Give yourself; and I will *give* abundantly to you.

When Abraham would seek a bride for his son Isaac his representative took as his sign of the Lord's choice the young woman at the well with a pitcher. Should she show willingness to draw water and to GIVE, then was she the kind of woman to be the bride of Isaac. Let us notice the beautiful tableau-pictures, and the expressiveness of the words Gen. 24: "Let me, I pray thee, drink a little water from thy pitcher." John 4:7 furnishes the same tableau with Jesus as the chief actor. "Jesus saith unto her, GIVE ME TO DRINK." To test her fitness to receive the Word the Master would first see if she was herself willing to bestow a gift: "IF thou knowest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given to thee the living water."

When our Lord justified us he gave us the right to the perfect human nature. While we, when we believed, were counted with the justified, it was not a personal, individual matter until we consecrated our human life to God. This bright new copper piece (holding up a new penny) will represent our human life with perfect life—rights counted to us when we make a full consecration to the Lord. Our consecration of all to the Lord gives us only human rights. We must DO more before we change our nature. Our year-text comes as a searching test, and if we are able to fulfil its conditions we have outward evidence that we have indeed been transformed; no longer of the human nature, we have become partakers of a divine nature, having fled away from the corruption which is in the world through lust. F. 153 says: "At this gateway, which signifies full consecration even to sacrifice—to death—many justified believers stand for quite a little while counting the cost before they enter. Outside this gateway are numerous by-paths by which many who have come thus far have sought an easier road to glory, honor and immortality—but all in vain. Many continue for long years in this attitude, while others wander off in the ways of the world. None ever become candidates for the New Creation unless they enter this low gate of self-sacrifice.

The exceeding great and precious promises of the Lord's Word apply only to those who have gladly entered the low gate of self-sacrifice. Only for such as love God in the supreme degree—more than friends, more than family, more than any earthly thing—for only such is the sacred promise, "All things are yours, for you are Christ's and Christ is God's."

At consecration we agree to relinquish all human rights and claims just as you would do were you to give me this bright new copper-piece, after I first give it to you. But were I to give you this beautiful gold ten-dollar piece, one-thousand-fold value—it would be like that which the Lord gives us after we first give our humanity a gift to him. There is a time when we make the agreement, and by a definite act consecrate and he by a definite act accepts our consecration. We know that he has accepted our consecration by the fact that we can discern spiritual things and by the fact that we love the brethren, i. e., by the fact that we have the love that is spiritual and not natural. But right here comes the close heart-searching test—the test that will surely determine not whether we will be of a spiritual nature—THAT HAS ALREADY BEEN DETERMINED. The Lord could not deal with us for this final test had not there been a period of testing and a definite contract or covenant of sacrifice—a setting apart to sacrifice of the human nature, with all of its rights and privileges. We not only so covenanted but "endured a great sight of afflictions," definitely fixing beyond peradventure that we are henceforth of the spiritual nature and not of the human nature.

Having reached this stage, the Lord is giving that series of testings calculated to determine our fitness or unfitness for a place upon the throne; the one hope of our calling. "As a man thinketh in his heart, so is he." "Keep thy heart with all diligence, for out of it are the issues of life." We are not examined for graduation upon the fact of our possessing the heart-love that is spiritual, instead of the love that is natural. Our test is: DO WE LOVE ONE ANOTHER AS CHRIST LOVED US?

The natural man will rejoice in the gifts from above. Grateful prayers will ever ascend from his heart for the blessings innumerable that he will receive; all coming to him from above. His joy will ever be the joy of RECEIVING. A higher joy will be the joy of all spiritual classes, including also the Great Company class. The joy of these will be the higher joy of bestowing gifts upon others. But there is a difference in those who serve. Martha, the elder sister in the home at Bethany, was sure that there could be no higher service than her part in the service of the Master in natural things. Of Mary Jesus said, "Mary hath chosen the better part that shall not be taken from her." We can readily discern Martha's good part, for there was real need for her part. We do not find our Lord speaking disparagingly of Martha's natural service. He said, Thou art cumbered with much serving, while Mary's "better part," in her sympathy with the Master in spiritual things, is less easily seen. It is quite evident that this "better part" is not clearly discernible to many. The very fact that this "better part" is somewhat hidden makes it an important part of the "narrow way" which we are distinctly foretold "few" will find. But, beloved friends, in the one hope of our calling do *we* see clearly the "Mary" part?—a holy part, calmly receiving instructions from the Master, ever in closest heart-sympathy with him.

The disciples, as natural-minded men, went everywhere proclaiming the coming kingdom. Their hearts were aglow with enthusiasm as they told of the wonderful natural blessings that would come to all who should be fellow heirs in that kingdom. The mysterious words of the Master concerning "sacrifice," "shame," "suffering," were quite incomprehensible to them. Not being then begotten of the holy spirit, they thought them very strange. But, dear friends, may we not today have a clear comprehension of this "better part" of suffering with our Lord? OF A LOVE THAT SERVES WHEN IT COSTS TO SERVE. "Greater love hath no man than this, that a man lay down his life for his friends." This was a higher order of love. A higher order of love than even a love, the results of which would be more apparent. It was hard for the disciples to comprehend how it would be expedient for them that he go away. Nor could they see how the seeming defeat of his cause and the seeming failure of the promises which they had not only themselves believed but confidently proclaimed to others. Had the Master been careful to seek only the immediate service of the brethren, how complete a failure would have been his mission. Mary's deeper insight into the heart of her Lord discerned that to sit at his feet while he ministered to her the words of life was a greater entertainment of her Lord than to minister to his natural needs. Only as our hearts are attuned by an absolute faithfulness to our consecration vows can we appreciate the Master.

"O love divine, that stooped to share,
Our sharpest pang, our bitterest tear."

Are we willing to be "numbered with the transgressors"? Are we willing to suffer for the sins which others commit? Dear friends, here are surely our heart-tests when we shrink when our names are cast out as evil. When we are too particular to have ourselves vindicated; too concerned about the taking away of our earthly rights, every one of which we relinquished completely when we gave ourselves in consecration to the Lord are we as faithful as "more than overcomers" must be; in order to have an abundant entrance into the kingdom? "He was led as a Lamb to the slaughter and as a sheep before her shearers is dumb, so he opened not his mouth." Shall we seek to avoid similar experiences when we read, "And we did esteem him smitten of God and afflicted. For he was bruised for our transgressions and by his stripes we are healed." Can we read of the cruel injustice, the indignity to his sacred person, the mocking and the spitting upon and not rejoice that our experiences are in some slight respects similar?

Having laid down our human rights, shall we not expect that in some manner we shall have tangible evidence of our real willingness to actually lay them down? Shall we wonder if we have real opportunity to take joyfully the spoiling of our goods, knowing that we have in heaven a far more enduring substance? In the days of American revolution noble

men and women gladly, joyfully sacrificed property and life itself that this might be a land of liberty and freedom. We today partake of the blessings which cost noble lives—sacred sacrifices. The very rights which we gladly lay down cost the life-blood of our dear Redeemer. How precious are these rights to us that we may have that which we may lay down in behalf of the world! Brother, sister, here is our glorious opportunity to prove to ourselves, to prove to our brethren, to prove to our Lord that we really have the love we said that we desired to have BY ACTUALLY LAYING DOWN OUR LIVES FOR OUR BRETHREN. Every one who attains a place on the spirit plane will lay down his consecrated life. He will either lay it down joyfully, gladly, or BECAUSE COMPELLED TO DO SO.

A little boy promptly left his place with his playmates at 8:45 P. M., reached for his cap and started for the door. "John," said they, "Don't go yet. You know your mother said you might stay until nine o'clock." "That's just why I'm going now," replied John. "If I wait until nine o'clock then I will go because I have to; but if I go now I go because I want to." How is it with you, brother, sister—"because you want to, or because you have to"? Joyful in tribulations? Taking joyfully the spoiling of your goods? KNOWING that you have in heaven a far more enduring substance. Have you a good heavenly BANK ACCOUNT? The reason some of the consecrated cannot take joyfully the spoiling of their earthly treasure is that their treasures are nearly all on earth. They have so little laid up in heaven that their minds are wholly on the treasures on earth. Shall we wait to lay up heavenly treasure only after all that we have on earth is gone. It may be possible to do this, but the chief treasure will in all probability then be gone. Now is the time to sacrifice for our brethren who misunderstand us; who think our course of sacrifice "extreme"; who would have us pattern after them so that the less careful course which they pursue might appear to be "scriptural." Let us endure such contradiction of "sinners" against themselves "in meekness instructing them which oppose themselves."

But this love-quality is not an acquirement; it is the family-trait, the inherent quality of all who are members of the family. This is "the inheritance of the saints." "My son," said a Scotch mother to her boy, "this is the portrait of your paternal grandfather. He was a soldier who never knew defeat. Your great-grandfather has, if possible, a still more brilliant record for courage. Remember, my son, that you are a MacGreggor, and no MacGreggor was ever conquered." Rights only can be inherited from a father. The WILL—the DECISION of the individual—cannot be part of the inheritance. No matter what may have been the courage of his ancestors, the youth, unless he individually have decision of character, will have no advantage because of superior heart-qualities in his father. The HEART OR WILL CANNOT BE INHERITED; yet there is a heart-QUALITY that COMES ONLY BY INHERITANCE. This heart-QUALITY we can make our own only as we DO and BE. Esau had a birthright, but he esteemed it as of such little value that he sold it for a mess of pottage. All of the consecrated have a glorious birth-right; the Scriptures inform us that the majority will never individually develop the heart-QUALITY of the divine nature. Do these like Esau sell this part of their birth-right to satisfy natural hunger? Our Lord was severely tested by natural hunger, but could not be bought. Doubtless many of the consecrated fail in development because drawn away by natural hunger, or that which spiritually corresponds thereto. To be overcomers, more than overcomers, we must be of this heart, that nothing can hinder in development. This must, however, be of our own WILL or individual DETERMINATION. "WHAT thing shall separate us from the love of God—shall tribulation, or persecution, or peril, or nakedness, or sword?" Did you ever notice the invincible power displayed in the development of a seed into a plant? A tiny seed finds its way into the crevice of a rock. The moisture, the sunlight and the heat contribute their part and the little plant grows and nothing can hinder it. In time it bursts asunder the mighty rock. Shall we not say, as did the invincible Apostle, "None of these things move me. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:38, 39.

When the Lord used the illustration of the vine and the branches as representing the relationship of the church to himself it is plainly evident that only a part of the natural picture serves as illustrative. When he says, "If ye abide in me," it is clearly evident that he recognizes an individual responsibility not represented in the natural vine. The branch comes into existence out of the sap of the vine, just as we are begotten of the spirit of the Father through the Son, but for the fruit-bearing we have individual responsibility. "And every branch in me that beareth not fruit he taketh away." Does this not indicate that there comes a time when in his reckoning he will no longer consider as in the vine such who will not personally make such use of the sap of the vine so as to bear fruit therefrom. Is this not the position we are in just now? If we are fruit-bearing branches we may expect pruning from the Great Husbandman, but if we are not so employing the holy Spirit and our privileges in the body of Christ so as to bear fruit we will surely be taken away from further affiliation and privilege. What is the indication that a branch once in the vine is no longer in the vine? As the sap represents the holy Spirit, the new mind, it would be evident, that a person no longer connected with the vine would be found possessing merely the natural mind and its reasonings. The loss of the ability to reason longer from the spiritual standpoint is a sure indication that one once possessed of this ability has been severed by the Caretaker of the vine from a further misuse of his privileges in the body of Christ. Those who are merely absorbing the nutrition of the vine to their own enlargement and not employing it to the propagation of the desired fruit are sure to be swallowed up of natural-minded reasonings. It follows as a logical sequence. Those who leave the "holy" for the natural light of the court" are amazed at the brilliancy of the natural light into which they have entered. One way of looking at it (the natural way of looking at the matter), the bright sunlight of the "court" is in every way superior to the lamp-light of the holy. But God calls this "Outer DARKNESS." These are they who have taken off the "Wedding Garment" and are cast, at the King's command, into the outer darkness of human reasonings. Dear friends, shall we not beware of this outer darkness of human-minded reasonings? Is it not dangerous to get our heads even into the darkness lest our hearts follow also and we become castaways from the prize. Let us do what lies in our power to save some of our dear friends who have become confused in their minds by the dazzling brilliancy of the outer "light"—really "darkness." But let us not follow these into the "outer darkness," but merely show them that the light from the holy "oil," the love wherewith he loved us, is the only light for us. This is the way in which we show the love of Christ dwelling richly in us. The very necessities of the hour; the perils to which we perceive our dear brethren exposed makes necessary a closer "abiding in the vine." Whatever we may do toward the recovery of those who are ensnared by the Adversary, let us consider ourselves lest we be also tempted. Was there ever a time when we had more need of the grace of meekness and personal humility?

It is a beautiful day at Niagara. The children are gathering flowers and the older people are absorbed in the sublimity of the wonderful falls, quite oblivious to what is taking place. A little child has gone dangerously near to the brink of the precipice and unconscious of her peril. You perceive her danger, but what will you do? For you know her wilful disposition. A step further and she is lost. If you tell her of her danger, awakened fear will only make her position the more perilous. You hold up a bright flower and call to her: Come, get this pretty one, dear! But you are in mortal terror. You cannot know what she will do. It would be just like her to give her saucy little head a toss and, with a retreating gesture, say "I don't want it"; taking the fatal step over the awful brink. O brother, sister! it is a serious matter to deal with our dear ones in danger. This is no fancy picture which we have drawn, but is given to you from real life. O, the heart-anguish as we realize that, do what we can, we are powerless to save some. No small part of the sorrows of the faithful servants of the Church, who lovingly care for the interests of the flock for whom Christ died, is the experience of seeing loved ones act disobediently.

In John 13:21 we read how "Jesus was troubled in spirit" and note the comment which says: "Filled with sorrow for Judas." Can we have the sacred love of the divine nature and not be filled with sorrow as we see those whom we dearly love in Christ take the course that we know will separate them from the vine, and all our sacred hopes, and will necessitate a special act of divine Providence to make them

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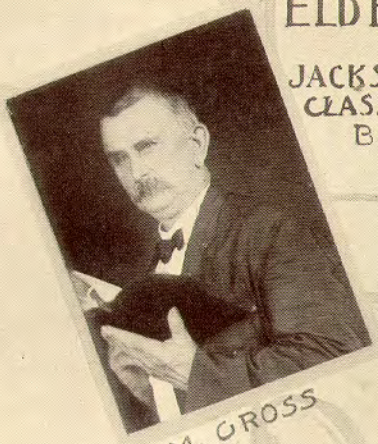
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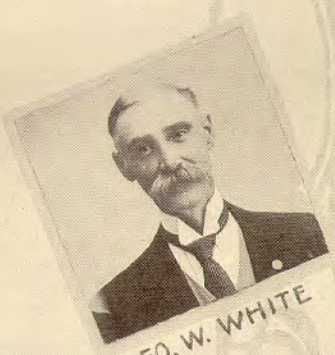
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H. N. FATSINGER

ON BOARD THE SHIP

1—Paying for Chairs. 2—Children's Dancing Room, where Special Meeting was held.
3—Brother Owens with Deck Robes. 4—Leaving New York. 5—Corner used by Pastor Russell while Dictating.
6—Talking it Over. 7—A Deck Scene. 8—Leaving Liverpool. 9—Kaiser Wilhelm II, one of the boats used.

fit for a place before the throne? O, the hour is one which calls for all the loving tenderness that all our past experience in Christ makes it possible to command.

"Say it tenderly, my brother;
Speak the gentle, loving word."

Here it is that the painful experiences that you have passed through in the past, dear brother, sister, will come into service. You are more tender, more considerate of the weaknesses and frailties of your brother as he passes the searching test of this rigid examination, the final examination of the closing hour. O, could we be harsh in our judgment when we consider how we have passed danger the most horrifying, and tests which have strained to the breaking-point our tenderest heart-strings. But a special blessing is promised to those who have this evidence of heart-love for their brother—those willing themselves to suffer loss in order that they may serve their brother. "Ye ought also to lay down your lives for your brethren." Only the kingdom will reveal the reward of these who, forsaking earthly sources of pleasure legitimate and good, find their chief pleasure in the service of their brethren. What a "crown of life" is this glorious heart-attainment. But such who have reached this "mark" of heart-likeness to their Lord will need to "fear," since they are yet in the enemy's country. "Take heed, let no man take thy crown."

How many have yet to learn that the human heart-affection is a fountain defiled. Once, indeed, it was clean, but sin has defiled it. Only the heart filled at the fountain of divine love can be pure and clean. Nor is the natural heart perfected by the introduction of the new mind. Not until the Great Restorer shall accomplish the work of Restitution will the natural heart be perfected. What sad havoc to every spiritual interest some of the Lord's dear people make in following the specious reasonings of the old natural heart, which claims to have become renewed. Let such remember the counsel of the word of the Lord which says that the natural heart is deceitful above all things and desperately wicked." Some, led away by the specious reasonings of the natural heart, say, "I will be perfectly satisfied with an earthly inheritance." Cannot such see that this is indeed the language of the natural heart? To turn to love the things of earth after having tasted of the PERFECTIONS of heavenly things is surely evidence that the new heart has died and the old heart, with its defilements, has revived. "If we walk after the flesh we shall die." What must be the heart defilement of those who love the sin-tinctured things of earth after possessing a clear knowledge of heavenly things! "For many walk, of whom I have told you often, and even now tell you weeping; that they are enemies of the cross of Christ, whose end is destruction; whose God is the belly; whose glory is in their shame: *who mind earthly things.*" (Phil. 3:18-19.)

Shall we not therefore, dear brethren and sisters, as we keep before our minds the year motto for 1910, be stimulated to a more full fruit-bearing? "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

What Do I Owe My Brother?

1.
What do I owe my brother,
As we journey day by day?
Both striving to reach the Kingdom;
Both walking the narrow way.
I must not judge him harshly,
Nay, I must not judge at all;
For the Father does all judging,
And to him we stand or fall.

2.
What do I owe my brother,
When he falters under a load
Of unwilling imperfections,
That hinders him on the road?
I must show the same sweet patience,
That the Father has with me;
For I, too, carry a burden,
That others can plainly see.

3.
Do I owe my brother service?
Oh, yes; to laying down
Of life itself, if need be,
To help him win his crown.
Is he weak? I must support him;
Be his loving, helpful friend;
Must remove all stones of stumbling,
Must not cause him to offend.

4.
Is my brother poor and needy,
While I have a goodly store?
I must share my food and shelter
When he comes to my open door.
For all the Father giveth,
Is only bestowed on me,
To use as his faithful steward,
Wherever the need may be.

5.
Should my brother seek to injure,
I would not be justified
In making it private scandal,
Or spreading it far and wide;
But go in a loving spirit,
And the matter before him lay;
And thus I could win my brother,
And both keep the narrow way.

6.
For I dare not nurse resentment;
But in peace, with my brother live.
And I dare not pray, "Forgive me,"
Till I from the heart forgive.
In honor, I must prefer him,
And true humility show;
For he who would be exalted,
Must first in lowliness grow.

7.
I owe to my brother, always,
A fervent, unfeigned love.
Abounding, and yet abounding,
In likeness to that above.
A love that thinks no evil;
A love that suffereth long;
A love that never faileth,
And seeketh not her own.

8.
I must pray for my brother, daily,
That he may have needed grace,
To triumph in every battle,
And finish with joy his race.
Dear Father, may we be helpful
To each other, day by day;
Until we reach the Kingdom,
At the end of the narrow way.

March 19, 1909. —*Rebecca Fair Doney.*

Great Britain Egypt and Palestine

Foreign Tour of Pastor Russell and Other International Bible Students

WHEN the announcement was made in the *Tower* of the proposed tour of Great Britain, and incidentally to Palestine, Egypt and the Great Pyramid, a number of friends in different parts of the country advised Brother Russell of their desire to make the journey with him. He assured them that all had the same opportunity and that he would be glad of their company, if the Lord's Providences seemed to open the way for them. Those who went in an official capacity were Brother G. C. Driscoll, representative of the Press Association; Brother L. W. Jones, of Chicago, who served as stenographer on the Atlantic, both going and returning, and also at London; and Brother J. F. Rutherford, who served as stenographer on the Mediterranean Sea, and subsequently spent about two months on a pilgrim tour among the friends in Denmark, Norway, Sweden and Great Britain.

The friends who accompanied us were Brother and Sister Davault, of Illinois; Brother and Sister Ward and son, of Maryland; Brother and Sister Owens, and Sisters Cobb and Noble, of New York; Sisters Frost, Paschal and Houston, of Texas; Brother Pierson, of Connecticut; Brothers Wilson and Young, of Oklahoma; Sister Jackson, of Canada; Brother Koetitz, of Germany, the latter joining our party in Switzerland, where, and subsequently, he served as our interpreter. We had the pleasure also of Sister Rutherford's company as far as Paris.

TUESDAY, June 4, was our day for sailing. That morning we were at Bethel for our last breakfast before sailing. Brother Russell gave quite a talk at the table to the friends, urging them to faithfulness, even more so, if possible, during his absence than when he was there, realizing that the Adversary would do all in his power to hinder the work. He also said it was not beyond the bounds of possibility that some would not return alive, but as far as he was concerned personally, he had endeavored to leave matters in such shape that the work could go on nicely anyway. The rest of the time at the table was given to the Bethel Family to ask any questions pertaining to the Bethel Home, the Tabernacle, the work in general, and about the trip.

At 8:45 we who were to make the trip, and about sixty from Bethel, boarded the Brooklyn Annex Ferry for Hoboken, where we were to embark on the "Kaiser Wilhelm II." At Hoboken we were met by many others, probably 150 in all, who sang the beautiful Dawn hymns until the big boat backed out into the Hudson river, and a final good-bye was waved, not only from our friends, but also from hundreds of friends of the other passengers.

The incident was very impressive for us, as well as for others, and surely served to tighten the bonds of Christian love which unite all of our hearts. The upturned faces of the friends evidenced their love and zeal, their fellowship with the Master and with us. Our hearts were made glad by this manifestation of Christian fellowship, and we assure them all that not only they who were at the shore were remembered in our prayers, but all of the dear ones everywhere, for we well knew that our itinerary, having been published in THE WATCH TOWER, prayers would be ascending for us and for God's blessing upon our journey—from many hearts, from many lands.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

THE KAISER WILHELM II.

We then began to look over our new home, and found it to be a great, first-class, floating hotel, moving through the water at a rate of about twenty-five miles an hour. It has all the appointments of a first-class hotel, and it is hard to find anything lacking. It is 706 feet long, 72 feet wide and 52 feet deep, not counting three or four decks above. It consumes over 720 tons of coal every twenty-four hours, half a ton every minute, or 30 tons an hour.

The parlor and dining rooms are magnificent, and the meals are first-class. Arrangements had been made so that we could all be seated in one corner of the dining-room. As there were twenty-one of us, we were seated at three tables, *seven* (perfect number) at each table. Brother Russell would change around, eating at one table, and then the next meal at another of these three tables, so that all might have the privilege of eating and fellowshipping with him.

As this is a German boat, belonging to the North German Lloyd Steamship Company, the waiters and help in general spoke German and not much English. The meals were such as first-class German cooks know how to prepare. The signs and notices about the boat were printed in German and we had a number of amusing experiences in interpreting them. The emblem throughout the boat was a Key and Anchor, and up in the balcony at either end of the dining-room was a large white Cross and Crown. All the dishes, silverware, rugs, etc., bore these emblems. Everything seemed to be marked for us. Brother Pierson, who conducts large greenhouses at Cromwell, Conn., caused to be sent to the boat for our tables a large quantity of very beautiful flowers, which were put on the tables at every meal, and then stored away in the cooler until the next meal. They kept nicely during the entire trip, and were much appreciated.

Brother Russell did not attempt any work this first day, so the time was spent in resting, visiting, and getting acquainted with our new conditions. The weather was fine, and the sea very smooth.

After dinner we went up on deck and took up the reading of Dawn "C"—The Pyramid. After supper we all met in the parlor, where we had a social time talking and asking questions. Brother Russell announced that he had permission for our party to "invade" a portion of the Pyramid seldom visited by people. Several strangers came near, for we seemed so interested in one another and acted as though we were discussing things of great importance. One of these strangers manifested much interest, and asked some questions.

WEDNESDAY, April 6.—After breakfast Brother Russell got off in a quiet corner and dictated sermons until dinner time, and then again until 6:30, when we were called to supper. In the meantime the friends spent the time in various ways; some taking it easy out on deck in the steamer-chairs (see cut), others walking up and down the long decks (about four hundred feet long), while others were inside. During the evening they had another Pyramid study, as they expected to visit that soon. The stranger who manifested considerable interest yesterday was again present, and he is now reading the Pyramid Chapter in the third volume. He looks a little like a Jew, German and Mexican combined.

Many beautiful thoughts come to one when out on the "Great Deep"—"There is a wideness in God's mercy, like the wideness of the sea." Again, "The knowledge of the Lord shall (eventually) cover the whole earth as the waters cover the great deep." We surely realized that then there will be no excuse for any not knowing, and "It will not be

necessary to say unto our neighbors, Know ye the Lord, for all shall know him from the least to the greatest," for if the "Love of God" is to be like these great waters, from two to five miles deep, three thousand miles across, and many thousand miles long, there will be a-plenty. None need then to thirst after righteousness." The friends elected Brother Dr. Owens as secretary for our Pyramid trip.

THURSDAY, April 7.—Nothing special occurred today, except that a number had a "funny feeling," and some were obliged to go to their staterooms. The majority on board seemed to have a similar feeling, and the passengers in the dining-room began to be conspicuous by their absence.

The stateroom occupied by Brothers Driscoll, Jones, Young and Wilson, being one of the *large* rooms, about 8 feet 2 inches wide, and 10 feet 6 inches long, is a sort of meeting place for the men folks of the party. We have four camp stools and our four bunks, so that we are able to accommodate them quite well. It is also a sort of a hospital for troubles other than seasickness. We put the four stools together, making quite an operating table, and on this Dr. Owens (osteopath) gives the friends treatment. One treatment, however, is generally sufficient, as they are rather vigorous, and when the friends see him afterwards they quickly tell him they are feeling better, for fear he may treat them again. His charges, however, are not so vigorous. In spite of it all the friends improved and greatly appreciated his services; he did them much good.

FRIDAY, April 8.—This morning we woke up and found the sea getting rougher, and at 2 o'clock could hardly write because of the pitching of the boat. We worked until noon and then decided to do some typewriting if we could after dinner. The waves are getting rougher all the time, although there is no storm of rain, simply a heavy wind-storm. Some of the waves are splashing over the boat. The bow of the boat will be lifted about 75 feet high in the air on a huge wave, and then go down the other side like a great toboggan. It is hard to realize that a boat like this, 706 feet long, with a displacement of 26,000 tons of water, could be tossed this way, but we are having ample proof that it can be. We are now about 1,500 miles from New York, just about half way across this big pond. Practically all in our party have been and are sick, some suffering a good deal. Some of our party have not been out of their staterooms for two days. Some claim they were ill before they started, some that they are not "seasick" but just have a slight cold. Two have been subject to stomach troubles for years previous. One claimed he was not "seasick" but just had a lump in his stomach, and that relief always came when the lump passed away. Another had the grippe. One remarkable peculiarity with all the above multiplicity of conditions was that they all reached the same conclusion.

All night the big boat tossed around like a cork, sideways, up and down, and every way. When she went up in the air, of course we went with her; and then when she would come down, she would drop faster than we did, so that we would hardly touch the mattress, and by the time we got down she was ready to go up again and met us rather forcibly. You may imagine that such conditions were not very conducive to sound sleep. However, one can get used to most anything, and we did manage to get considerable sleep. We would occasionally hear a trunk, that was not tied down, bang around, and then something else tip over, or hear someone else gagging and trying to throw up. How would you like to be here?

SATURDAY, April 9.—Well, this is about 9:30 in the evening out here on the water, about 7 o'clock in New York, and 6 o'clock in Chicago (bean night at Hotel de Jones).

We woke up this morning feeling a lot better, and went down to breakfast. The storm has not been so bad today, although the ripples are about twenty feet high. Many of the people are better and seem to be improving right along. We find that oranges and black coffee stay with us better than almost anything else. Some of us had some fried chicken for breakfast, but it was not long before it seemed to want to take wings and fly. We lost some time in the storm yesterday, and some time the second day out, on account of a heavy fog, and we probably will not reach Paris until Tuesday, instead of Monday, as scheduled.

SUNDAY, April 10.—We were awakened this morning by the band which came beside our state-room and played the "Doxology," and it certainly was grand and sounded fine. We learned it was 8 o'clock, so we got up, and found that the weather had moderated considerably, but has been quite rough all day.

We now learn that the storm we passed through was the worst they have experienced for fifteen years. Some of the crew who have not been sick for ten years were sick on this trip. The Captain was quite anxious, and had remained on deck two nights. If the boat had gone down during some of those plunges we would not have been surprised, but she did not, and we are glad that we are still afloat.

Brother Russell was invited to speak, which he did in the parlor of the ship, at about 10:30 a. m. Quite a number of the passengers came in and remained through it all. After the singing of some hymns from the Episcopal Hymn Book, with which the ship is supplied, Brother Rutherford introduced Pastor Russell, and he then spoke from the 46th Psalm, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea," etc. There were about fifty present, and one lady became so interested that she ordered the six volumes of Scripture Studies, and subscribed for the TOWER from Brother Rutherford.

We have finished supper and are now in the library writing some notes. While it is 8:30 out here on the water, it is 5:30 in New York and 4:30 in Chicago.

(Just received word that the friends are gathering in the parlor with Brother Russell, so will go in, and will finish these notes for the day at some later time. Better come in with me.)

We had not much more than begun our little talk when the pianola started up, and the noise (music?) was too much competition for Brother Russell, so we secured permission to use the children's dining room, a very nice room (see cut), about 20x30 feet, on the deck below. So we went down and nine other passengers—thirty in all. Brother Pierson asked Brother Russell what Justification meant. That was all Brother Russell needed as a starter, but he said that in order to answer the question fully he would need to go back some, so he started with Adam, showing that originally he was right or just, and then became unjust, and in need of justification. He covered the whole plan, talking until 11:20, and then stopped only because the lights were turned out; the rule being that they turn out the lights at ten o'clock, but they allowed us much longer. Two of the ladies were obliged to leave at about 11 o'clock, but the rest remained through it all and gave the closest attention. It was a grand presentation.

MONDAY, April 11.—This is a fine, beautiful morning, the ocean is only slightly rough, and the friends are all feeling well.

We should have reached Plymouth, England, this morning, but will not reach there before 7 o'clock this evening. It will then take about five hours to reach Cherbourg, France, where we are to leave the boat, and go by train to Paris, due to arrive there about noon on Tuesday.

3 P. M.—LAND IN SIGHT! Great rejoicing! At Plymouth the mail is to be taken off, and so the people are hurrying to finish letters to the friends at home, and a few passengers will get off there also.

It was after dark when the tender came alongside for the mail, and it was an interesting sight to see them unload it. This was done by sliding the bags of mail down a long chute into the tender. Several thousand bags of mail were thus unloaded, and it required over an hour to do so, and then we started on our journey again.

TUESDAY, April 12.—Early this morning we steamed into the harbor of Cherbourg, France, and we had our first glimpse of French soil, which by the way looks just like any other, but the buildings and general topography are different. We were taken to shore on a large tender, and were soon in the hands of the customs officers, who went through our effects, looking particularly for tobacco and matches. Not finding any among our party we were permitted to pass on to the train in waiting, which we boarded for Paris.

We had an interesting journey through the farming district of France, which is very beautiful. The houses interested us greatly because of the fact that they do not have many windows, on the outside at least. We were informed that the owners are taxed according to the number of windows in the house. Be that as it may, very few windows could be seen on the outside of the houses, but only little square holes. As the houses have a court in the center, it is possible they have windows there.

Along the way we threw out a great many tracts, and the people seemed very anxious to get them, often leaving their work, crawling under the cars, and going to considerable trouble to secure them.

The trains interested us also, as they are made up of compartment cars, with entrances on the side of the car, instead of at the end, as we have in America. Each compartment holds about eight people. Some of these compartments run clear across the car, and there is no means of getting to any other part of the car; other cars have an aisle on one side, which makes them much more convenient. There are first, second and third-class cars, which are finished off differently, and to ride in them a difference in the fare is required. Most people ride third class, which is very good. To ride in a sleeping car, it is necessary to purchase a first-class ticket, which is quite expensive, and then purchase your sleeping-car ticket in addition, which is also quite high. The engines in the old country have no pilot cow-catcher in front and look more like our switch-engines. Instead of being painted all black, like American engines, they are painted in very bright, gay colors; some all red, others all green, or all yellow, and some in a combination of colors. The whistle on these engines reminds one of the shrill whistle on our threshing-machine engines—more of a screech. They have splendid road-beds and the trains make fast time, some of them going seventy miles an hour.

We took dinner in the dining-car, which was also very interesting, as the method of serving it, and the food itself, were quite different from what we have been accustomed to. The bill of fare being in French, we had to take what they gave us, for we could not read.

We arrived safely at Paris, and then started to go through the gate where we were to give up our tickets. One sister had the tickets for three and handed them all to the gateman, but one of the three was not near at the time, and when she tried to get through the gateman would not allow her to do so, and would not believe the other sister when she told him she had given him all three tickets. The result was that it cost about ten dollars for that sister to get through the gate, and all learned a lesson—to look after their own tickets.

We then took carriages to the "Grand Hotel du Louvre." Some of the friends went out for an auto ride to see this wonderful city, the third largest city in the world. It is a very busy place, and for such a large place it seems strange there are no truth friends there. It seems impossible to attempt even a description of this gay city. From what we could see we judged that much of the Parisian life is spent out of doors, the boulevards being lined with cafes, which do nine-tenths of their business by selling eatables and drinks on the pavements—half of the sidewalk being taken up with tables and chairs.

Among some wonderful sights seen was the Cathedral of "Notre Dame." We were specially interested in this building, which is strictly Catholic and very old, because practically their whole belief is carved in stone about the doorways, etc. We had been told that Catholics do not believe in devils with forked tails, cloven hoofs, horns, etc. Here, however, we saw plenty of evidence that those very things are a part of their belief. If some are getting away from it, even to the extent of the devils losing their horns, tails, and hoofs, we are glad. Nevertheless, in the days gone by they did believe in them.

Other places visited were "Madeline Church," "Eiffel Tower," etc. Life and space are too valuable to tell of those things in detail.

One interesting thing is the speed at which the traffic moves. One of the party was told that automobiles and vehicles are allowed to travel as fast as they please, and if a person is run over they arrest him and not the driver, as they claim that the person should have gotten out of the way.

We returned in time for dinner. Our guide met us here, and he is to accompany the party on the tour throughout Palestine, etc.

Late in the afternoon the party departed for the long trip, leaving Brother Driscoll and Brother Jones, who had some business to look after; also Sister Rutherford, who was to go to Barmen, Germany, and remain at the German branch of the Watch Tower Bible and Tract Society until Brother Rutherford could join her on his return from the Orient.

The next morning Brother Driscoll and Brother Jones saw Sister Rutherford safely on the train for Barmen, and then they took train until they came to the English Channel, which they crossed, landing at Dover, England. From there they took train for London, ariving about 6 p. m. at the Charing Cross Station, and were soon in a taxicab which took them to the Milton Hotel, where our dear Brother John Gentle stops, and they made this headquarters while stopping in London, arranging for the big meetings that Brother Russell is to address in the Royal Albert Hall. This is a private hotel, and is a building over three hundred years old, but is a homelike place to stop, and we became much attached to it.

BERNE, SWITZERLAND.

Wednesday, April 13th, about 9 a. m., we arrived at Berne, the capital of Switzerland, the smallest republic in the world, and went at once to the Belle Vue Hotel. Brother Koetitz, of the German branch, and Brother Weber, from the frontier, joined us here.

After breakfast we took carriages for a ride about the city, and among other things noted a wonderful great clock, about three stories high. When it strikes big figures of men and women come out, a cock crows, and a man beats a bell. The figures in the meantime pass in and out. It is something on the order of the great clock at Strassburg.

Another interesting object was a great globe carved out of the solid rock. Around its equator, so to speak, were great figures of men, and on the ground at the bottom of the globe was the figure of a woman. The whole thing was to represent the UNITED CONTINENTAL MAIL SERVICE, which had its birth at Berne. The figures around the globe represent America, Europe, Asia, Africa and Australia. The figure of the woman at the bottom represents the city of Berne.

From the rear of the Belle Vue Hotel we had a most entrancing view of the snow-capped Alps.

While we did not reach Berne until 9 a. m., yet our entire party were up at 5 o'clock, enjoying the Alpine scenery. We were profoundly impressed with the general air of thrift throughout Switzerland, not a sign of extreme poverty anywhere. The picturesque tile-covered cottages, the sleek, well-fed Swiss cattle, the beautiful snow-capped mountains, with the villages nestling here and there at their base, on the bank of some sparkling mountain stream, formed a picture which served to arouse in our minds an imagery of the glad times to come when joy and gladness shall fill the whole earth when people come to know the Lord aright. The milk and butter here is the most delicious we ever tasted.

We returned in time for dinner, after which we went to the hall where we had a very interesting meeting. Brother Russell spoke in English, while Brother Koetitz interpreted in German and Brother Weber in French, all talking at about the same time. The topic was on "The New Creature Sinning." Brother Russell delivered a splendid discourse, the keynote of which was that "As long as the Spirit of God is in us, we are New Creatures." He showed how all the imperfections belonged to the flesh, yet the New Creature is held responsible for what the flesh does. Just as a man is held responsible for what his dog may do. After the meeting Brother Russell and Brother Koetitz left for Zurich to hold a meeting. So Brother Russell left Brother Rutherford to conduct a Question Meeting.

We left at 9 p. m. for Rome, Italy.

ROME AND NAPLES, ITALY.

Thursday, April 14th. We spent the night on the train, traveling at a high rate of speed. During the night we passed through the nine mile tunnel under the Alps mountains which now unites Switzerland and Italy, making a much easier method of travel than MacDonald, Napoleon's general, had when he crossed the Alps. We arrived at Milan this morning, where we had breakfast, Brothers Russell and Koetitz joining us here, just in time to catch the train. We then resumed our journey en route to Naples, speeding along the fertile Poe River Valley, passing Bologne at 10 a. m., a ride until about midnight.

We were soon in the terraced mountains and the beautiful plains of Italy, many times drenched with human blood in the wars of the past. Lausanne was passed and Florence, Italy, the city of flowers. Then we passed into the mountainous country, the fields being covered with green and the mountains with snow, giving a very pretty effect, making a magnificent picture which caused our hearts to rejoice as we imagined the beauties of earth when "God's footstool is made glorious."

At noon the dining car was attached and we had a sumptuous dinner served by Italian boys. But while we partook of this splendid meal our hearts were made sad as we beheld the condition of those who were tilling the soil along the side of the railroad. Brother Pierson had been advised of the condition of things by those who have to till the ground. We noticed the natives turning up the soil

with spades, and were informed that this was their only means of cultivating the soil. The land itself belongs to lords who let it out in small quantities. The tenant, being unable to hire horses or other animals, is required to cultivate the soil with his own hands. His rent he must pay in advance. After a hard summer's work, and his crops have matured, he must hire a horse and wagon with which to haul it to market, and for this he must pay in advance. When he reaches a certain limit outside the city an officer stops him and he is required to pay an entrance fee before he can take his crop into the city. Then with his load he goes to the market square where he sells his crop. Then another officer inspects the quantity sold and the amount received and requires him to pay a tax on that in proportion to its value. Then before he is permitted to leave the city he must pay the parish priest and have his receipt for it, which is his passport to get out. The general rule is that he is exceedingly fortunate if he gets back home with anything at all. His summer's work is gone, he has lived on practically nothing, and has scarcely anything with which to start again. This condition has driven many out of Italy, and they have sought refuge in America. Our hearts felt great sympathy for them when we learned of these conditions, and we are glad that restitution is near at hand when they will have their just rights. We prayed that some day it may please the heavenly Father to permit us to assist in blessing these poor creatures.

Along the way we beheld many ancient castles and monasteries, built by the Roman Catholics, and which have served as a means of sapping the life out of those who till the soil, by requiring of them a high rate of tax in order to maintain those castles and monasteries, These buildings are stately and awe-inspiring, and no doubt because of that fact have served to greatly influence the natives. Rushing along at a speed known only in this "time of the end," about 4 p. m. we ran into the Tiber River Valley just north of Rome. Again the scenery changed and before our visions were green valleys, olive covered hillsides, crags and mountain tops on either side, bristling with old Roman forts and Italian villages of antiquity.

Later in the evening our train reached the famous city of Rome, where we had only time to change trains for Naples. (We will have more to say about Rome on our return trip.)

NAPLES, ITALY.

Friday, 1 a. m., April 15th, we arrived at Naples, and were at once taken to the "Londoners Hotel." Our quarters at this hotel were very fine, and we appreciated the splendid furnishing of our rooms in this famous city. Our minds went rapidly over the history of ancient times, recalling the wonderful things connected with this city of Naples.

Brother Rutherford was obliged to attend to some business, so he took a carriage and as they drove along the flower boys ran alongside the carriage and handed up flowers for sale. They evidently think Americans love flowers and have plenty of money with which to buy. He called upon the American consul, who was formerly a lawyer in the city of Philadelphia, and was warmly greeted by him.

All the party, with the exception of two sisters, boarded the ship which was to take us to Alexandria. These two sisters were reported lost and the party was much concerned for them, but just before the boat left they were seen walking leisurely toward the pier. We were glad to all be together. Our steamer was the "Schleswig." As we steamed out Brother Pierson presented the party with some beautiful flowers.

We remained on deck watching the many sights as our vessel steamed out of the beautiful Bay of Naples, then some of the friends went to their staterooms for a little rest.

DEAR OLD MEDITERRANEAN.

The Mediterranean Sea is beautiful and blue. The afternoon was spent on deck in our steamer chairs. All were feeling well and we spent the evening together in the parlor. Old Vesuvius was smoking her morning pipe as we sailed past.

Saturday, April 16th. On arising in the early morning we found we had passed through the Strait of Messina before daylight and no eruption could be seen from Mt. Etna. About 8 a. m. we passed out of sight of land, sailing in a southeasterly direction. About noon we noted to our right the location of Malta (Melita), the isle upon which St. Paul was shipwrecked, and after noon we took up the study of St. Paul's journeys, refreshing our minds and realizing that we were probably passing along the course where the vessel carrying St. Paul was tossed hither and thither. We met in the dining room for breakfast, after which several went to the lower dining room to take up a study of the Apostle Paul's experiences on his first journey over this same sea. The day was spent happily as we rehearsed the many blessings the Lord had bestowed upon us. Brother Russell spent the day in dictating to Brother Rutherford, who served as stenographer on the Mediterranean. In the evening Brother Russell joined the party in the parlor, going over many matters of interest.

Sunday, April 17th. After a good night's rest, all feeling well, we met for breakfast.

Brother Russell was invited to speak at the morning service on board ship, which he did at about 11 o'clock, addressing us and a number of the ship's passengers who had been invited. He said, in part, "We are *now* passing over *very* historic waters; we are nearing the Isle of Crete, thence to Mileta, where Paul spent several months on account of the shipwreck, and not far from here he spent several years where he wrote a number of his epistles. He became a shower of great blessings to us. We are in a very *sacred spot* of the whole world. His Epistle to the Romans is the most wonderful we have of divine inspiration. This morning I was thinking of the Prophet Jonah, and the experiences he had in this wonderful sea. On account of disobedience he was permitted to be swallowed by a *great fish*. And the Lord said, "No sign shall be given thee but that of Jonah" (three days and nights). This led me to a clearer understanding of the Lord's Word."

There were only five strangers at the service. We (our party) just about chartered the vessel. There were but about ten others in the dining room. There was another service at 3 o'clock and a question meeting at 8 p. m. Brother Russell answered the questions by asking the other brethren to assist.

About 3 p. m. we observed that we were passing the Isle of Crete, from where St. Paul's vessel was blown.

ALEXANDRIA, EGYPT.

Monday, April 18th. The day was spent in various ways, some writing, others reading, and some studying, and all packing, preparatory to disembarking at evening, which we did as soon as our "Schleswig Home" anchored. We were met at the dock by Brother Hall, of Jaffa, Palestine, a friend of Brother Cotton, of London. He was very kind in assisting us to Hotel Windsor, after we had given the "Customs a view of us."

Alexandria, Egypt, is one of the most ancient cities of the world, and long ago made famous in history. After dinner our party took carriages and drove through and inspected the city for a few hours. Later we took train for Cairo, spending the night on the train.

The Great Pyramid of Gizeh

TUESDAY, April 19th. We arrived at Cairo this morning about 6 a. m., and were ushered to our hotel, "The Eden Palace." Adam was not the proprietor and the hotel did not remind us of either Eden or a palace, but we were glad that the Lord housed us anywhere.

After breakfast twenty of our party prepared to visit the *Wonderful* Pyramid of Gizeh. We took the electric line for the pyramid, a forty-five minutes ride through the fertile Nile Valley. At the end of a car line any who chose could get the service of a camel or a donkey for a ride up to the pyramid and sphinx, a distance of perhaps a quarter of a mile. A charge of about fifty cents in American money, together with tips for the two Arabian guides, is required from each tourist to go through the pyramid. All the party except Brother Russell and Brother Rutherford went by trolley. They came out later in carriages. On the way out they stopped to purchase some long white robes for themselves, similar to those the natives wear, and which they wore at the pyramid to protect their clothing. As they were traveling up the hill near the pyramid they observed an Arab running beside their carriage and looking intently into the face of Brother Russell. Presently he drew from

his pocket a photograph of Brother Russell and held it up. They called to the driver to halt and found that the Arab could speak very good English. He proved to be Judah Fide, the sheik of the tribe. They learned that he had charge of the pyramid, and that Brother Dr. John Edgar, of Glasgow, Scotland, had requested him to meet Brother Russell on his arrival. Brother Edgar had previously used the sheik to assist him while making his investigations at the pyramid. He informed them that he had been watching for Brother Russell for twenty-four hours. When he learned that it was Brother Russell he removed his cap and bowed very graciously. They then invited him to take a seat in the carriage beside them; but he, with equal grace, declined and stated that he preferred to walk beside the carriage. They drove up to the foot of the pyramid, alighted from the carriage and put on their white gowns, which were cut something like a mother-hubbard dress, fastened around the neck and hanging loosely down to the feet. The shiek asked them to remove their shoes when going into the pyramid, but they refused and were glad afterwards that they did. At the entrance they met other members of the party who had come by trolley.

The sheik requested two Arabs to assist each one of us, one in front to take hold of one hand, and another behind, holding the other hand. We entered the pyramid by the natural entrance.

THE DESCENDING PASSAGE.

Coming to the descending passage, we found it locked. The sheik, however, produced a key and opened it, explaining that few people were permitted to go into the downward passage. His native assistants had not previously been down, and they hesitated to go; seeming to have some superstitious or reverential fear at entering, but at his command they came along. Single file we went down the descending passage, which is a very narrow and difficult way to get down, and we were required to be in a very cramped position in order to go down. The effect upon us was such that for several days we were so sore that we had to go down a stairway backwards, holding to the banister.

This descending passage is quite long and at the bottom is a room cut out of the solid rock, apparently about 20x20 feet, but not exactly square. The floor is uneven and contains large piles of debris. The ceiling is also uneven. A large number of bats infested this place. With our long white robes, which all of our party wore, and by the dim light which each one of us carried in his hand, the rough and rugged appearance of the room, together with the numerous bats which flew about our heads, gave a weird and hideous appearance. It reminded us of Dante's description of "inferno." We found the return trip more difficult than the descent.

ASCENDING PASSAGE.

After a little rest and some refreshment we went up the first ascending passage, and entered the Queen's Chamber, a full description of which is set forth in the third volume of Scripture Studies.

KING'S CHAMBER.

Returning from the Queen's Chamber, we entered the Grand Gallery, which indeed is imposing and very impressive. Up this, with our lights, we journeyed with more ease and soon reached the top. We entered the ante-chamber, and then into the King's Chamber. We were glad to get in here, and spoke some words to each other of the Lord's blessings, and then joined in singing No. 105, "If I in Thy Likeness, O Lord, May Awake." This was very appropriate, being in the symbolic King's Chamber. As our voices resounded through this great stone structure of the Lord, our hearts were filled with love and praise to the heavenly Father, and we longed for the day when we may indeed by his grace enter in to the King's Chamber of eternal glory.

The "leaf" which partly obstructs the entrance into the King's Chamber is so constructed that it looks as though it might drop down and close the King's Chamber. There is a jam on the inside, but none on the outside, which seems to say that the leaf could be pushed out but not pushed in, indicating something to prevent going in, but nothing to prevent their going out —humility is the great lesson. Every place entered here must be done in a stooped posture. We spent about two hours examining the interior of the pyramid.

Again on the outside we enjoyed a lunch. None of us were in the least disappointed in the pyramid. It is, oh, so artistic and grand and stately, and we felt like tiny ants when standing beside it.

After lunch we visited the sphinx and while there had the accompanying photograph taken. (See cut.) There are many historic places about Cairo, and amongst these is a place on the Nile, pointed out to some of our party, as being the place where Moses was taken out of the bullrushes. Our opinion is that it will take considerable restitution work for these natives, for many seem to be much degraded.

We returned to Cairo and prepared for a public lecture that Brother Russell was to deliver at the Baptist Mission, arrangements having previously been made by our friend Brother Hall, and the newspapers had given it quite extensive notice. A little before the time for the meeting, as we passed by the hall, we saw a notice which stated that Brother Russell would not speak there that night. Later a messenger brought a note to Brother Russell at the hotel, in which was stated that the management of the mission declined to permit us to use the hall. We know of no particular good accomplished, except that one Jew who spoke very good English was interested to know why one Christian should interfere with another Christian speaking. He later called at the hotel and desired to be introduced to Brother Russell. He was presented with a volume of the Scripture Studies, which he promised to read.

Wednesday, April 20th. We left Cairo this morning at 7:30 for Alexandria, which we reached about 12:30, and then boarded the Italian steamer for Jaffa. We spent all the afternoon and evening on the deck, as the accommodations were poor in comparison to the other lines; still we did not complain, but preferred the *fresh* air.

Thursday, April 21st. Party rested well last night and have just had breakfast. The morning was spent on deck, talking about the Lord being in the Temple, etc., and some studying.

Landing at Jaffa

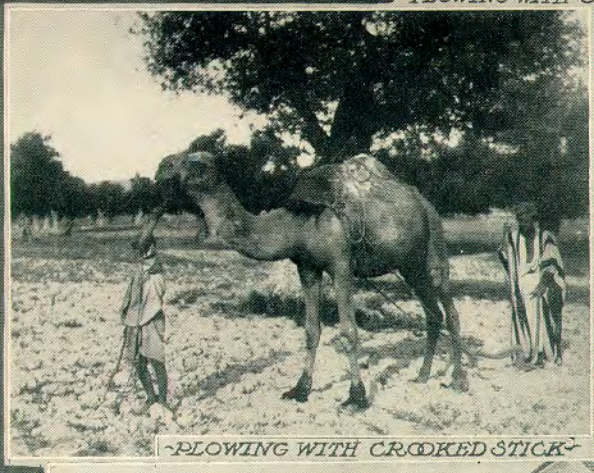
AT noon we had our dinner on board the ship, but had expected to have landed at Jaffa, but there was a very heavy sea running. Jaffa has no good port for large vessels, which are obliged to anchor about a mile from shore, on account of the shallow water and the sunken rocks, which make landing, even in small boats, very dangerous when the weather is at all rough. (See cut.) Just before we anchored a sailing vessel had capsized; all her cargo was lost and it was with great difficulty that her crew were saved. At 3 o'clock the sea was running the highest since the storm began, and there was but one hope of our being able to observe the "Passover," i. e., "Our Lord's Supper," at Jerusalem, and that was some interference on the part of the Lord. If we could not land there we would have been obliged to go to Beruit, and be brought back to Jaffa Saturday, which would make it too late to observe the memorial at Jerusalem. We were advised by the captain that he could not possibly wait longer than 6 p. m.

On account of the above circumstances, Brother Russell called our party together and proposed that they take the matter to the Lord in prayer, asking his blessing upon us, telling him of our submission to his will, but that if it would please him we would like very much to celebrate the memorial at Jerusalem. The party retired to their staterooms to commune with the Father. Soon after the storm began to abate. At five o'clock two of the brethren went on the bridge where the captain was stationed. As they reached that point the captain seemed much excited, and Brother Hall, our interpreter, asked him the cause. He replied, in Italian, that he had received a signal from the shore to change his position and he did not know what it meant. So he heaved anchor and the ship moved away. All the others of the party felt sure that we were leaving for the other place and abandoned hope of going to Jerusalem. The two brothers with the captain were so interested in learning what the signal meant that they forgot to go down and tell the others who were below. Shortly thereafter the ship anchored at another spot, and then our party and others came to the deck. With glasses we could observe the row boats putting out from the shore. One moment they seemed to sink entirely below the waves and then majestically ride over them. As they approached we could see that the men in them wore red uniforms, which told us that they were government soldiers. We did not know that they were coming to our boat, because other ships were in the harbor waiting to land their passengers also. They continued to come nearer and nearer until they were finally within calling distance, and they called to us that they were coming for us. Soon they were alongside. Amidst great excitement

PYRAMID of GIZEH

~LANDING AT JAFFA~

PLOWING WITH CROOKED STICK (UNEQUALLY YOKED)



~PLOWING WITH CROOKED STICK~

~FIRST RAILROAD IN PALESTINE~ ~JAFFA TO JERUSALEM~

~FIRST TRACTION ENGINE IN PALESTINE~

they came close up to our ship, the natives yelling at each other in a tongue unknown to us. The boats were lashed to our ship and ladders were let down, and the native boatmen with Cook's agent came aboard our vessel. They removed our baggage first and piled it in one of the boats. Then our party descended the ladders and were lifted off by the boatmen, who pick timid passengers off the ladder and pack them into their surf-boats with a rapidity and surehandedness which come of their long practice in dealing with this kind of merchandise. In spite of their ferocious appearance, they are not very rough, and it is best to be perfectly passive in their hands. Another boat was being loaded at the same time. All our party got safely into one boat, but the one beside us had one lady fall into the sea, but she was fished out amidst great excitement. Our boat contained only our party and a Russian with his wife and three children. They were very much excited and the children cried. Brother Rutherford took one child in each arm and got them quieted. At 6 o'clock, when our boat pulled away, the waves were running very high. Our Russian friends (who were Jews) were much excited, and the lady fainted, but was soon revived, and the calmness of our party seemed to have a good influence upon her. The boat was managed by seven oarsmen, natives, who proved to be very expert. In perfect unison they sunk their oars into the water and pulled us over the waves, and with each stroke repeated something that we did not understand, but which we were afterwards told by our guide was a prayer that their Allah would safely lead them to the shore. The Lord surely protected us and delivered us from the perils of the sea, without the slightest accident; not one drop of water got into our boat, whereas in the boat following behind us every one was thoroughly drenched, and the boat was in danger of capsizing.

By 6:30 we were all safely landed, and were soon at Hotel Du Parc, which overlooks the sea. We were too late for the train to Jerusalem, so we spent the evening in fellowship and in thanking the Lord for his mercies to us.

JAFFA TO JERUSALEM.

Friday, April 22d. We arose early, and at 8 a. m. our train left Jaffa for Jerusalem. This was the first railroad built in Palestine. (See cut of train and party.) For some time our train passed beside the orange groves, and at this time of the year the trees are covered with the golden fruit. Passing through the beautiful "Valley of Sharon," the first station out of Jaffa was "Lydda," the home of Peter's wife's mother, whom our Lord cured of a fever on one occasion. Land in this valley is very fertile and sells at $160 per acre. The natives still plow with a crooked stick, using camels, oxen and donkeys, singly or in pairs, seemingly indifferent as to which two of the three went to make up the pair. (See cut.) We rode for two and a half hours through these plains before coming to the mountains of Judea. As we passed through these plains of Sharon we were reminded that the time is coming when the world will all be as glorious as the "Rose of Sharon." Our train stopped for a little while where Joseph of Arimathea once lived; it was he who asked Pilate for the body of our Lord. We noted many of the blue-gowned peasants, and also encountered many shepherds with their long-eared goats, usually about fifty or sixty in a flock. As we left the plains and rose two thousand feet above the sea, the country became rougher and stonier and the mountains seemed barren and unforbidding. The railway enters a deep gorge with towering rocks on either side. The rock is terraced in steps of rugged white limestone, spotted with a few olive trees here and there, and "glorified" by wonderful wild flowers. The fields were covered with the beautiful white daisies and scarlet poppies. Frequently we noticed the people gathering out the stones. As we emerge on the level we see the red roofs of the German colony, and in a few minutes reach the station, which lies some little way out of the city. As we neared the city the entire party gathered in one compartment of the car and sang several hymns, and as we entered the station we sang No. 105, "I Shall Be Satisfied."

It was raining when we left Jaffa, and when we pulled into Jerusalem about noon it was in a downpour of rain and hail, accompanied by vivid flashes of lightning and heavy peals of thunder. We could apply this beautifully to the present time; how that the rain (truth) and hail (chunks of crystalized water), lightning (flashes of truth-light) and thunder (trouble) is taking and will soon take place over the whole world. It is occurring now while the "little flock" is entering the eternal city of the New Jerusalem. Hail is very unusual about Jerusalem, and likewise rain is not of very frequent occurrence. (Neither has the downpour of symbolic rain and hail been such as it is at this present time.)

We were driven to Hotel Fast, a modern hotel in many respects, lighted with electricity, clean and very comfortable. Almost the moment we were in the hotel the storm cleared away, and the sun shone brightly. This again reminds us how that shortly after the Church has entered the New Jerusalem the trouble will cease and "the Son of Righteousness shall arise with healing in his beams." We had lunch, after which the entire party started out to see the points of interest in dear old Jerusalem, made so sacred to us because of our Lord's association with it. Entering the walled city through the "Jaffa Gate," which is the principal gate of the city, with the massive "Tower of David," we were soon in the narrow and crowded streets, especially so at this time, because of the Jews having some feast and many people were there. This gate is in the western wall, and from it David Street runs due east. (There is possibly something significant in this also.) North of David Street are the Christian quarters (when the Mt. of Olives is divided one part goes north—the little flock—and the other part south, the world of mankind), containing the new German Church of the Redeemer, also the Church of the Holy Sepulchre, which we visited, and which is impossible to describe by pen. We then went to Zion's Gate, where our party were photographed, but in some way we failed to secure a copy of the picture. As we passed through the streets of the city we saw squalor, oriental squalor of the most abject kind. This, accompanied with the cry of "baksheesh," and the sickening stench emanating from every crack and hole which serve as entrances to caves and stone dwellings for the inhabitants of this part of the city, formed a pall which hung over us and accompanied us on our journey the entire afternoon. This served to emphasize in the most forcible manner how greatly our blessed Lord did humble himself to endure similar surroundings, and how great was his sacrifice. On every hand we passed the blind and sin-cursed, "waiting (in total ignorance) for the manifestation of the Sons of God."

After visiting "Zion's Gate" we walked down to the "Valley of Jehosaphat," "Solomon's Pool," "Mt. Zion's Arch," and then to the "Jews' Wailing Place." This last is very pathetic. We watched the Jews for a while as they wailed and read from the Book of Jeremiah. Some of the friends tried to give some of those Jews copies of the booklet printed in Yiddish, but they did not want it—all they want is the Scriptures, and yet they do not understand them. This wall of the "Wailing Place" is made of stones from the original wall of Jerusalem.

We also visited the "Pool of Bethesda." (For a description, see the fifth chapter of the Gospel of John.) This pool is about 120 feet long, and the same in width. Next we came to "Pilate's Judgment Hall"; we walked over the original flooring that Jesus walked on, and we could plainly see marks on the floor, which we were told were used in connection with games which the soldiers played, and were doubtless used at the time the soldiers cast lots for our Savior's raiment. It was in this very hall that Jesus was ordered to death, and the original arch is still standing, under which it is said he passed. At least a part of that arch is still standing and it is very ancient. A church is now built over it. Rain fell the greater part of the afternoon, and we found some difficulty in passing through the filthy and crowded streets, but we came out and we walked the same way our Lord is supposed to have walked as he passed from the Judgment Hall. Later we returned to the hotel and prepared to celebrate the Memorial Supper.

THE MEMORIAL SUPPER AND GETHSEMANE.

THE UPPER ROOM.

Our guide had previously engaged what is supposed to be the identical "Upper Room" in which our Lord instituted the first Memorial Supper. It is a part of the same building, or rather adjoins a Mohammedan Temple, and is owned by them. Shortly before leaving the hotel we were advised that we could have no chairs in the room, but that rugs would be furnished. We were glad of this because we thought we would have the privilege of celebrating the memorial in the original manner as nearly as possible. Just before we left the hotel we were informed that we could have no singing and that all of us should go quietly to the room. We proceeded to the place through the narrow streets, which were conspicuously silent at this time, the

soldiers having requested the people to go inside—not for our benefit—but it was the rule on that night. We left our carriages in the street and crawled through a low gateway into a court. Passing through this court we came to a stone stairway leading from the outside to the upper room. The guide preceded, then Brother Russell, Brother Rutherford and then the rest. By the time we reached the top of the stairway it was well filled with our party. Just then a Mohammedan came out and began to gesticulate wildly and utter sentences in a language we could not understand. He was soon joined by others. Then our guide informed us that we had better retire as quickly as possible, for they were threatening to shoot us. We ordered a retreat and got down the stairway as quickly as possible, followed by that rabble muttering threats against us. We passed through the narrow gateway and were soon in the street, rather perplexed as to what we should do and where we might celebrate the Lord's Supper.

THE MEMORIAL IN THE GARDEN OF GETHSEMANE.

We all agreed that we would go to the Garden of Gethsemane, and so we did. We arrived there about ten o'clock at night amid intermittent showers of rain. The Garden is kept by a Franciscan monk, and no one can enter without the permission of the keeper, a stone wall being built around it. Our guide succeeded in awakening the monk and inducing him to open the gate and let us in. Shortly after ten o'clock we were on the inside of the Garden. It was then suggested that we celebrate the memorial here, and after talking it over all agreed. We assembled at the north side, near the northeast corner, and beside two cedar trees. (See cut—the cross marks the spot as near as Brother Russell could locate it.)

We here began our service, our dear Pastor speaking very beautifully and feelingly concerning the memorial and its purpose. He then requested a brother to lead in prayer, stating that we should especially thank the Father for delivering us from the perils of the sea, and in bringing us up to Jerusalem, and for his blessing and protection. After prayer and blessing upon the bread, Brother Russell again spoke briefly, the bread was passed, all partook thereof in silence. Then followed another prayer, led by Brother Russell. He again recounted the Lord's blessings and favors in bringing us there in safety. During all this time the rain was coming down at a goodly rate and we were being well drenched, yet none of the party seemed to mind it. Brother Russell then spoke about the wine and its symbolic meaning. A prayer followed, the wine was passed, and all partook in silence, while occasionally the moon would come out from behind a cloud and shine upon us, giving the Garden a peculiar appearance. Then Brother Russell closed with prayer and requested us to sing in a subdued voice the song, "Praise God From Whom All Blessings Flow." This we did and in silence withdrew. During our service the rabble on the outside of the wall were making much noise, and the monk, thinking we were staying longer than we should, kept up a continuous ringing of his bell warning us to leave. We gave not heed to this, however, until ready to leave. We had carriages in waiting, and leaving the Garden we got in these and started up the hill. The carriage Brother Rutherford was in was the last, and soon after crossing the Brook Kedron, and starting up the hill toward the wall of the city, his team refused to go any farther, and he had to get out and walk. Farther up Brother Russell and his party were in the same condition, wading through the mud, and it was nearly midnight when we reached the hotel, with hearts full of thankfulness for the wonderful experience we had enjoyed. We were also very thankful for the privilege of crossing the Brook Cedron (Kedron) twice—see John 18:1; 2 Sam. 15:18 (David crossed it); 1 Kings 15:13; 2 Kings 23:6, and others,—the same trip which our Lord and the Apostles had on *that eventful night*. One of the party still has the glass which was used as the "cup."

JOURNEY FROM JERUSALEM TO BETHLEHEM.

Sunday, April 23d. After a night's good rest all of the party felt refreshed and met for breakfast at 7:30. Brother Russell and Brother Pierson started out to visit Jericho, the River Jordan and the Dead Sea. (See a report of this by Brother Russell further on.)

The rest of the party took carriages for a trip to Bethlehem. This is a charming drive along the Plain of Rephaim. Soon after leaving Jerusalem we passed the "field of blood," which was bought with the betrayal money after Judas hanged himself.

We stopped first at "Solomon's Pools," which are located about seven miles southwest of Jerusalem. There are three of them, enclosed in stone walls, and are claimed to be just as they were in his days. At present they are filled with surface water. In Solomon's days the water was piped into the temple, and it is now taken by pipes into the same place. They are large enough to hold a large quantity of water, but hardly sufficient to supply a modern city of any great size.

We passed the place on the Plains of Rephaim where David poured out the water which two of his faithful men brought at the risk of their lives from Saul's camp.

We also halted at the well where it is said the "Three Wise Men" stopped on their journey.

BETHLEHEM.

We see Bethlehem before us, while Jerusalem is still not out of sight. The city is built on the limestone range that runs through Judea. Driving through the long, narrow street which leads to the "Church of the Nativity," we noticed the picturesque dress of the Bethlehem women; blue gown embroidered with red on the breast, with a long embroidered jacket having open sleeves, and a white veil thrown over all. The Church was built by Constantine in A. D. 330—restored and beautified by Justinian, and never diverted from Christian worship. At present it is owned jointly by Greek Catholics, Roman Catholics, Assyrians and Copts. The government keeps stationed in this place at all times soldiers to keep the members of the various denominations from fighting over which shall worship at a certain hour. We saw the soldiers standing on duty as we passed through.

We descended beneath it into a cave which is assigned as the scene of the Nativity. In this church are 44 pillars, 22 on each side. We regretted to leave the place with so many solemn associations. We also visited the fields where the shepherds were watching their flocks. (Luke 2:8-10.)

The drive back to Jerusalem was surely a beautiful one. It was interesting, too, watching the different types of Jews with old felt hats, tiny ringlets or curls hanging over each ear—Rabbis in plush overcoats and fur-trimmed hats; Greek priests with bushy beards and tall black hats; Sisters of Charity; Moslem women; Christian women in blue gowns with white veils; pert young Syrians in ready-made European suits with the red "fez," and—then there are men from the desert in white gowns with camel's-hair cloaks.

We are not able to describe the beautiful hills that surround and have looked down for so many years upon the changing fortunes of Jerusalem. We reached the hotel in time for dinner.

MOUNT OF OLIVES.

After dinner we took carriages, crossed the "Brook Kedron" to the Mount of Olives. The road is a winding one, leaving the city of Jerusalem and passing gradually up the incline. As we reached a point about half way up the mount, we looked back and beheld the Holy City rising out of ruins into a beautiful city, the location of which is ideal. At once we exclaimed, "Beautiful for location is the City of Zion." Indeed the words of the Psalmist could now be said to apply to the city of Jerusalem. It is an ideal location for a city, and we believe from prophecy that it will within a few years become a great city—THE CAPITAL OF THE WORLD. On every side we could see stones being gathered out from the hills, terraces being made, and trees planted. At this season of the year the hills were clothed with their garments of verdure, and the recent rains had much increased this, which gave it a very beautiful appearance. We traveled on up the mount, and as we reached the summit, we visited a high tower which is there now, and from it we had a magnificent view of the whole trip, and we could also see the River Jordan and the Dead Sea in the distance. Clouds were hanging over us which shadowed us from the rays of the sun, but looking off toward the west toward the Mountain Range of Moab, we beheld that the sun was shining brightly against the mountain and the Dead Sea and River Jordan, giving it a peculiar and beautiful hue, indescribable and of unsurpassing beauty.

After viewing the various points of interest, such as the "Place of Ascension" of our Lord, the place where he is supposed to have taught his disciples the prayer generally known as "The Lord's Prayer," we came to the "Tombs of the Kings." We also visited "Golgotha" on Calvary Hill.

Then we went on to the home, or rather the ruins of that dear home where Jesus so loved to go—the home of Lazarus

303. Jardin de Gethsemané, vue générale. — The garden of Gethsemane, general view.

GARDEN OF
GETHSEMANE

FRIENDS BY THE WALL
OF GETHSEMANE

PHOTOGRAPH TAKEN IN FRONT OF JERUSALEM

and Martha and Mary. The foundation of the old house yet remains, down in the ruins we could see the pillars of their house, made of white stone—and it must have been a restful place. By standing on a little hill we could look down to Jerusalem and we thought that probably Mary went there often to see if she could see Jesus coming. This was surely a dear spot to us.

We then went to visit the "Tomb of Lazarus," which is built below the surface, twenty steps down to it. (See cut.) Our party went down into and inspected it.

We had a beautiful trip back to Jerusalem—passing the part where Jesus rode upon the ass, and also where he wept over the city.

Our guide, Mr. Jamal, a Syrian, who speaks splendid English, was a very kind young man. On the way in Brother Rutherford requested that if possible he arrange for an interview with some prominent Jew of the city. He said he knew of no one at that time, but would think about it and would try to make an arrangement and let Brother Rutherford know. That same evening he called at the hotel and informed him that he had arranged for an interview with Dr. Isaac Levy, who is at the head of the Zionist movement in Palestine. It seems that the Lord's hand must have been in this because Brother Rutherford had not requested him to call upon any Zionist, and he was not aware that Dr. Levy was in the city. Brother Russell requested that Brother Rutherford carry out the arrangement and meet the doctor, which he did at 11 o'clock on Sunday morning, and found him to be a very agreeable gentleman. Brother Rutherford advised Dr. Levy that he was in Jerusalem for the purpose of learning more about the Jews and their return to Palestine; in turn took great pleasure in giving him all the information possible. When Brother Rutherford advised him that he believed in the prophecies and their fulfillment in reference to the Jews, he manifested a keenness of interest and replied, We believe that Palestine belongs to the Jew, that God gave it to them. He said that he believed that God expects them to have it, and that before a great while. He said there are now one hundred thousand Jews in Palestine, and that fifty thousand reside in Jerusalem. They are thrifty and industrious people, as he put it. He said that the company of which he is treasurer is rendering the Jews as much aid as possible in a business way. He said they have five banks in Palestine, and that they expected to open two more the next week. The rich Jews in various parts of the world are furnishing the capital for these banks. He said, We are loaning it to the Jews who come here, with which to purchase land. The Turkish government has not been very favorable to the Jew owning land in Palestine until the recent change in the government. Since the adoption of the new constitution and the coming into power of the new Sultan, much more liberty is shown toward the Jew, and he is now permitted to buy land the same as others. The government has changed the mode of taxation. Formerly the taxes were collected upon the crops, but now the assessment is made against the real estate. The native Arabs, who do not like to till the land, feeling that they will not be able to pay the land tax, seem quite anxious to sell and are selling, and the Jews are buying it as rapidly as possible, and he said that the Zionist Association was furnishing the money with which to buy it, and that they are not taking any mortgage on it either.

Brother Rutherford asked him if he intended going to hear Pastor Russell, and he said that he was not, as he supposed Pastor Russell was trying to Christianize the Jews the same as other Gentiles were. However, when Brother Rutherford told him that Pastor Russell believed in the prophecies the same as they had been talking, he felt quite different about the matter and decided that he would go, which he did. Something further will be found in another part of this report, where Brother Russell states some interesting things as they impressed him in connection with his trip through Egypt and Palestine.

Sunday, April 24th. Brother Russell was advertised to speak at 3 p. m. As there was nothing on hand for the forenoon, and the weather being fine, Brother Russell suggested that we take carriages for a ride to the Mount of Olives. We enjoyed the ride very much, and while there had a photograph of the party taken. (See cut on another page.) As we drove up the mount from the northwest, we could distinctly see the historic River Jordan as it wound in and out on its way to the Dead Sea which lay in panoramic view in the broad valley to the left. After the photograph was taken, Brother Russell and some others remained on the hillside, while others of the party returned to Jerusalem to distribute circulars announcing the afternoon meeting. This was the first service ever held where the "Servant of the Lord" was for the first time to "Speak Comfortably to Jerusalem." Having just come from our visit to the great pyramid, Jehovah's witness, and with the deliverance from the tempest at Jaffa still vividly before our minds, coupled with our experience on the night of the Memorial, together with the sacred associations of this place, served to make this meeting the crowning experience of our sojourn in the Holy Land, and to make it the more impressive. Evidently it was to mark an epoch in the closing scenes of the harvest of the Gospel Age.

There was a fair sized audience and many were deeply interested. The wife of one of the editors invited several of us to their home for tea. They were certainly deeply interested, saying, Surely this man is a prophet, and we believe God sent him here. Brother and Sister Thompson, colporteurs, remained in Jerusalem and the editor and his wife were so pleased to have them. Brother Thompson promised the editor the first volume of Scripture Studies; he was anxious to get it and promised to read it, and said he would sit up all night to read it. We remained quite a while and then returned to the hotel, as we are to leave in the morning.

Monday, April 25th. We left Jerusalem at 7:30 this morning for Jaffa. We reached there in time for dinner, after which we took a drive to the beautiful orange groves, where we saw the fragrant blossoms and the fruit growing together. We saw the "Home of Simon the Tanner" (see cut), also the "Tomb of Dorcas." Here we saw the first traction engine ever placed in Palestine. (See cut, with members of the party standing around.) This engine will enable the company owning it to progress in one bound from plowing with a crooked stick to the use of this modern engine which draws a twelve-gang plow.

At 5 p. m. we sailed to Port Said, reaching there the next morning about 7:30. Here we met Colporteur Brother Von Gross. We had quite a view of the Suez Canal out from Port Said, and a peep at a portion of the "Land of Goshen." We went by way of Alexandria, leaving there at 9 a. m., April 27th, on the steamer "Prince Heinrich."

The following clipping from the *Egyptian Morning News*, Cairo, Egypt, April 27th, 1910, the last morning we were in Cairo, is of interest in showing the return of the Lord's favor to the land.

SUDAN CROP.

"The Governor Blue Nile Province reports that a large quantity of dura was brought into the Murada of Wad Medani during the month of March last. The returns showed 18,698 ardebs of 300 rotls as compared with 4,746 ardebs in the corresponding month last year.

It is estimated that during March last 3,500 kantars were brought into Wad Medani as against about 160 or 200 kantars during March, 1909. Most of the cotton is grown in Managi and Medani Markaz (though a great deal comes through from Sennar Markaz). The reasons for this increase are:

"1. *Facilities of transport by rail.*
"2. Demand in Egypt.
"3. *Exceptional rains.*

"The prices of unginned cotton were double those of corresponding time last year."

Interview on Egypt and Palestine by Brother Russell

IN reply to a question as to what impressed him most during his visit to Egypt and Palestine, and the lessons noted, he said:

To my understanding God's people, both Christians and Jews, are only beginning to grasp the wonderful outlines of the divine purposes respecting humanity therein revealed. Doubtless our wonderful Bibles and Bible helps are contributing greatly to this end, and we must not forget also the important part being played by our present day common-school education—yea, compulsory education, by which all classes are enabled to read the Word of God, which now may be possessed at very little cost in every language. These conditions are new to the world, all within a century—yea, within a half century. Should we wonder if now, in harmony with the Apostle's words, the eyes of Christians and Jews should more and more widely open to see "What is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." (Eph. 3:18, 19.) It was in connection with appointments to address meetings of the

International Bible Students' Association that I recently revisited Palestine and the Great Pyramid. I feel richly repaid already. What I have seen of Palestine has been refreshing and strongly corroborative of what I have long noted in the prophecies of the Bible.

Jerusalem and all Palestine are becoming modernized. The increase of rainfall during recent years has been very beneficial to the land. The Zionists' hopes have been cheered and stimulated, and the recent Russian decree expelling thousands of Jews from Kieff and vicinity, will drive other thousands to Palestine. *According to the Scriptures we are to expect still further persecution to drive them out of all lands, and the more zealous and more faithful to the land of promise*, which meantime, under divine providence, is being prepared for its larger population.

When we remember the Scriptural statement that "Moses was learned in all the learning of the Egyptians" (Acts 7:22), the statement seems strangely in contrast with the general ignorance of the Egyptians of to-day. Nevertheless, the Bible record is fully substantiated by the explorations which are continually bringing to light evidence of a higher degree of civilization belonging to the time of Moses. The Egyptians do not impress one favorably as respects their general intelligence, although, of course, no nation should be judged entirely by its masses. In visiting these lands famous in ancient history we are impressed with the fact that the civilization of Egypt knew no evolution. We are impressed also with the fact that the Hebrew people, once the vassals of the Egyptians, still persist as a race, and under the blessings given to Abraham they are still a great people, although they have had no land to call their own for eighteen centuries. Under that blessing they are still a distinctive race among the mixed peoples of the civilized world, and as a race are influential. The Arabs, also descendants of Abraham, although showing no great development, also show no signs of evolution, but show some evidence of a great paternity. Although illiterate they have keen, intelligent faces, quite superior to that of the Egyptian masses. Even though many of their kind attentions were doubtless influenced by the desire for "baksheesh," nevertheless we were impressed with the sincerity of the majority and have every reason to believe that in the times of restitution, under the blessed influence of the Messiah's Kingdom, many of these will be apt pupils and learn righteousness. Surely the glad day which St. Peter tells us has been foretold by all the holy prophets will mean much to the people of Egypt and of Palestine—much of blessing, mentally, morally and physically (Acts 3:19-23).

En route I of course visited Egypt and the Great Pyramid, which the Scriptures declare stands as "A pillar and altar unto the Lord of Hosts, in the midst of the border of Egypt," a witness to the divine plan of the ages. I had the pleasure of again going through its various passages, which symbolically represent the downward course of humanity and the upward leadings of divine grace, and the glorious outcome of the divine purposes, the giving of the Jewish Law Covenant blessings, and secondarily the blessings of the Gospel Age, and finally the blessings to both the Church and the world—the former to be accomplished at the beginning of the Millennial Age, and the latter before its close.

I had the pleasure of visiting the site of Memphis, the ancient capital of Egypt, the scene of the exaltation of Joseph—the first Hebrew associated in the government of Egypt. I noticed with interest the "Goodly land of Goshen," into which the Israelites were invited with their flocks and herds, and where they finally became servants to the Egyptians. I took deep interest in the route they took in their exodus. The upper end of the Red Sea, is known as the Gulf of Suez, which evidently at one time extended much further north and included some lakes. The place where the crossing was effected is now considerably changed by the improvements connected with the Suez Canal. It was nevertheless not difficult to imagine the condition of things as they were thirty-five centuries ago. The crossing place was evidently not very deep under normal conditions, a sand-bar constituting a highway, which was exposed by the stormy wind which "drove back the sea," leaving a long lake on the left and the sea proper on the right, as they crossed. We found it unnecessary to think of the water standing up as a wall when evidently the meaning of the passage is that the water on each side served as a wall or barrier to hinder their opponents from flanking them. It was easy enough to understand also how divine power could cause a reversal of the wind, bringing back the water, so that the hosts of Pharaoh were overwhelmed.

CROSSING THE RED SEA.

Securing a sailing vessel, we crossed the upper end of the Red Sea, the Gulf of Suez, and noted "the waters of Marah" (Ex. 15:23-25). Here the hosts of Israel after they crossed the Red Sea found water, but it was brackish, bitter, and it was into these springs that Moses thrust a tree which made the waters sweet, counteracting the alkali. These are still known as "The Springs of Moses," and are still used by the Arabs. We looked beyond to Mount Sinai and thought of the journey of Israel, the giving of the law, etc., and other wonderful things there distinctly typified in the smoking mountain, the trembling people, the voice from heaven and the trumpet sounding long. Those things, as explained by St. Paul in Hebrews 12:18-29, represented wonderful times and conditions now soon to be realized, when the Gospel Church shall experience the resurrection change as the Body of Christ, and when the antitypical New Covenant will be inaugurated with Israel and the world through the glorified Christ as its Mediator for the blessing of all the families of earth.

THE DEAD SEA.

The Dead Sea interested us as we thought of it as marking the overthrow of Sodom and Gomorrah, and thus, as St. Jude tells us, symbolizes the second death. The utter absence of life in this sea fitly pictures the fact that there is no life of any kind for those who shall go into the Second Death, because of final and intelligent rejection of divine mercy. From the sea we went northward towards the Fords of Jordan (see cut), where Israel crossed to possess the land, under the leadership of Joshua. But our thoughts turned especially to the fact that at that very spot the Savior of the world, at his own request, was baptized by John—not for the remission of sins, of which he had none, but as symbolizing the full consecration of himself, at the beginning of his ministry, to do the Father's will, even unto death. We called to mind the record, that there the Holy Spirit came upon him, evidencing the divine acceptance of the sacrifice of his earthly nature and his begetting to the new nature, the spiritual which he attained at his resurrection. We remembered the declaration of the Scriptures that after he received the Holy Spirit without measure, "the heavens were opened unto him"—the higher, the heavenly, the spiritual things, pertaining to his mission and sacrifice, and explanatory of the Scriptures. It was an "illumination" by the Spirit, as the Apostle explained.

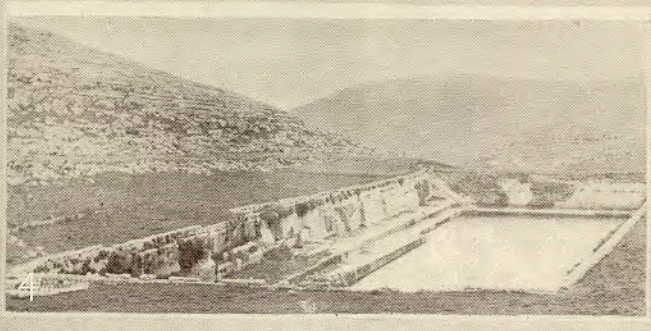
WILDERNESS OF JUDEA.

Looking toward the West we noted the wilderness of Judea, into which the Scriptures say the Savior went, or, rather, as the Greek indicates, was driven by the spirit—his own spirit or mind which desired to think over the work before him as he entered upon it—in the light of the illumination just received. We noted the fact that the Master was so absorbed with the contemplation of the divine plan outlined in the Law and the Prophets which he had undertaken to accomplish that he thought not of food until forty days had elapsed, and then we read, "He afterward hungered." It was then, we remember, that the tempter came to him in his hour of faintness and when the full force of his consecration was before his mind. It was then that he resisted the Adversary's suggestion for a change in his course, for a violation of his covenant of sacrifice. As we looked about we perceived that everything in that wilderness place was stones, stones, stones, and it suggests to us an explanation as to why the Adversary's first temptation was, "Command that these stones be made bread."

JERICHO TO JERUSALEM.

As we journeyed on from Jericho to Jerusalem we remembered our Lord's parable of "The Good Samaritan." We perceived that this would be an easy place for a wayfarer to be harmed by robbers, and the thought of the "Golden Rule" of the Master was impressed upon our minds —"Do unto others as ye would that they should do unto you." In reading the parable of "The Good Samaritan," we often wondered at the smallness of the price suggested as the fee at the inn where the wounded man was entertained. We had indeed reflected that the two pence, according to the different valuation at that time, might represent almost $2, but even this amount seemed small remuneration for the care of a wounded man at a hotel. We were therefore deeply interested in visiting one of the inns. Although

SCENES AT JERUSALEM



1—At Lazarus' Tomb. 2—At West End of Solomon's Pool.
3—House of Simon, the Tanner. 4—Solomon's Pool. 5—Mount of Olives.
6—Jews' Waiting Place. 7—In Front of Tower on Mount of Olives.

BETHANY.—The site of Bethany is now marked by the village of *el-Azariyeh*, "place of Lazarus." Bethany was (1) a village (2) to a village (or hamlet) of Jerusalem (John xi. 18), and on the eastern slope of Mount Olivet, toward Jericho. It was the home of Mary and Martha, whither Christ often went (Mark xi. 11; Mark xiv. 3; Luke xix. 29; John xi. 1). It was the scene of the ascension (Luke xxiv. 50, 51). Mark xiv. 3 mentions the house of Simon the leper. The reputed sites of Simon's house and that of Mary are still pointed out; also the "tower" and tomb of Lazarus. A church stands over the tomb. The village is surrounded by olive, fig, and carob trees.

BRIDGE OVER THE BROOK KIDRON.—Kidron (2 Sam. xv. 23); Kedron, or Cedron (John xviii. 1), is the brook and valley which runs between Jerusalem and the Mount of Olives, and continues between the Hill of Offence and Moriah. It is the channel of what is more commonly known as the "valley of Jehoshaphat." The illustration shows the bridge crossing on the way from Olivet, or Gethsemane, to Jerusalem, the distance from the city being about one-half of a mile. The two events which give the crossing of the brook its greatest scriptural interest are those of David when fleeing from Absalom (2 Sam. xv. 23), and that of Christ on His way to Gethsemane (John xviii. 1).

VIEW OF RIVER JORDAN WHERE CHRIST WAS BAPTIZED.—John the Baptist came "preaching in the wilderness of Judea" (Matt. iii. 1), "and were all baptized of him in Jordan" (Mark i. 5). Traditions variously locate the spot. The Jordan "came from Nazareth," and was baptized of John in Jordan" (Mark i. 9). Traditions variously locate the spot. The most probable is the one opposite Jericho, whither pilgrims resort in great numbers at Easter to bathe, and where the illustration is taken. Here Jordan blends the memory of the old and new covenants as the fulfillment of John's last (Matt. iii. 3, 11), joins cause from Nazareth, and was baptized of John in Jordan" (Mark i. 9). Traditions variously locate the spot. The most probable is the one opposite Jericho, whither pilgrims resort in great numbers at Easter to bathe, and where the illustration is taken. Here Jordan blends the memory of the old and new covenants as the fulfillment of John's last (Matt. iii. 3, 11), and consecration of Christ's kingdom.

THE MOUNT OF TEMPTATION.—The scene assigned by tradition to Christ's temptation is the wilderness of Quarantania, formerly called the wilderness of Jericho (Josh. xvi. 1); "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them" (Matt. iv. 8). The ascent is from Jericho, in particular is the traditional place of the third temptation. This mountain, the Ekal, Quarantania, Olivet, and Olivet, is one of the landmarks of southern Palestine. The side of the mountain facing the plain is white and precipitous, and overlooks the sluggish waters of the Dead Sea. It rises from desert surroundings, and overlooks the sluggish waters of the Dead Sea.

THE JUDEAN HILLS AND VALLEY OF HINNOM.—The "valley of the children of Hinnom, or "valley of groaning," is a deep and narrow ravine, south and west of Jerusalem, running in the south from the "hill over against Jerusalem on the south" (2 Kings xxiii. 13), to the valley Jehoshaphat (Joshua xv. 8). On this ravine, being Moloch, from the high places for the idolatrous worship of Moloch (2 Kings xxi. 6; 2 Chron. xxxiii. 6). A portion of it was called Tophet, "place of fire" (Jer. xix. 2). "pass through fire" in this valley (2 Kings xvi. 3; 2 Chron. xxxiii. 6). A portion of it was called Tophet, "place of fire" (Jer. xix. 2).

SCENES NEAR JERUSALEM

comfortable and convenient for the necessities, it very little resembled modern city hotels, and we could see readily enough how the amount paid was not unreasonable for the care of the unfortunate while his benefactor went on to Jerusalem and returned.

THE BROOK CHERITH.

On the way we noted the Brook Cherith with its almost perpendicular walls of rock. A large Greek monastery is there besides various hermitages in the rocks and caves. We thought how Elijah spent a considerable portion of his time at this very brook, during the period of the drouth, which lasted for three and a half years. We thought of the symbolic significance of the drouth, famine, and the Brook. Further along we came to the locality where Zacheus climbed into the sycamore tree as the Master was passing en route to Jerusalem, that he, small of stature, might get a glimpse of the great Prophet of Nazareth as he passed by surrounded by his disciples and the multitude.

THE HOME OF LAZARUS, MARTHA AND MARY.

BETHANY, the home of Martha, Mary and Lazarus, was on our route and interested us. Doubtless it is quite different now from what it was then, yet the locality is evidently well identified. The traditional house of "Simon the Lepper," the home of the family, is still pointed out, or rather, the one which now replaces it upon the old site.

TOMB OF LAZARUS.

The "Tomb of Lazarus" is also preserved. We called to mind the wonderful miracle there wrought, and the fact that Jesus frequently made this his home when he visited in Jerusalem. Here Martha, Mary and Lazarus, his friends, entertained him, and heard his wonderful "words of life." Here, later, our Lord's most stupendous miracle was wrought, the awakening from the dead of Lazarus, his friend, of whom Martha said, "By this time he stinketh, he hath been dead four days" (John 11:39). We also called to mind another matter of interest connected with this home—the feast prepared for Jesus and his disciples, just six days prior to his crucifixion. We remembered how Mary poured upon our Lord's head and feet the fragrant spikenard perfume, very costly, as an expression of her love and faith and devotion. We recalled the Master's words, "She hath anointed me for my burial, and wheresoever this Gospel shall be preached this thing shall be spoken of her as a memorial of her devotion."

BETHANY TO JERUSALEM.

Bethany is on the opposite side of the Mount of Olives from Jerusalem, yet it is but a short journey. As we rode toward the Holy City, we reflected upon the many times the Master's feet, and those of his disciples, had gone that way. We remembered especially the occasion of his triumphant journey into Jerusalem at the close of his ministry, five days before his crucifixion. We called to mind how he had passed along this very roadway, and when we came to the spot which overlooked the city we remembered the record that there Jesus halted the ass he was riding, and the procession with him, and which was shouting "Hosanna to the son of David, blessed is he that cometh in the name of the Lord."

"YOUR HOUSE IS LEFT UNTO YOU DESOLATE."

At that very spot we stopped and remembered the words, "O Jerusalem, Jerusalem, which stoneth the prophets, and killeth those that are sent unto thee, how often would I have gathered thy children as a hen gathereth her brood under her wings, but ye would not. And now I say unto you, Your house is left unto you desolate! Ye shall see me no more until that day—when ye shall say, Blessed is he that cometh in the name of the Lord." Our hearts went out in sympathy to the Jews, even as the Master wept on that occasion. We thought, How true his words, that their house has been left desolate ever since. As a people they have been scattered and without national existence. We took comfort, however, in the suggestion of the Master's words, that the day will come when, at his second advent in power and great glory, he will be recognized by them and by all mankind as "King of kings and Lord of lords." We rejoiced to think that he who was once despised and rejected by his own people will ultimately be hailed "Lord of all." We remembered the prophecy that "Unto him every knee shall bow and every tongue confess."

En route we passed by the "Garden of Gethsemane," still preserved and divided between the Greek and Roman Catholics, but nevertheless accessible to all. From the sides of the Mount of Olives we looked to its top, the noted spot from which our Lord ascended, vanishing out of the sight of his bewildered disciples, whom he had previously assured that he would come again and receive them unto himself. On the very top the Russian government has erected a very large building, which is under the control of the Greek Church. From the roadway we also beheld the "valley of Jehosephat," the "valley of dry bones," the burial place of the city; near by, and joining with it at the lower end, was the "Valley of Gehenna," once used for burning the garbage of the city. We thought of how the Master had used this "Valley of Gehenna" to symbolically picture to his disciples, and to us, the second death, the ultimate destruction, without hope of a resurrection of those who intelligently and wilfully oppose themselves to God and his righteousness. We reflected, How serious this error, how injurious to God's people the doctrine of the "Dark Ages," which made out of these words of our Master respecting this "Valley of Gehenna" a theory of eternal torture for all except the elect few. We rejoiced that God's people, in this day of the electric light, are finding a heavenly light upon the Word of God, which scatters much of the darkness and stimulates them more and more to appreciate the wisdom and love divine, and the true plan of salvation—for the Church at the present time to the heavenly nature, and for the world in the coming age to the earthly, the human nature—human restitution,—Acts 3:19-21.

WITHIN THE HOLY CITY.

Within the walls of the city conditions are very much the same as they have been for centuries. Jerusalem is an Oriental city, with all that that implies of lack of sanitation, etc. Nevertheless, it has a great attraction for Jews, Arabs and Christians. All recognize Abraham, Moses and the Prophets, even though all do not agree respecting Jesus and Mohammed.

We visited the site of "Pilate's Judgment Hall," and noted the "Place of the Pavement," mentioned by the Evangelist; and noted in some of the old cement flooring the outlines which had evidently been used by the soldiers in playing games. The "ecce homo" was also a matter of deep interest to us. Our minds went back to the account of how Pilate here stood by Jesus, saying, "Behold the man" you talk of crucifying. We remember how here Pilate took water and washed his hands, and declared himself innocent of the blood of Jesus, in whom he found no cause for death. We remembered the words of the Jewish priests at that time, "His blood be upon us and our children." We thought, alas! how evident has been this self-imposed curse; but we rejoiced to think that, according to the Scriptures, the day is not far distant when that curse will be lifted, and those who pierced him will have the eyes of their understanding opened, and will mourn because of him. We rejoiced in those prophecies which declare that God will then pour upon them the spirit and prayer of supplication, and have mercy upon them and restore them to his favor and covenant relationship. (Rom. 11:27-33.)

THE JEWS' WAILING PLACE.

One of the most interesting experiences in the Holy City was a visit to what is termed "The Jews' Wailing Place." It is a section of the old Temple wall, still standing. There the Jewish men and women occasionally come to read the prophecy of Jeremiah, and his Book of Lamentations, and to pray that God will remember them and return to them the light of his countenance. Our hearts went out to them in deep sympathy as we witnessed their devotion, and we rejoiced to realize that ere long their eyes of understanding will see clearly things which are still obscure to them. We thank God for the prophecy that "All the blind eyes shall be opened, and all the deaf ears shall be unstopped." We secured a very good photograph of this "wailing place." (See cut.)

THE NEWER JERUSALEM.

Outside the walls a new city is surrounding the old one, and its buildings are modern and sanitary, and some of them quite expensive. For instance, one recently completed by the German government, at a cost of about half a million dollars, was dedicated about the time of our visit by a German prince. The Jews are gradually increasing their number and securing from the Arabs, piece by piece, the most desirable sites, still striving, of course, to keep the market value down as low as possible for the sake of future

purchases. A recent tax law, which requires taxes to be paid in money, instead of in the products of the land, is considered quite a hardship by the Arabs, but by the Jews quite a blessing. The effect of this law is to crowd out the Arabs, who have been making comparatively little use of their land, and consequently cannot afford to pay the monetary tax assessment, and the Jews are the purchasers.

Throughout all Palestine, including the portion beyond Jordan, there appears to be a new life coming in. The people are wakening as from a sleep. They are learning the advantage of modern methods. Instead of plowing with a crooked stick drawn by oxen or camels, the recent proposition is to have the most up-to-date machinery known to civilization. We witnessed the installation of a twelve-gang-plow, drawn by a traction motor engine, and capable of plowing, harrowing and seeding forty acres of land per day, and it is proposed to attach the same engine to reapers and mowers. The start will be made in the "Vale of Sharon," with the prospect of wide extension. Already raisins, wine, olives, olive oil, and especially oranges are being shipped in annually increasing quantites, particularly to Great Britain. Thus prosperity, such as has not been known for centuries, is in sight.

Meantime the Zionists all over the world are looking toward the Holy Land, and also to the Word of God, with increasing hope and faith, that, according to the promise, the time of favor to Israel is again at hand. At the beginning of this very year, the Zionists' Congress which met in Germany decided that henceforth the interests of the Society would be discussed at its meetings, not in German, nor in English, nor in Yiddish, but in pure Hebrew. The national spirit has taken hold. Furthermore, it was decided that the head center of the society should be at Jerusalem, its banking institutions and general offices, and hence their interests are to be concentrated there at as early a date as possible.

Upon invitation, we delivered an address in the largest auditorium in Jerusalem, on the Prophecies. The auditorium was comfortably filled with an audience of Jews, Mohammedans, Roman and Greek Catholics and Protestants. We spoke sympathetically of things which all could enjoy in common from the Word of God. We pointed to the prophecies yet to be fulfilled to Israel, and expressed our belief that soon they will be fulfilled. We pointed out also that in connection with those blessings coming to Israel, under their New Covenant (Jeremiah 31:31; Rom. 11:27), there would come Millennial blessings to all the families of the earth, so that all Jews, Christians and Mohammedans might rejoice together in the future prospects. Amongst those in the audience was Doctor Levy, the treasurer and general manager of the Zionist Association. Following the discourse he was introduced to us, and expressed himself as deeply moved that a Christian should bring to the Jew, from his own Scriptures, such words of comfort and consolation. He asked, Why is it that so few Christians having these same Scriptures in their possession have not any sympathy for the Jews? Why is it that there are so few who can appreciate your text of the afternoon? Our text was Isaiah 40:1, 2: "Comfort ye my people, saith your God, Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins."

SUNDAY, May 1.—Rome, Italy. Our party certainly looks good this morning—all have had a night's good rest. We breakfasted together, then took carriages to the old "Coliseum," went to "Caesar's Palace," where Paul was brought before him. Visited St. Peter's Cathedral, which is connected with the Vatican. This building is grand in construction. The paintings are by Michael Angelo and Raphael. The building is supported by great, massive columns and pillars. There is a life-size statue in silver of St. Peter. The toes on one foot are all worn off where people for years have "kissed his toes," and we stood and watched them do it. We drove down the old "Appian Way," and walked through the "Lays of Ancient Rome," the "Forum." This city is certainly very interesting.

This afternoon we heard our pastor's discourse on Romans 1:16. It rained in torrents, but there were eleven strangers present. There is only one brother in the Truth in this place. One lady in the congregation was deeply impressed and seemed refreshed by what she had heard. Brother Russell had a talk with her and presented her with a volume. There were several also who remained to ask questions. Our train leaves at 9 p. m. for Venice.

MONDAY, May 2.—We had a night's good rest, reaching Venice this morning about 7 o'clock, and all together had breakfast in the depot. Then we took gondolas to Cook's office, and from there went to our hotel, got settled, and then went out to "see things." This is an artistic place surely—streets all water; the houses stand right in the water. We went through the *old* ancient St. Mark's Cathedral, passed under the "Bridge of Sighs" and saw all the pigeons—it was a pretty sight. We remained here over night—not under the Bridge of Sighs, but at Venice.

TUESDAY, May 3.—We had enjoyed our stay at Venice, but were ready to "move on," and we were soon on our way, riding in the train all day through the beautiful mountains, the beauty of which is beyond our powers of description. We reached Munich, Germany, at 10 p. m., stopping at the Belle Vue Hotel. This is a beautiful place, and how we did enjoy the Alps! We are to remain here until 8 a. m.

WEDNESDAY, May 4.—Spent all day on the train reading and visiting, and arrived at Berlin and stopped at Hotel Bristol.

THURSDAY, May 5.—We had a good home last night in Hotel Bristol, which is beautiful, and we had nice rooms. After breakfast we went to the parlor, where we met Brother Kaiser, who ushered us down the hall. It was nicely arranged with a long table down the center of the room, to serve us all at dinner, at which time they expected Brother Russell.

Here we met many of the friends from Sweden and Germany. While we could not make all understand, we saw the same sweet spirit—the "holy Spirit." They surely had everything nicely arranged, and a nice dinner. Brother Russell took up questions on the "Ransom" and the "Sin-offering." There were about 300 present.

GERMAN BIBLE HOUSE.

FRIDAY, May 6.—We left Berlin this a. m., arriving at Barmen at 3 p. m. Some of the party did not remain to hear Brother Russell, but were taken by Brother Koetitz to visit the German Bible House. This was such a treat to see the Lord's real "workshop" in Germany. It is a lovely place, an old mansion at one time. The dining room, overlooking a beautiful lawn, was converted into an office, which was neatly arranged. The kitchen was turned into a stock-room. In the front part of the house are the living rooms. On the second floor is the chapel, and on the third floor are spare rooms for pilgrims. We had a nice visit with Sister Koetitz, and they were both at the station to see us off, arriving at Cologne, Germany, 8 p. m.

SATURDAY, May 7.—After a night's good rest, and breakfast, on our way to the train we visited the old Cathedral at Cologne, the most artistic we had seen. It excels St. Peter's or St. Mark's, in the estimation of some of the party. It has tall spires with long stained-glass windows. While standing looking at them, a gentleman stepped up and asked if we were from America. We said, Yes. He said, I thought so, thought you would like to hear the "news." We said, Yes, what is it? He replied, King Edward died this morning. This was the first we had heard and it was a great surprise. As we thought of the "sting of death," we were glad that we could sympathize with those who mourn, and we are glad that before long they will all be comforted, or at least have an opportunity to be.

SUNDAY, May 8. (From the Tower.) "Although we arrived at the London station at quite an early hour for Sunday, 8 o'clock, we found nearly a hundred of the dear friends of the truth from the city, and some from the suburbs, awaiting us with beaming eyes and Christian words. Amongst these was Brother Hemery, the society's London representative, a number of London elders, and Brother Driscoll and Brother Jones from America. According to a preconcerted arrangement the dear friends refrained from shaking hands at this time, lest we should be wearied; but when later we ascertained how eager they had all been, and how some of them had cycled almost thirty miles in order to be there to greet us, we felt sorry that we had not broken over the restrictions made in our defense—sorry that we had not shaken hands with each one of them individually as a token of our love and our great pleasure in meeting them. We propose not to withhold ourselves on any future occasion of the kind, but to rely upon the grace and strength of the Lord for the occasion, and to give ourselves and the greeting friends the pleasure of such an occasion. However, we will take this opportunity to suggest to some of the friends that they must not attempt to demonstrate their love by a hand-

(Reprint from "Black & White," London, England)

A Great Preacher at the Albert Hall

The Vast Congregations at the Sunday Services Conducted by Pastor Russell

A Great American Preacher in London

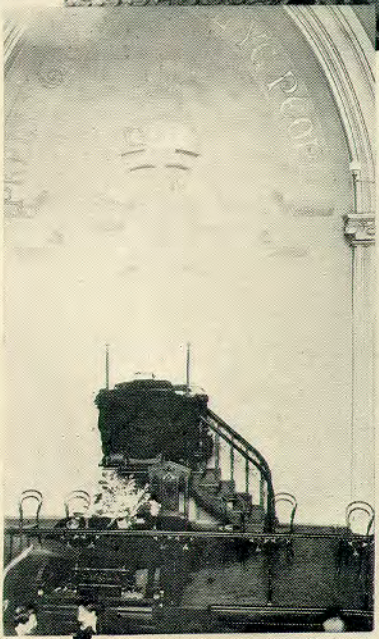
Pastor Russell, of Brooklyn Tabernacle, N. Y., as he appeared preaching in the Royal Albert Hall on the past three Sundays. Pastor Russell possesses a delightful personality; he is modest and unassumin g; to meet him is to be stimulated to greater Christian endeavor. His firm belief in the gospel of Christ is, without doubt, the secret of his wonderful power as an exponent of the inspired Word, and the great auditorium of the Albert Hall on the occasions of his appearances there as a preacher has been crowded.

ROYAL ALBERT HALL
LONDON

SPECIAL MAY MEETINGS & CONVENTION

LONDON ENGLAND

AN INTERIOR VIEW OF
ROYAL ALBERT HALL



WHITFIELD'S
PULPIT

AFTER MEETING
WHITFIELD'S OLD TABERNACLE
LONDON CONVENTION

shake—that they must not squeeze too hard. The spirit is willing and the flesh is strong in many instances. The large gathering at the station to meet us seemed the more remarkable when we learned that the dear friends in the ten days previous had been most energetically engaged in advertising our meeting the night of our arrival. When we advise you that 750,000 copies of the *People's Pulpit* had been circulated in London by the friends in the Truth, it will be realized that some of them must of necessity have been wearied with their exertions. Hence the number at the station at that hour and the zeal manifested by their presence was the more remarkable. We may be sure that such love and loyalty to the Lord and to the truth and to us as the servants of those, prepared these dear active friends for more of the Lord's blessings in connection with the meetings held."

London, Eng., Royal Albert Hall, May 8, 1910. Discourse by Pastor Russell Topic: "HEREAFTER"

THIS was the first of three great SPECIAL MAY MEETINGS which were held in the ROYAL ALBERT HALL, one of the largest, if not the largest auditorium in the world, and Pastor Russell spoke there on three very important topics, on three successive Sunday evenings. Much work had been done by the London friends and those who came in to help, from nearby places, in preparation for these meetings. Expectation was running high when Sunday, May 8th, came. Brother Russell and the party that had been with him making the trip through Egypt and Palestine, arrived in London the morning of May 8th. A large company of friends were at the depot to greet them. Realizing that it would tax Brother Russell's strength to the utmost to fill the great Royal Albert Hall that evening, it was decided that no other meetings should be held on this day. Therefore, the friends rested and completed arrangements for the meeting. The service was to begin at 7:30 P. M. We arrived at the hall about 7 o'clock, and you can imagine the impression that was made upon us as we came near the hall, to see two lines of people, one from either direction, lined up toward the doors of the great building, waiting for an opportunity to get in. We found that over 5,000 people had already gained admission. Being associated in the work, we gained admission at once, and it was with great pleasure, as we looked around the immense auditorium, to see a sea of faces before us, and watch the different ones gather and note the general impression. It was a sight never to be forgotten. At the time the service began, Brother Sawyer, the chairman, Pastor Russell and others came on the platform. Then the organist started up one of the hymns, and the great audience rose to their feet and began to sing. They sang as only an audience who have more or less familiarity with religious songs can sing. There were then present fully 7,500 people. After the opening hymn, the Chairman, Colonel Sawyer, introduced Brother Russell with the following remarks:

I have much pleasure in introducing to you tonight Pastor Russell of Brooklyn Tabernacle, New York. He is a well-known preacher of the Gospel of Christ all his life. He is a writer on subjects connected with the Bible. He is author of that great work known as "Studies in the Scriptures." It is a work which has been translated into seventeen different languages and read by thousands in different parts of the Empire with gratitude. So great interest has been awakened by these studies, that the International Bible Students Association has been formed, of which Pastor Russell is president, and these Studies are primarily for the benefit of believers, Christian believers of whatever denomination, to furnish them with a knowledge such as will enable them to give an answer for the faith within them. These Studies are of great value to the honest sceptic, because he will find therein proofs of God's, Jehovah's, relationship to man. In pure, plain, and simple language, Pastor Russell magnifies and illuminates that majestic Plan of God as a whole, whereby anyone who feels so inclined may for himself, and without further assistance, obtain a correct knowledge of the mind and purpose of God in the creation, the downfall, and the various steps for the redemption, the uplift, the restoration, the final perfection and salvation of the human race.

It is well to let this be thoroughly understood, in view of any possible criticism, that the only way of obtaining this salvation is through the name and merit of our Lord and Savior Jesus Christ, and him crucified, the Son of God, our Savior. I mention this specifically, because it is the keynote of Pastor Russell's teachings and writings. Pastor Russell will now address you on the subject already announced, "The Great Hereafter."

BROTHER RUSSELL: (As the King of England had died the day previous the subject seemed remarkably appropriate. Brother Russell introduced the discourse with a few remarks referring to the King.) It was in Germany that I heard of the death of your esteemed monarch, Edward VII. I realized that not only your nation, but all Christendom had lost an unobtrusive but wise Counsellor, a power for peace and good-will amongst men. I take this opportunity to express to this great audience my sympathy, which, I assure you, is shared by the vast majority of my American countrymen. My first thought was that, out of respect for the illustrious dead, his family, and the nation, this service should be postponed. But my second thought was to the contrary. Surely at no more fitting hour could we consider "The Great Hereafter." There is, thank God, a "hereafter" for kings as well as for peasants, and royal mourners and a mourning nation need the message from God's Word particularly now. And, since no more representative audience will probably assemble in this capital of the empire, I have a suggestion to offer which I trust will meet with your approval. It is, that before offering prayer we show our sympathy for the royal family in their bereavement by standing.

After a brief prayer, in which the royal family were remembered, the congregation joined in singing the hymn reputed to be the deceased king's favorite, "*Nearer, My God, to Thee.*" For a few moments before he led in prayer the congregation, with bowed heads, prayed silently. The occasion was a very impressive one.

He dealt with the subject of the "hereafter," showing the generally accepted views of Catholics and Protestants; and then, in contrast with these, the Bible presentation, which he affirmed to be not only the true one, but the only logical one. He pointed out the hereafter of the Church in glory and the steps of patient perseverance leading thereto; also that while the Bible shows, and all the creeds confess, that only a "little flock" will be joint-heirs in the Kingdom with Christ, nevertheless there is another salvation which is for the world, an earthly salvation in contrast with the heavenly one, a restitution to mental, moral and physical perfection, to be attained during the thousand years of Messiah's reign in glory, for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." He showed the divine provision for an earthly paradise for such restored sons of Adam as will accept the divine arrangement on their behalf, and that all others will be destroyed in the Second Death. This was a very different outlook than the one ordinarily presented in the creeds of Christendom. While taking no more to heaven than the saintly and elect, as the Bible indicates, all the creeds consign the remainder of mankind either to centuries of torture in Purgatory, or to an eternity of torture in hell. He made very clear the unscripturalness and unreasonableness of this proposition, and showed in scriptural language that God's provision is a resurrection of the dead as the hope of both the Church and the world—the Church in the first resurrection to glory, honor and immortality. He pointed out that the glorification of the elect on the spirit plane, as the spiritual seed of Abraham, is scripturally declared for the very purpose of blessing all the families of earth—the non-elect—giving them fullest opportunity to come to the knowledge of the Lord, and of righteousness, and to avail themselves of a share of God's mercy and forgiveness for all the willing and obedient to life everlasting. There was a good hearing for nearly two hours. The sermon was a most impressive one, the death of the King the day previous having prepared the hearts and minds of the people for the gospel message so impressively

set forth. Through an accident (providence) it so happened that an incident occurred that completely overawed the congregation. The closing hymn had been sung, the benediction pronounced, and the audience had started for the doors, when, suddenly the great organ began to peal forth "The Dead March in Saul." The hearts and minds of the people were in such a state that as soon as they comprehended the music they stopped where they were standing, as if rooted to their places. The music continued to peal forth, while the people stood with bowed heads, until suddenly through some misunderstanding, the air to the organ was shut off, and the music became fainter and fainter. The effect was almost beyond description. The audience thus stood in silent reverence as the music grew fainter and fainter and finally died away in the distance, leaving the audience in a silence so profound that it was necessary to pronounce the benediction afresh in order to disperse them. Custodians of the hall remarked that for an audience to sit so long was practically unprecedented in their experience. Brother Russell and all the friends who had been working so hard in the preliminary arrangements and who had looked forward to this first meeting as a sort of index of those to follow, were much pleased, and it is hoped that some good was accomplished, some brought nearer to the Lord, some made to appreciate more fully God's love, justice, wisdom and power.

Bristol, England, Tuesday, May 10, 1910

LEAVING London Tuesday morning with a party of five or six, we accompanied Brother Russell to Bristol, a ride of a few hours on an English steam train. We enjoyed the ride very much, not only for the fellowship en route, but in noting the beauties of the English scenery. The country is very pretty and well-kept, the farms being necessarily much smaller than our great American farms, which cover several square miles in some instances. We reached Bristol about noon and were met by a number of the friends. After lunch we accompanied them to the meeting place, which for the afternoon was held in Lodge Street Chapel. There is a nice class at Bristol, and about twenty-five were able to leave their duties and spend a few hours together. The afternoon service was for the interested.

At 3 o'clock Brother Thomas Riley, who was formerly a Roman Catholic, opened the meeting. There was a beautiful spirit manifested by all, and we felt very much at home. It was interesting to hear the songs, for they sang with much spirit to the old English tunes. Brother Russell was at his best, and after this service one of the visiting friends remarked, "It was most heart-satisfying." Another said, "It was the acme of anything I ever heard." The friends decided to adopt the American form of greeting and so the chairman announced that, as Brother Russell came to the platform, they should arise and give him the "Chautauqua Salute."

For the benefit of the friends across the water, we might state, that to correctly pronounce this word the letter "a" in Chautauqua has the long sound, as in, "Ah." This word Chautauqua came from our American Indians. They named a lake in New York State "Chautauqua Lake." A few years ago, a religious summer school, on the order of a camp-meeting, was held on the shores of this lake and has ever since been known as Chautauqua Assembly. It was there that the Chautauqua salute was instituted—the congregation arising and waving their handkerchiefs to the speaker, he responding in a similar manner. The Truth friends have improved upon this by singing at the same time, "Blest be the tie that binds our hearts in Christian love."

After the song service and prayer, Brother Riley spoke as follows:

I DESIRE to extend to our dear brother a loving welcome to Bristol. We cannot tell him how much we love him. Our hearts have been refreshed and the eyes of our understanding have been opened to see with all saints something of the length, breadth, height and depth of God's plan, and through him we have been able to see the great questions of the sin-offering, Covenants, etc. We desire to tell our dear brother that we love him very dearly; we are proud of him for his love, and his faithfulness to the truth, and we trust that by the Lord's grace he will be faithful unto death. (Amen!) We trust the Lord will go with him every place he goes. We also assure Brother Jones of our love and wish that both shall take back our love and let the friends in America know that there is the one spirit here that there is across the water, the one aim, the one desire. We rejoice today that we have the privilege to stand in this particular period of the Gospel Age, as a part of the one great Body which is being broken.

It now gives me pleasure, one that I never anticipated, to introduce our dear Brother Russell.

BROTHER RUSSELL: I am pleased to be with you today, dear friends. I have noted with pleasure the words of our brother, assuring us of your love: and I give you my love in return. It is quite true that where there is one body there is one spirit, for we are all baptized into one body by the one spirit, and whoever has not the one spirit is not in the body, which is the church. We do indeed recognize all nominal churches, and in speaking of them as such we are not to be understood as saying anything unkind, but rather as trying to differentiate between those who have a special relationship to the Lord and those who have a less direct and less close relationship. We love all who are the Lord's. So I feel an enlargement of mind and heart toward all Christian people, as I see by the Lord's grace to be able to appreciate the fact, though there are many who have never yet understood the lengths and breadths and heights and depths of God's plan, and of his love as we have been able to see it. Many of them maybe are true brothers and sisters in the Lord, which have not yet had this enlightenment. We may be sure that all who are led of the Lord may see from this same standpoint. So surely as we are taught of the Lord we shall be instructed in his ways and know his doctrine. If some know more and some less respecting doctrines, let us hope that we will all drink more and more of the spirit of the Lord and know of the doctrine of the Lord; for, as the Apostle says, if we have all knowledge and have not love it shall profit us nothing. We would come short of the glory of God, short of the wonderful things which God has for us.

So then, dear friends, my hope has grown larger and my sympathy broader, for all Christians of all denominations, and I realize that God has many people for whom the truth is meat in due season, and we have many lessons to learn. If we learn sooner than others, we are not to glorify ourselves, but be thankful that when the truth came to us we received the truth and it has been a great blessing to us, and we are to give it to others, and thus we find selfishness has no place in our hearts. Error produces a wrong spirit. It is a deep assurance that we have the truth, the spirit of the truth, when we rejoice to bring peace and good will to others. We have the very best will toward those who differ from us. We remember from the Scriptures that the Lord forewarned us, and said that if we would patiently endure such things, that they would be for our blessing. We remember that this is largely a matter of due time. If we ever forget that feature of "due time" we will lose a part of this combination key which unlocks the safe that gives forth the treasures. The due time is very important, for had we lived a century ago we would have known no more than they did; but living in this day, therefore, we are to be thankful for his favors, not because we are better than our forefathers, but because we are living in the due time. The deep things of God are hidden from the world and are to be revealed to the saints, so it comes to us as an assurance of our faith, if we have come to a knowledge of the truth. What should our attitude be—that God has favored us more than others? Nay, verily. That was what stumbled the Jews—God had done so much for the Jews, and they therefore thought he would do much more for them. In humility accepting as being of the grace of God, all the glories and blessings of knowledge that he is graciously giving us. Thus we shall abide in God's love and favor. We remember, as we have received Christ, so we should walk in him. Did we receive him in a boastful condition of mind? No, in a humble condition of mind.

Our subject for this afternoon, dear friends, is found in the text, "Gather together, my saints, unto me, those who

have made a covenant with me by sacrifice.'' Now, then, dear friends, the great proposition of the Gospel is involved, and wrapped up in those words which were uttered by the Lord's prophet centuries before Jesus came, before the forerunner had gone over the pathway, and before anyone knew of the arrangements for this Gospel Church. It was before any could have known, because the holy Spirit was not given, but here it is all summed up in these few words. What an assurance that every part of the word of God is from our Father, and is meat for the household of faith!

One of the thoughts that comes to us in connection with this text is the word ''gathering''; in gathering together, drawing together, selecting. This is the thought. During this age, and not in the Millennial Age. In that age the Lord will draw all mankind, instruct all his people, give them one law. It will be a general calling or drawing, then. How distinct and separate God's call is in this age from that of the Millennial Age. This is a convincing evidence of the truth of God's plan, and shows us that the Old Testament was inspired of God, for the prophets could not have written of things they never saw, from the views they had obtained. The proper thought then was, that God had selected all Israel to be his people, and it would not have been appropriate for him to think of other nations, as we read in Amos 3:2. From the Jewish standpoint, God's own words were unexplainable; but from our standpoint, the little flock, the holy nation, the royal priesthood, we can now see it. The eyes of our understanding having been opened, enables us to see the lengths and breadths, etc., of God's plan, which can only be understood by the spirit, which the Apostle tells us in 1 Corinthians 2:9 and 10, searches everything, the deep things, etc., and reveals these things to those who have the spirit of God, in proportion as we have received the spirit. There is a difference in respect to the Holy Spirit; our Lord Jesus, the Great Shepherd of the sheep, had the Holy Spirit without measure, because he was perfect. How about others? We are not perfect, and so we do not receive it in just the same maner. We receive it by measure. O, we wish we had more of that spirit, and we are trying to obtain more long-suffering, purity, kindness, etc., etc.—summed up in the one word, love. Well, this gathering began long ago, when he began to gather out Israel, when he chose Israel, to prepare them for the message. The little company he secured was only a nucleus. Whom is he gathering? Why make a picking here and there? O, there is a reason. It is not right, says one, to pick one and not choose another. O, but it is fair, because he is picking only a certain kind. We are glad that he is not passing by others and letting them go to eternal torment, but they do not meet the requirements like in the parable of the fish in the net, where some were not of the kind desired. After selecting the good, they cast the others back into the sea, and they were doubtless as happy as before. Many are now in the Gospel net, and they should be in the world, for they have made a mistake in saying they are of the church. They do not know they have made a mistake, they are trying to keep out of eternal torment by getting into the church, and are doing themselves and the church an injury because we know they are not trying to walk after the spirit, for they know they are walking after the flesh every day, therefore they are injured rather than helped by being in the church except now. The condition of the church has become such that it supposes it is composed entirely of this class, and they consider that anyone who tries to walk in the footsteps of Jesus is crazy. They think these are hypocrites. They are unintentionally blinded, not understanding themselves, or us, or the Plan of God. Under that misunderstanding, do you wonder that the majority of Christian people do not know anything about the matter? Thank God for the grace and blessing which have come to you and to me, which enabled us to get our eyes open and see so much of God's Plan.

This gathering we see is the gathering of saints. Has anybody a right to object, if they do not claim to be saints, and if the Lord does not gather them? He is not passing by certain saints, to take other saints, but he is taking all saints and thus we are within the limitations. He never told them to gather the world, the flesh and the devil, and a few saints to put on top of the basket. We have no right to find fault. It is just the right thing. What does God want of the worldly? No reason under the sun. Why gather the saints? O, the Bible makes that plain. Our Lord Jesus is the great Saint, the holy One, for the word ''saint'' signifies ''holy,'' ''sanctified,'' wholly given up to the Lord. This refers to their minds and not their bodies, for the prophet says, ''There is none righteous, no, not one, for all have sinned and come short of the glory of God.'' The glory of God is shown when he made man in his likeness, absolutely perfect, mentally, morally and physically, a grand being. Sin has brought us to the present condition. When we think of the glory of God, we know that we cannot show forth the perfect image of God, but we trust we have all some of it. Gradually, I trust, we are getting more of the image of God in our words, our actions, and the very thoughts of our minds, becoming more and more such as God would have us to be. What he is looking for are those who are sanctified in spirit, in mind, in purpose, in will. This is the sanctified class, they are his saints, whose wills are entirely given up to him. Do you think God will find what he wants? Notice his words in Isaiah 55:11, ''*My word that goeth forth from my mouth shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I sent it.*'' It shall accomplish what? A little? O, no. It shall accomplish that which I please. It shall prosper in the thing whereunto I sent it. O, my, does not that give us strong consolation that God's Plan will be all fulfilled? Perhaps at one time, you said, God's Plan seems to be a failure, we would have thought God would have had the world converted or saved long ago. What is the end? It shall be accomplished. What you please? What I please? No. What you thought? What anybody else thinks? No, it shall be accomplished, the things which ''I'' please, and prosper in the thing whereunto ''I'' sent it. Therefore we must know in what respect he intended it should prosper. It will gather his saints, those sanctified in their hearts. It will not gather in the world. Are there many saints? Not many. Not many great, or wise, or rich, or noble, but chiefly what?—this is pretty hard—chiefly the mean things—pretty hard—tell the truth. There are people in the world just as noble, with just as good shaped heads, if not better than ours, but the word of grace has done more in our hearts than all the knowledge of Oxford can give. Many who have the Oxford knowledge are without the word of God and lacking in all this matter. I heard only today how that when a certain evangelist was speaking in Oxford, some time ago, quite a number of students walked out of the public hall and stamped their feet, making considerable noise. The evangelist had previously said that he had a sister who had died and had gone to hell, and as these students were going out of the hall the evangelist called after them and said they were going there also. They replied, Have you any message to send to your sister?

It is such teachings that have turned so much discredit upon the Bible, so that reasoning minds, who want to know the mind of Christ, are turned away; so they go to work to manufacture a God and a religion of their own, much better than the hell-fire doctrine of the evangelist. If such people as this evangelist had known that God's ''wages of sin is death,'' he would not have made such a statement as that. The Lord is gathering together his saints. What to? One says, it must be to the Roman Catholic church, another to the Methodist, another to the Presbyterian church. The Psalmist did not say that. No, he did not know about such churches, and the Lord never recognized these churches. Where will he gather them? O, that is it, and you and I need to know, for we want to be with them. We hope we are of those saints, and that he is gathering us, and don't you want to know? Well, God has told us through the prophet, Gather my saints together unto ''me.'' It is not merely in a sense of coming to him and seeing he is glorious, and that he spake as never man spake. O, much more than that. Why, even the Roman soldiers sat down and watched him, and we might look back in our minds and see him crucified, and yet have no part in the matter. They watched him die while they played dice for his clothes, and the devil watched him die also. The world knows that the Savior died, but they have not come to know in a Scriptural sense what is meant by being gathered to him. We are to be gathered, but in the Scripture sense, and be drawn to him. Primarily, this drawing is not to the Savior, but to the Father. No man cometh to me except the Father which sent me draw him. It is the Father who is drawing now, and he is doing the calling now in the present time. He is calling all who are suitable for his purpose. In olden times, as illustrated by Abraham taking the wife for his son, it was not Isaac who sent for the bride, but Abraham, and this gives us an illustration of how God gave the holy Spirit to draw the bride-class, to be joint heirs with his son. It is primarily of the Father, but it is not with a view of having them as his bride, but for the bride of his son, to be

joint heirs with his son, Jesus Christ. Being thus drawn of the heavenly Father, he has pointed us unto Jesus, who died, the just for the unjust, to bring us into relationship with him, and thus into relationship with the Father. Note, then, the proposition before us. You have heard the call, and I trust you have received it, and as a consequence we are on the way—to what? O, we believe just as Rebecca did; she believed in Abraham, as Eliezer said, My master is very rich, VERY RICH, and all that he hath he hath given unto Isaac. He has sent me to get his bride. All of these earthly things the heavenly Father has arranged to give unto the Son. We do not suppose he has given him all heavenly things, for we read, "My glory have I not given to anyone." But all these earthly things are what is mentioned. Everything he has given to Christ, and he invites us to come in and be sharers with Christ in the great work of the Millennial Age, of being God's messengers in carrying the blessings to Israel and to all the families of the earth. What a wonderful privilege, dear friends! Any of us who have the missionary spirit must appreciate what God is going to do when God gets the missionaries ready. What few opportunities you have had for working and studying. All of these are such whom he is training, just as they train a young doctor. That is not a life-work, but those students are merely learning so that they may become effective doctors and surgeons. We may have certain sins to be cut off, and certain ailments to be healed, pouring in oil and putting on bandages, etc. We will all have such a glorious opportunity then, and we are being fitted and prepared for that work. God is interested in the heathen and in the people in your city who are not interested in him, those whom you cannot interest at all. If you have been in the missionary work you have not accomplished much except to fill their stomachs, because you could not do much with their hearts. We all realize how impotent we are. We are unable to do for them the things they need to have done, that would make them meet for God's favor. We must leave them after doing our best. We see that we must leave this one and that one in God's hands. We cannot move their wills. They are free to use them; we used to think that if they did not join some church they would go to hell. How hard a thought it was. We thought, Oh, we must hope that God will do something for our John and for our Mary—which was a proper spirit, and I am sure that God appreciated that spirit, so much more than if we had said, cold-hearted, Let the devil take them. Our hearts rejoice that God is not only as good as we are, but better. He loves them better than we do, and he will not only help them to get their eyes open, but he has the power, and in his due time he will help them to come to a knowledge of the truth. Thank God! What burdens rolled from our hearts. Happy day.

So, "Gather together my saints unto ME." Don't gather them into the churches, into Babylon; don't tie them up and bind them with the creeds. If you have gotten rid of the shackles, don't put them on someone else. We should not speak unkindly of our Christian friends whose eyes are holden, but we should have sympathy, for if we do not have sympathy the Lord will not be pleased. We remember the parable of the man who had much forgiven him, and yet he was unwilling to forgive others. His Lord was wroth with him, etc., because he was not willing to forgive the man who owed him a very little. It is little enough that we can do to have sympathy with our Catholic, Episcopalian, Presbyterian and Methodist brethren, etc., and we are glad they are not burning us just now at any rate. We see some stumbling and going to the extreme, but we are glad to fellowship any who give evidences of loyalty of heart, for they may be in the same attitude of mind that you and I were. God has not sent the message to them in the fullest sense. God has made us ambassadors to them to represent himself. With what? Converting the world? O, no. What then? To show forth his spirit to all those who have hearing ears. Shall we not put an ear upon them? O, no. He that hath an ear to hear let him hear. So if you come to a man you thought had an ear, and you find he has not, do not offend him, but leave him. Maybe he will have an ear developed, and by and by you may have an opportunity of speaking to that ear. Don't say, here is a man who has two hands, two feet, two ears, and he MUST hear. No, if he has a hearing ear he will hear. If I knew you were all deaf I would not stand here talking to you in this manner. So the Lord is sending his message only to those who have an ear. If we are ambassadors, we are to look for those to whom he has sent his message. Why? "My word that has gone forth out of my mouth, it will not return unto me void." It is the still, small voice for those who have an ear to hear, and he sends the message for you and for me. Our life should be in harmony with that. Sympathy for all, especially for the household of faith.

In being gathered to the Heavenly Father, there is just one way. Is that so? I have heard people say there are many ways, that we are all going by different ways to one place. But the Bible says, only one way. O, Brother Russell, you are too narrow. I am not making the way, for our Lord told us 1,800 years ago that it was a narrow way. How could I make it? Did you say it was a broad way? No—a narrow way. If they wish to find fault with us they can—did they not find fault with Jesus and the Father? Yes. So it is nothing for people to criticize you and me. Very few that he could please; only the few, and so, "*Marvel not if the world hate you, for you know it hated me,*" and we cannot be respected more than our Master. They called our Lord Beelzebub, that is, the devil, but it was not because the Lord did anything wrong, but because they were out of harmony with him. We ought to have a great deal of sympathy. After telling how much contradiction he endured against himself, we ought to be prepared to endure whatever it may be. Don't be discouraged; it is a good sign and you could not be one of the saints unless you become one of the overcomers. If you have no opposition, you ought to be serious, for things are not right somewhere if you have no opposition. Brother Russell then illustrated this matter by telling of a sister in New York city, who once came to him and said she did not have much contradiction, and not many trials, and she wondered what was the matter. He replied that possibly the Lord was preparing her so that she might gain strength and be strong when the trials did come. Later he saw her again and asked her if she was having many trials, and she replied, O, Brother Russell, I have plenty now. Neither should we go to the extreme of some of our friends, to invite trials so that they could suffer for righteousness. If we do our best, the Lord will take cognizance of our efforts. We should seek the wisdom from above. Note the Scriptures say this wisdom that cometh from above is first pure, THEN peaceful. The Lord does not want us to be fighting all the time. Our Lord Jesus did indeed endure a great fight, and all of the Church must endure a great fight, but it must not be a fight you have brought upon yourself, but it must be because of your faithfulness and sympathy, kindness, etc., in holding up the truth, which represents the Lord himself. Then whatever comes under those conditions, you can rejoice. As the Apostle says, Let no one suffer as an evil doer. Let us not suffer as a busybody either, but let us do the things God would approve. I trust that as the days and weeks go by we are getting more loving, kinder, gentler in the truth, and as we are getting more in line with his will, and therefore can be more used as his ambassadors. Gather these unto me, unto God, those who are in harmony with God's mind. How? In what sense together? O, as members of the Body of Christ, just as one joint is joined to another, compacted by that which every joint supplieth. He is gathering the members of the Body of Christ, and he is joining them together, using the human body as an illustration. It is all under the headship of our Lord and Saviour Jesus Christ, and as members in particular of the Body of Christ, which is the Church, and the hand cannot say to the foot, I have no need of you. You and I cannot say to one another, we have no need of you either. The Lord will not have finished his work until the last member has been gathered, and then God's gathering will be finished.

Who are these?

The Lord God tells us. They shall be all taught of God. When you gave your heart to the Lord, the illumination took place, illuminating the heart, bringing in joy and peace, and giving you an understanding of the Word of God, and that is the reason we know what the prophet meant when he tells us what these are. What are they? Saints. What saints? O, those who have made a covenant with me. How? How did they make it? By sacrifice. Must they sacrifice in order to get into this body? There is no other way. Well, are any of these, whom God calls, worthy to sacrifice and to come into the Body of Christ? Do we not know that our Lord Jesus would not have been worthy, except as he was perfect? We are all imperfect. Then how could God invite us to be part of the sacrifice? O, that is part of the "mystery," but he opened the way and said, "I am the way and the truth and the life." That is the only way any could come to him. If they do not come this way, all

their sacrifices will avail them nothing. Coming this way, God will accept your sacrifice and mine, if we come through faith in Christ. That is his arrangement, for Christ has made a satisfaction for our sins. Not for the world's sins, but for ours—the church's. He separates the church and the world. Well, Brother Russell, we were a part of the world? Yes, but how did we get out? We escaped that which they are still under. Well, I thought Jesus paid the penalty for all? He has laid down his life, but the application of the merit is the other part. The first application of his merit is to the Church, the class which the Father is calling, the saints that he is calling. Well, does it include any except the little flock? Yes, and some more. You remember when Rebecca was coming to Isaac she had a maid companions. Well, as Rebecca was a type, so was the maid servants and both were brought in under the same call, and so it is now. Again we read in Psalm 45, where the Lord speaks there of the Bride, when presented to the Lord, when the Church is completed, all glorious within, and clothed in garments of fine linen, she is brought in unto the king, grand and glorious, when she shall be made like him. That will be the glorious consummation of the Church when she is presented to the Father. Will any others be brought at that time? Yes, the virgins, the pure ones, her companions, not those to be gathered in another age to follow, but *who were her companions,* who came along with her; they are the ones who are under the present arrangement which the Lord had made. That merit, however, is to be for the whole world. It is even now in the hands of divine justice. It is not applied to the world of unbelievers. Will it reach the world by and by? Yes, but in a different way. The merit is now imputed to us, because the merit that Christ has to give is earthly life and earthly rights. You remember he left the glory he had with the Father, and then became flesh, which he laid down in a sacrificial way, and having laid it down in a sacrificial way in harmony with the Father's will, the Father gave him the reward of a perfect new nature, having glory, honor and immortality. He still has those rights to an earthly nature. They were his to dispose of. After his resurrection he had the divine nature for himself, and hence he had this earthly nature to give away. If we had it, it would mean merely that which belonged to Father Adam. That is what he proposes to give to the world of mankind. It will take the world a thousand years to get back what they were losing for six thousand years. He came to seek and to save that which was lost, not a heavenly, but an earthly nature. He came to recover it and to give it back to mankind—to as many as will. Every eye shall see him, and every ear shall hear him. It will then be whether they will accept the Lord on his terms, which are absolute obedience and faithfulness to him. It will take the thousand years to educate them so they will be able to see the beauty of righteousness, and have character formed that will fit them for the everlasting favor, to all who are pleased to have it on his terms. But that is not what you and I are expecting. God is providing some better thing for us. What is this better thing? O, better than the resurrection to full glory of human perfection. Better than that? O, yes, better, I am sure. It is *a high calling,* a participation in the divine nature, taking part of—you cannot get it all, only a part. We are to be made partakers of it. Who will get the other part? We come in, in this way: If he had given his merit to the Church he could not have given it to other men. Before giving it to the world, he leaves it in the hands of the Father, and merely appropriated some of it to you, and some to me, some to all those who desire to come to the Father. Those who desire to avail themselves of the special provisions, those whom the Father has called and is drawing —gather together my saints unto me, draw nigh unto God and he will draw nigh unto you. We must first learn that we are sinners, otherwise God could not accept us. You have no sacrifice if your sacrifice is imperfect. The world says, I am asking no favors. God has only the one thing to offer now, the high calling. We must come on God's terms or not at all. As we draw near to God, the first lesson we can learn is that we are unworthy. You see God accepted Jesus and you want him to accept you in the same way. You say, I wish he would, but I find Jesus was perfect and God could accept his sacrifice. He died, and God raised him to a higher nature. I would like to have it also. Well, how can I? O, there is only one way—getting Jesus to be your Advocate. O, will he? Yes, that is part of the good tidings. How will merely an advocate for me do any good. An advocate is one who stands alongside—an attorney, a lawyer. In the German language, a lawyer is called an Advokat, and if an attorney takes your case he will not do so until you have taken the proper steps. Our Advocate with the Father is Jesus Christ, the righteous; he is not the world's advocate, he is our advocate. You remember on the last night when with his disciples, he said to the Father, "I pray for those whom thou hast given me" (the disciples), "for they are thine." . . . . "Neither pray I for these alone, but for them also which shall believe on me through their word." He is not the world's advocate. What can he do? He cannot say we are perfect, when we are not. He can impute, or appropriate to your sacrifice, and make up all of our insufficiency. Our sins were imputed to him and his righteousness was imputed to us. The moment he imputed this, the Father accepted us and the Father shows his acceptance by imparting his holy Spirit and permits us to come into membership into the Body of Christ, and gradually gives us a share in the "common-union," in the sufferings of Christ. He will bring you off more than conquerors, to share with him in the glory that shall follow.

Brother Russell then exhorted the friends to faithfulness, to loving zeal, patient endurance, and the development of the fruits of the spirit, that they might be accounted worthy of associating with the Redeemer in his kingdom work as antitypical priests and kings unto God, as members of the antitypical Mediator between God and men.

Public Service

THE evening service was held in Victoria Rooms. About 700 were present. The evening service was for the public, the topic being, "MAN'S PAST, PRESENT AND FUTURE." Very close attention was given throughout, with frequent applause, especially when Brother Russell called attention to the fact that Abraham slept with his fathers, and suggested that Abraham's fathers were not sleeping in heaven, for there were no beds there, and they were not sleeping in hell, for it is supposed to be too warm there.

We remained over night, and the next morning a number of the friends went to the train to wave their good-byes to us. The dear friends at Bristol manifested their love for the Lord, the Truth, and the brethren in many ways, and we left them with a prayer that they might be faithful unto the end and eventually receive the crown of life.

Bristol, England, May 10. Question Meeting

QUESTION:—We should be glad to know if the restriction put upon sisters in Volume Six has reference to Bible studies, where brethren are present. Kindly tell us to which meetings these restrictions are applicable.

Answer:—It is, of course, dear friends, rather conjectural just what the Apostle had in mind when he referred to these. What we believe to be a reasonable interpretation of the word, is that he refers to meetings of a public nature, not those of the character of the Scripture studies. Our thought is that he has reference particularly to a public, rather than a private or semi-private meetings. At the same time, if I were a sister in a Bible class, if it were a small one, I should feel free to ask any question as any opportunity came, and if any question before the class was not thoroughly stated in my judgment, I would feel free to express myself upon the subject in an indirect manner by saying something like this: How would this answer, how would this thought agree with such and such a question? Thus I should think I would be doing just as much as if I made a whole discourse upon it, and thus throw it open to others by asking a question. I do not understand that the apostolic restrictions were to asking questions. If I were a sister I should feel free to ask questions and I should conserve my influence, and feel that I were using it to good advantage in putting it in such a form rather than in saying, I do not agree, I think it is so and so. I would ask the question, How does it agree with this and that? If not fairly stated, I would say, How does it agree with such and such? If people would allow me to ask questions, I could go into all the churches and soon have them upside down. To my understanding it is no special restriction, but

it is really in some respects to the advantage of the sisters, in putting them into this ladylike position.

Question:—"And ye yourselves, be ye like unto men who wait for their Lord when he returns from the wedding." Does not this seem to teach that when our Lord would return the wedding would already have taken place?

Answer:—It might seem to teach that from some viewpoint, but not from the proper viewpoint, which is this: A man who is an householder and has servants, would expect from them very special attention on the night of his marriage, when he was bringing home his wife. This night above all, then, they should be very much alert. This is, I think, the thought the Lord wanted to present. You know how alert they should be on such a night? Yes. Well, be ye so alert, so attentive, that when the knock is heard, there will be no delay, don't wait to wake up then, but *be awake.* That, I think, applies to us as the Church living in this particular time. We are expecting the Bridegroom to come and he is about to receive his Bride, and we are to be like those servants, to hear the first intimation that the Master has arrived.

Question:—"The harvest is past, the summer is ended and we are not saved." To whom does this apply?

Answer:—I understand that this would seem to apply to a class who would realize that the Bride has been taken and that they are left; such as is described in Revelation, 19th chapter, when the great company is pictured at the time of the fall of Babylon. They are delivered at the time of Babylon's fall, "Let us be glad and rejoice, for the marriage of the Lamb is come (has taken place), and his wife hath made herself ready (and we are left, and disappointed, but nevertheless), let us rejoice, for we see God's plan." That is the time when the harvest is past, the summer is ended, and we are not among the class saved, but we are left, and we are the servant class instead of the Bride. Then a message comes to that class and he that sitteth on the throne sends the message. They were invited to the marriage supper; they were invited to come in and partake of the festivities as mentioned in Psalm 45.

Question:—What does the text mean which says, "The summer has come"?

Answer:—It does not read that way, "The summer has come," but "The summer is ended."

Question:—Are we, the Church, to be accepted before the close of 1914?

Answer:—I trust that we, as the Church, are accepted now. The Apostle says, "We are accepted in the beloved." Now I assume the questioner means, Are we to be changed before that time? I know no Scripture that says it, and there is nothing to that effect in the Dawns. The matter started in connection with the description of the Great Pyramid. One measurement there seems to imply that something might be expected by 1910; that is to say, if that measurement was intended, but that is a supposed measurement of that step at the top of the grand gallery, and we do not know that it is especially intended to mark that; but if the mark of that step be taken, the step itself would seem to imply an impediment, or step. What we might expect is not our change, but a great test, for that whole step speaks of a test; it is hard to get over. The whole passage-way is difficult, but the step especially so. We are in the year 1910 now, and it seems to me that quite a considerable test has come to the Church, and perhaps that is what we might interpret that matter to mean. I am glad that by the grace of God we still stand, and as the Apostle says, let us be humble that we may still stand, for only such will be able to. According to the Scriptures, the first qualification is meekness, gentleness, patience, etc., and so this meekness or humility will be a test of character all the way along. Make sure to get the truth and to hold it, and the Lord will not take it away from any except those who are not meek. The Apostle says, Humble yourselves under the mighty hand of God that he may exalt you in due time.

Question:—The question above suggests the thought, Are all the justified accepted before the close of October, 1910, giving the remaining years for the gathering of the great company?

Answer:—I understand that the Great Company is already in existence and they will not be gathered specially, but will be manifested. Babylon will fall and that will shake them free, for they did not have sufficient courage to get out, and when the walls fall down, they will stand free, but it will be too late to get any special reward. My thought is that the Church may possibly be here until October, 1914, and the Great Company also, and Babylon by that time will fall, which will break down all barriers, etc., and leave the Great Company free. By that time we expect that the Little Flock will be all changed.

Question:—"The harvest truly is great." If it is a "Little Flock" that comes out, how is the harvest great or plenteous?

Answer:—The Lord's illustration must be borne in mind; he was in the harvest time of the Jewish Age, and the whole Jewish nation was the harvest field at that time, so then we will have to find fault with the Lord. If there is any mistake, he made the mistake, for HE said, "The harvest is great and the laborers few." Now, then, the harvest there, so far as Jesus was concerned, was the gathering in of 500 brethren at that time, but that was not all of the Jewish harvest, for more were gathered later. We must suppose that Jesus meant relatively, there is a great work to do in comparison with the few that are ready and willing to do it. Also they were a typical people and it was true then, and so it is true now. All of the Jews were not gathered then, for millions were not gathered, but the Lord spoke of those who were gathered as plenteous, all good characters, and he was satisfied. He will be satisfied with what he gets out of the Gentiles. But the point of the argument seems to be that the laborers are few, more work than the laborers could do. There is plenty for all, and work for more. So he said, Pray ye the Lord of the harvest that he will send more laborers. Such should expect that the Lord would send them. Apply the same thing now—do not expect that the harvest work here will include millions, but a considerable number, and in my judgment there is yet a great work to be done. I can see where ever so many more of the Lord's faithful people could be used in the Lord's work. I have been calling attention to the London office, that there ought to be a great many more Colporteurs here. There is a great field for work to be done. If the Colporteurs do not do it, I presume the Lord will find some other way, but the opportunity will be lost.

As an illustration; the Lord hindered the books from being sold in book stores, and I presume it was to make the way clear for the friends to sell the books. For a long time the Lord did not open the way for the newspapers, so the friends could give out the tracts, but now the Lord is opening up the worldly newspapers, and sending them to millions of people. Why? There are not enough reapers. While praying, ask yourself, What can I do? If he has a work going on you want to get your share, so with everyone.

Question:—What is the sacrifice his saints have to offer in harmony with this afternoon's discourse?

Answer:—The sacrifice we have to offer is as the Apostle expresses it in Romans 12:1. Your sacrifice would not be holy and acceptable, but it is made holy and acceptable as such by the Advocate imputing of his merit to cover your sacrifice. Present your bodies. What does that include? It includes all you have, your thoughts, your words and your doings. Present the whole thing to God and henceforth you are to do the best of your ability, whether making shoes, washing dishes or clothes, sawing wood—whatever you may be doing, seek to do all things to the glory of God, that you may glorify him in spirit and mind which are his. In your mind you ought to be glorifying him by singing and making melody. In your body, serving him in some way, by doing whatever you do as unto the Lord. If your business is not glorifying the Lord, ask the Lord to help you, and look about to see what you can do to serve him. If your business is taking all of your time, you can look about and see what you can cut off, or burn up a lot of your bric-a-brac. I can see those nice things any day by walking down the street. I can see all I want in the show windows. As I go along the street I look at them, and enjoy them. They are kept all ready in the windows so I can see them, and it leaves me free to do something else. With the pen, write letters to your friends, sending them tracts, or engaging in volunteer work, or colporteur work, whatever it may be. Ask the Lord to permit you to be used in the service, telling him that you have made your consecration to that end; that is was not formality, and you want to carry it out. *Then keep your eyes open.* If you sit in a street car, have a tract with you, and judge to whom and which one you should give it. "A word in season, fitly spoken, how good it is." Put in the right word at the right time. You can do ten times as much with a good word at the right time as you can with the right word at the wrong time. This is glorifying the Lord in your body;

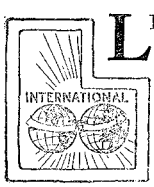
it is the least you can do. When we think of the fact that our great Lord and Redeemer, as well as our heavenly Father, has made this wonderful proposition, that he proposes to give us a share in the heavenly kingdom, and that he is now waiting to see if we have the right spirit in the matter, it is conditioned upon our manifesting his spirit, which is something that we did not have by nature. This is one of the things that belong to the fallen nature—me, my, ours, the somebody class. God bless me and my wife, and my son John and his wife; us four and no more. Not many pray that way. When we give ourselves we give our lives, our time, talent, money—everything goes. Now the Lord said, when you gave it to me you surrendered it. All, Lord? Yes. I would not think of deceiving you. David said, Try and prove me and see if there is anything wicked in me, and if there is, take it away, etc. So, then, that is properly our attitude of mind. Let us see. We say, Now, Lord, you are going to demand the things I gave you? No. How is that? I am going to make you steward. What do you mean? I am going to leave all my things in your care, all your time, influence, money, everything, I am going to prove you by leaving them in your hands. I am not going to take them from you, for I do not need them. Why, all the gold and silver, and the cattle upon a thousand hills, belong to me. I will see what you will do—that is what the parable represents. He spoke of a nobleman who went into a far country and the Lord used this nobleman to represent himself. Before going he called his servants and distributed his goods to everybody and gave them the pounds and talents. He said, now, look here, trade with these until I return. When he returned he did not call the whole world, but his servants, all to whom he gave anything. Well, you say, he did not give me anything. Yes he did. When you consecrated you gave whatever you had, one, two or five talents, and he put it into your hands and made you a steward. Now a steward is one who has full control, without any restrictions. Now, what have you done, are you one of my servants? Yes. Have you anything of mine? Yes, all that I have is yours. Render up an account. Here are the facts—he is looking for returns, he will see what you have done, and your reward will be according to your faithfulness, and according to your work, and now if you have been careful and tried to do your best, he will say, "Well done, good and faithful servant, you have been faithful over a few things, I will make you ruler over many, have dominion over two, five cities, etc."

You and I are now living in the very time he is about to establish the kingdom over the world, and he is present, investigating, examining, calling you and me to render up an account. I am glad there are a few days left; we want to trade with our capital a little more here, until our talent increases, etc. Only a little time, and we want to hear what the Master has to say.

Question:—"Go ye therefore and preach to all nations, baptizing them in the name of the Father, the Son and the Holy Spirit." If the salvation of the world is future, what would there be gained by teaching the nations and baptizing them?

Answer:—Well, the questioner seems to get the impression that our Lord in using these words made a mistake, because if Jesus meant that his disciples should disciple all nations (that is a Greek word, disciple all, not teach), the questioner seems to get the thought that all nations should be disciples, and these disciples be baptized. What do we find? Only a mere handful are disciples, and only a mere handful have been baptized, and so according to the questioner's account, the Lord Jesus made a great mistake. Well, now, that is not the way to look at it. The Lord Jesus did not make any mistake; let us read this question and scrutinize it from a different standpoint. Go ye, therefore, and disciple all nations; that is, make disciples of every nation. Not merely amongst the Jews. At first he said, Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and find disciples. But now he is giving a broader, wider application for the Gospel Age and in due time, when led of the spirit, they did go to all nations, not making any discriminations—go ye therefore and make disciples of ALL nations, baptizing them. Who, the nations or the disciples? The disciples. Whoever you can make into a disciple, baptize him. Did he say they would be successful in making disciples of all nations? It is still true that he is not calling all. Many are called, but not all, only those who have the ear to hear. The Apostle said, "The god of this world hath blinded the minds of those who believe not, lest the light of the glorious gospel of Christ should shine into them and they should be converted." Who is the god of this world? Satan. He has blinded the minds of all. Some with Pantheism, some with fatalism, some with one error and some with another, and even amongst Christians he has brought in all kinds of blindness and error—along the lines of eternal torment, purgatory and other lines. He blinds them to the love of God, to the real character of God, and to the call of this Gospel Age. All those who have not believed. Why should he want to blind them? Lest the glorious light of the goodness of God should shine into their hearts. He does not want God's goodness to shine into their hearts.

Manchester, England, May 11, 1910



LEAVING Bristol about 9 o'clock, four others accompanied Brother Russell to Manchester. It was a ride of a few hours, and was greatly enjoyed both in fellowship and in looking at the scenes along the way. On arrival at the station at Manchester, we were met by a committee of seven of the elders and deacons and two of the sisters. They had arranged to take the party for a noonday lunch. After luncheon we gathered in Onward Hall, and a meeting was opened at 3:30 by Brother Ward of the Manchester class. There were about 250 present.

Brother Ward said: I know just how you all feel, you would like to shake hands with Brother Russell. As we waved Brother Russell off, so we will wave him here. (The Chautauqua salute was given.)

Brother Russell:—I will wave mine in return.

Then after singing one or two more hymns the Chairman introduced Brother Russell, who spoke in part as follows:

I am very pleased, dear friends, to be with you this afternoon. My mind is running along the line of the words of the Apostle, which we will read: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

We are coming, I trust, more and more every day, every week, every year, to appreciate these words of the Apostle, to appreciate our heavenly Father, to appreciate something about how great our heavenly Father is. We did not know him in the past, though we knew something about him, as the great Creator; knew he must be very wonderful and powerful, but did not know him in the sense of an intimate acquaintance. There is only one way in which we can become acquainted with one another, or with Almighty God, and that is, coming to know the disposition, and spirit, and mind. We might live next door to one another for years, and might not know one another. We might know about one another, we might know their approximate age, and a few other things, but we would be unacquainted with each other. To know each other means more than to see each other from time to time. I would want to get to talk with you, to know your mind on various subjects, what you are doing, your business, what you approve, or disapprove, and you would want to know the same about me. Thus we interchange and get to know each other. When we got very intimate we would reveal our secrets to each other, and we would say, O, I know him; we are very close friends, indeed. This is a very happy condition. It is very much the same as this when we speak of our heavenly Father. It is not sufficient that we know his home is in heaven, that he is there, and we here. How may we know God? We cannot go to heaven to see him, cannot commune with him or pry into his affairs. He intimates his willingness to become known to some, not to all, but to some, as our Redeemer said, "The Father and I will come and reveal ourselves, we will sup with you." That is the way to be if you want to get happy. We ask one another for tea and get quite well acquainted, and you become intimate;

it is the Scriptural proposition of God and our Lord Jesus that those who would have the right spirit of fellowship with God, he will take them into his banquet house and supply their needs and bring forth that which will strengthen and refresh them, and make them well known. I venture to say that if the king that has gone had sent word to any of you, saying, Here is the price of your fare to London, come to the palace, I want to have a little personal acquaintance, that we may get acquainted with one another, so that when you speak of me in your home you may know how to properly represent me; I venture to say you would be glad to show that invitation to your friends and neighbors, and as soon as possible you would make your journey to London and call upon the King and consider it one of the greatest honors that ever came to you. That is just the kind of an invitation our heavenly Father has sent out to some, not to all, not by any means—everybody is not called. Many more are called than accept the call—few are chosen, because few will comply with the terms. All those who have no ear to hear are not called. If there is a deaf man here who cannot hear a sound, I am not talking to him; I may be looking at him, but he cannot hear. One must be able to hear and the other to speak. God tells us that the world is deaf and that he is not speaking to them. So some of us have had this message come to us, not only from one who is as great as the king of Great Britain, but from the King of the Universe. We should make haste to get acquainted with him. I should think that all would appreciate the honor of getting acquainted with him; you and I should greatly appreciate that privilege, the honor of being friends of God and of being invited to the palace, and have relationship with him, and having the privilege of getting acquainted with his royal family. I trust we much more appreciate the honor of the call of God to become his special friends. For not only has he promised that we may become his special friends, but he has said that if we show a proper appreciation and go to the throne frequently enough and draw nigh often in the right spirit, showing a real desire to be in harmony, he will do still more for us. What, more? Yes. How much more? He will adopt us into his family, and make us princes over certain parts of his dominion; he will make us kings, and make us joint heirs with the Chief Heir of the throne, our Lord Jesus Christ. I should think, dear friends, that each one of us, of those who have come to any knowledge of the grace of God, all such would be very desirous of drawing nigh. How do we draw nigh? In two ways; first, in prayer, in communion by going into his fellowship. Second, in his Word and noting what he has to say. There are two sides to the matter, not only telling the Lord what we think and know, but our prayers should frequently be that we do not know this or that, and saying, Lord, we would like to have your instructions and your guidance. That is our part. The other part is God's part, and was foreknown before the foundation of the world, what he was going to do, to invite us to become his friends, and he prepared his message and sent it in advance, and so if you want to hear his Word, you will search, you will go to his Word, and here we have it printed. (Brother Russell holding up a copy of the Bible.) So we studied his Word, and those who love the Lord will search and find out what he says. Those who like to have his fellowship may, and they will go to the Word to hear what he has to say—what words of comfort and consolation upon our difficulties and perplexities; words of admonition whenever we need them, words of counsel as to where we should go and what we should do to be more pleasing and more acceptable to him, more free to understand his plan, and to know what terms on which he will take us into this condition of bosom companionship, to know more of the lengths and breadths and depths and heighths of his love. Thus we are inquiring of our heavenly Father, the King of kings and Lord of lords; we would be interested and he will be interested in telling us of his plan. He says, Now I have such a plan respecting the world. Well, we say, doubtless you have some plans respecting mankind; would you mind telling us? Of course they are good plans. He could not have any bad plans, a good God would not have anything but good plans. A good man out of the treasure of his heart would send forth good things. So we know in advance that our God is good and gracious, and we know that we may expect something good, and if we find it out it will be a good plan. So we say, God, the great Lord of heaven and earth, might we know something of your plans, why we are here, what purpose you had in creating us, and what you intend for us, and are there lessons to learn while here? What shall we prepare for, and how prepare? So he has provided the answer for all these questions, and the proper answer to all these questions is that if we will do his will, he will show us. If any man will do the will of my Father, he shall know the doctrine. Well, can we do his will, the will of our Father? No, you cannot do the will of your Father, but in proportion as you will to do it, in that proportion your will is right. He is pleased to see the right will, for he knows you have not the right kind of a body, or a properly shaped head. He knows that, but he is not going to deal with you according to your imperfections, but according to your will. You can be perfect in will and thought. That is my desire, and if you have that purity of will, intentions, and heart desire he will say, I am pleased to have fellowship with you and I have made arrangements for you. Thus through the merit of Jesus, which is already provided and available for you, if you wish it, and you may thus come and be reckoned perfect in Jesus, his merit will be imputed to cover the imperfections of the flesh, when your heart is in the same attitude as that of Jesus, when he said, "Lo, I have come, in the volume of the book it is written, I have come to do thy will, O God." So when you and I reach that place—when our hearts have come to the point of absolute submission—we are right there where the Father wants us to be. He says, I cannot accept you on account of the imperfections of your flesh, and I have provided that Jesus shall act as your Advocate. What is that? One who stands alongside, and intercedes for you, in every way representing you. Just as if you had a case in court, you would provide an attorney by paying a certain fee. You pay for his time and service. It is his duty now to serve you and he goes into the court as your spokesman—the one who advocates your cause; he speaks for you as your representative. That is what Jesus promised to be. As the Apostle says, if WE sin, we have an advocate with the Father, Jesus Christ, the righteous. Who are we?

They "were children of wrath even as others," but they got out of that condition by turning their hearts to God and away from sin; and by accepting his appointed way in Christ. But although there are many steps by which God may be approached quickly or slowly, nevertheless there is the one standard which must be attained before any can be accepted of the Father as members of the Body of Christ. That step is full consecration even unto death. Then the Redeemer imputes such a portion of his merit to such as will make good the sinner's deficiency, and thus enable the Father to accept him as a sacrifice. This is in accord with the Apostle's words in Romans 12:1. Our sacrifices themselves are not only holy and acceptable to God, but only because of our relationship to the great Advocate. Our Advocate *imputes* sufficient of his merit to make good our deficiency. If one is deficient 50 per cent., the Lord imputes to him that 50 per cent. If another is deficient 25 per cent., that amount is *imputed* to him. If another be deficient 75 per cent., that amount is *imputed* to him—to each according to his needs from the abundant sufficiency of him who loved us and bought us with his own blood.

Just as soon as our Redeemer makes this imputation of his merit on our behalf we are in the Father's sight justified fully and completely from all things—as much so as though we had never committed sin. It is in view of this *justification* that the Father accepts our *sacrifice* as holy and acceptable, and begets us of his holy Spirit. He exhorted the friends to remember that thus it was that they entered into covenant relationship with God, and that they could maintain that relationship only by continuing their sacrifice on the altar—laying down their lives for the brethren, and in the service of God generally, "doing good unto all men as they have opportunity, especially the household of faith." He reminded us that this covenant relationship into which the Church has come is not by the Covenant of the Law of Moses, nor by the New (Law) Covenant, which will take the place of the old Law Covenant with Israel, under the better Mediator, and which will operate during the Millennial Age, and bring them into harmony with God, and into full covenant relationship only at the close of the Millennium.

Our covenant relationship, which we enter into at once through the assistance of our great Advocate, brings us immediately into fellowship, into sonship; and immediately makes us joint-heirs with Jesus Christ our Lord to the

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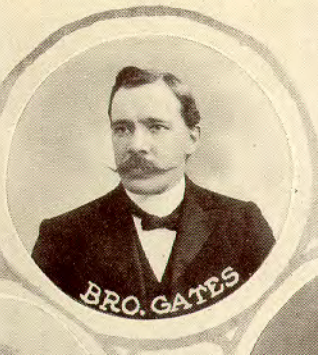
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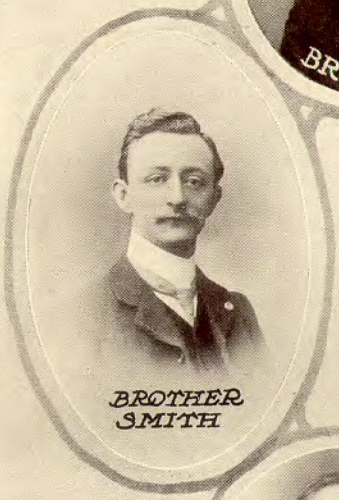
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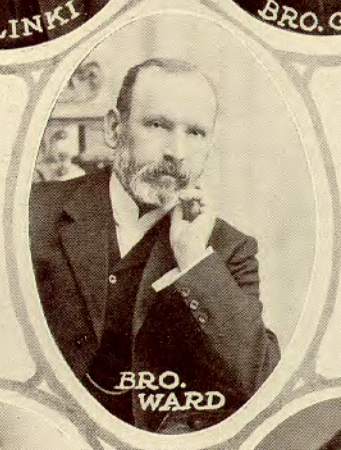
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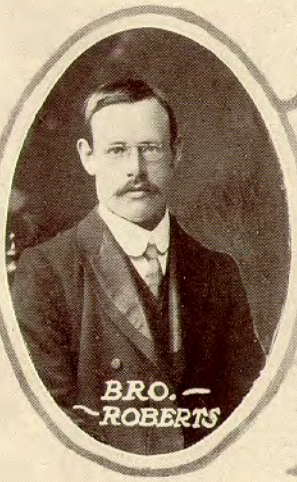
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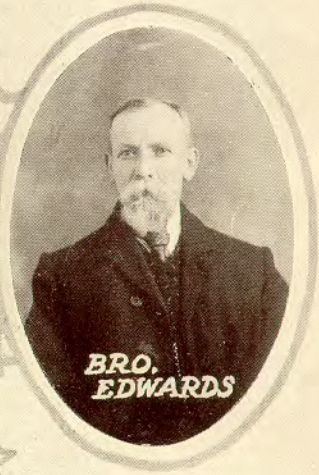
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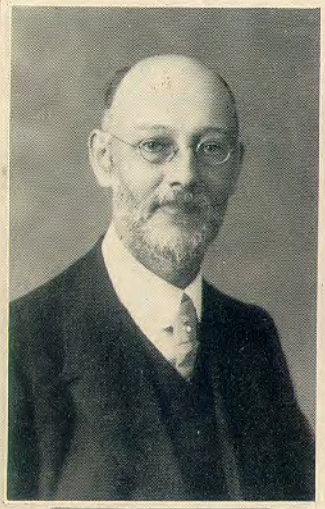

~BROTHER W. DRINKWATER

~BROTHER F.W. RAYNOR~

~BROTHER HODSON~

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OTLEY

heavenly inheritance. Wherefore we are no longer aliens but sons. Not only does no Mediator stand *between* us and God, but no Mediator brought us to God. The Father himself called us and drew us, as the Scriptures declare, and himself pointed us to Jesus our Advocate. We called attention to the fact that an Advocate stands *alongside* of as a spokesman, and does not come *between*, as does the Mediator. He also drew attention to the fact that Jesus was not spoken of as our Mediator, but we are told that he is our "Advocate with the Father."

The evening session for the public was in Hulme Town Hall.

The dear friends at Manchester had made a great distribution of Volunteer matter—about a thousand copies of the PEOPLES PULPIT, besides other methods of advertising through the newspapers, etc., etc. A fine audience of very intelligent people listened with rapt attention to the presentation of the subject of "The Great Hereafter." The next day, Thursday, the 12th, we bade adieu once more and went to Otley.

Otley, England, May 12, 1910

OTLEY is a small town of about 8,000 population, and from a worldly standpoint it is specially noted, because at this place are manufactured the famous Wharfdale Printing Presses, upon which most of our Oxford Bibles have been printed. Some of the friends living at Otley work in the shop connected with this wonderful printing press. When Brother Russell is in Europe he very seldom includes in his schedule towns as small as Otley, but in view of the peculiar manner in which truth had a start in this place, and because of the zeal and steadfastness of the friends to the truth since the start, he decided to make them a short visit.

It seems that five years ago there was in and about Otley six local ministers of the Primitive Methodist church. One day one of these found a volume of Millennial Dawn in one of the book-shops; he bought it, read it, became greatly interested, and passed it on to his fellow local preachers. As a result the six of them came into the truth. This you may imagine, in a place the size of Otley, caused quite a stir and a great deal of excitement. Then much persecution followed. The dear brethren were severely denounced from the pulpits and in the newspapers. One day, as they say, one of these brethren was passing along the street, a merchant came out of his store on the other side of the street, crossed over and began to talk to this brother, denouncing the truth, and calling it "a sugar-coated pill," "a Yankee patent medicine," etc. While saying this the merchant dropped dead at the feet of the brother. This of course added fuel to the flame that was already burning and the persecutions became hotter. Nevertheless, they bore a faithful witness to the truth. Three of the six have since cooled off in their ardor for the truth, but they have not, however, gone back to the nominal systems.

The three who have held to the truth have manifested their zeal and devotion to the Lord to such an extent that there is now a class there of probably forty. About thirty-four came out for the afternoon service, which was for the interested, and was held in Friendly Societies Hall, the regular meeting place of the class.

In Brother Russell's talk to the friends he called attention to many points mentioned at Bristol and Manchester, but emphasizing especially the thought of "THE CHURCH OF THE LIVING GOD."

At 3 p. m. Brother Waterhouse (one of the three former local preachers), acting as chairman, opened the meeting with remarks as follows: I should just like to say in the name of the Otley Church and the Churches that are gathered here, that we love Brother Russell, and we feel greatly delighted that we have the joy and privilege of having him amongst us today. We know many of us have been greatly blessed through his ministrations, through the printed page, and we know how we have been greatly helped to a better understanding of God's precious word, and so from that standpoint alone we love him, and so we give him a royal welcome and we are glad to see him. It is now my pleasure and joy to call upon him to speak to us this afternoon from God's Word. I will not take any more time, but will call upon Brother Russell to speak to us.

"The Secret of the Lord"

Brother Russell:—I assure you, dear friends, I am very pleased to be with you today. I have had information respecting the friends at Otley and frequently had communications from you, and now it is a great pleasure to meet you in your own town, and those from surrounding places. I thought perhaps we might be profited in considering from the Lord's Word, the words of the Apostle, "The church of the first born."

"The secret of the Lord is with those that reverence him, and he will show them his covenant."

The Lord has a secret; it would be strange if he did not have. We see that that is the method which he has used from the beginning. We see it would not have been wise for him to have revealed all the secrets of his plan, because the Adversary and his fallen associates would have done all in their power to upset his plans. Therefore we remember how Jesus expressed the matter in Matthew 11:25, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes." That used to be a difficult text with us, dear friends, at a time when we supposed that those who could not see anything of God's plan, signified that they were not elected, and that they were going to eternal torment, and thus to thank the Father that he had hidden it from them that they might go down into eternal torment, seemed rather unkind and not like what we should expect. But now we see very well what he meant and he had no unkind sentiment, but that the Father's way is the better way, which you and I are coming to see. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts," says the prophet. So, then, we can see that in the case of our Lord Jesus, had the Adversary known just what the Plan was, he probably would not have so co-operated in the crucifixion, but it was written, and so it must be fulfilled. You remember that he entered into Judas and led the way, step by step, right up to the crucifixion, guided in the surrender to the Jews, chief priests, scribes, and Sanhedrin, and then on to Calvary. We are glad then, dear friends, that our privilege is to be amongst those to whom these things are not secret. The secret is to be revealed to those who are his. We are glad to be his. We think it not strange, that as a good earthly father who had an obedient child who loved him and was anxious to serve him, that he would be pleased to make known his purposes and plans, and even some of the secrets respecting those plans. So our great heavenly Father has some plans, and he is pleased to make known those plans to such an one. As Jesus said, "To you is given to know the mysteries of the kingdom of heaven." You could not have known them any more than others. You are not more brilliant than others. In fact, the Lord's people are less brilliant, especially at the time they come to the Lord, that is what the Lord said through the Apostle, "Not many great, not many wise, not many noble, not many rich, but chiefly the poor of this world, rich in faith." Again he says, God hath chosen the mean things of this world that he might confound the things that are great, wise, and mighty. So then this is his own message, and it does not put a very high premium upon our standing. It will help us to appreciate that only those who are small in their own eyes will receive the message. Others are too wise, they will have too much at stake to enable them to receive the message in the way God sends it. Nevertheless, on this point, I would suggest, that my observation is that those who receive the truth, no matter how imperfect they are by nature, through sanctification, their hearts and lives give them the spirit of a sound mind, so that as a result those who have been but a little while in the truth are above the average, because the secret of the Lord is with them, and they have some of the wisdom that comes from above; first pure, than peaceful, easy of entreatment, full of mercy and good fruits. That is what we should expect, dear friends. In other words, the Lord is not picking out the great. We will not say there are no kings in this little flock; we do not know. We will not say there are no lords; we do not know. We will not say there are no members of Parliament, or of Congress; we do not know. We will say, as the Lord did, there are not many in that attitude of mind. They have too much at stake, they are too wise, it will cost them too much. They would feel it so, and they

would not pay the price. What price? All that we have, and then we must take up our cross and follow him. Therefore it is a good thing that we are not very rich, in either fame, name or riches, or in any other way, because not many of those are called and will not make their calling and election sure. Nevertheless, the secret of the Lord is with those who reverence him. This is a great secret society. In the world there are many secret societies, they have their passwords, grips, and they are very careful to keep their secrets that nobody may know their secrets, but only themselves. But when you and I look around we find God was the first one to establish a secret society, that he has established the church, as a secret society, and in the most wonderful way. He has organized that society, giving them his secrets, that nobody else can know, yet the members of this society are told that they may tell the secret to anybody and give away all the passwords and grips, but the key is the holy Spirit, which the natural man cannot understand, they are not begotten of the holy Spirit, without which they cannot understand the secrets of the Lord. If you tell them they do not understand them. They might hear, but as for knowing and appreciating these secrets, they would not be able to do so. But the Lord has given us these secrets by his Spirit, for the spirit searcheth all things, yea, the deep things, the mystery of God's great plan. These secrets are for those who reverence him, and I trust I am addressing those who reverence the Lord. How privileged we are that we should know some of the Lord's great plans. Well, says one, Brother Russell, I do not care for any of those things, there is enough in the 5th chapter of Matthew to save any man. All right, brother, if you do not care for them, there are others that do care for them. We are not going to torment you if you do not see our way, or damn you to hell. Enjoy what you can, and we rejoice in what we see, and enjoy and appreciate it.

This thing about wanting to know about the Father's plan, is the very spirit of sonship. Suppose any of you were adopted into the family of one of the great kings of our day. You and he got quite well acquainted and he said, I am going to make you one of the princes and identify you with the kingdom, make you a member of the household. If you had no interest in his affairs, or in the kingdom, or household, it would seem as though you were very unappreciative. He would probably say that as you did not appreciate his goodness, he would pass it on to another. Our heavenly Father is King of kings, and he has adopted us into his family and we are children of the King in the highest possible sense of the word, and we are heirs of the great blessings by and by. At the present time our relationship is a secret which he knows about, and we know, but the world knows it not, even as it knew him not. So if the world does not want to know about it we should not think it strange; we are not expecting them to understand. But we feel deeply interested in the plan; so he says, I am pleased that you are interested in it. Just go through it and enjoy it as much as you like. Can we understand it? Yes, if you study it with a certain key you can understand it. My holy Spirit will guide you, and you will be led into all truth, and he will show you things to come. What kind of adopted children would we be if we did not take hold and become conversant with his mind? So the secret of the Lord is with those who reverence him. The reverence of the Lord is the beginning of wisdom, and I hope it is growing upon us. As some become acquainted with the Lord they become less reverent. I am pleased to say that I think there is more reverence among my British friends than in America. I am free to say it of you, for it is very appropriate, and it ought to be so with us. Not only in worship, in prayer, but that reverence for the Lord that would in all of our ways and plans, and all of our studies, and all of life's affairs, seek to glorify him, seeking to have all of our affairs under his supervision.

I trust we are all his. You understand that we have no sect, we are not here as a sect, but as a little company of Bible Students. I think that the name, International Bible Students Association, expresses the thought very clearly. We are not trying to start another church—there are too many now. We have no right, no more than they had, to start a church. John Wesley and Calvin had no right to start a church, because there is only one church, which Jesus started long before they were born. But in this church which Jesus started, dear friends, as soon as we are associated with it, we want to have a right appreciation of what are the privileges. We have some dear friends in all the different denominations and associations in all parts of the world, whom we love and esteem and believe they belong to the Lord, yet some of them are more or less tied up with a kind of bondage, some tied with the doctrines of the Catholic church, some with the doctrines of the Episcopal church, some with the Methodist, the Presbyterian, the Congregational, etc.; they are held fast from a full, free investigation of the Word of God and we wish them to be entirely free. Whatever shackles we have had in the past, we want them dropped, so we can know the things which the Father has given us in his Word, and understand the Scriptures better, and we find shackles in every denomination, which prevent them from coming to a clear, full understanding of God's Word. Our thought is, that in every denomination there are many true children of God who belong to the true Church, the Church of Jesus Christ, which he founded, the Church of the first born, whose names are written in heaven, and we want to reach these in a kindly way, guiding them to what we find in his Word. Certain things we thought were in the Word we find are not there. We know that the Lord knows all who are his in every place, and we know that we are living in the time of the end of this age, when every true child of God will awake to a true appreciation of the Word as God's revelation of His Plan, and come into harmony with that Plan. Through his spirit he is showing us things to come. That is the way you and I are finding it. Now is the due time to have a clear understanding of the Bible.

Brother Russell then told of the glorious invitation granted to the "Church of the living God" and the call which has come to her,—to be the Bride of His Son, and joint heir in his Kingdom, and setting before the minds of the class the glorious privileges thus afforded, and the riches of the grace provided in the blessing. He exhorted all to faithfulness, even unto death, to follow in the footsteps of Jesus; and assured all such, in the Master's name, of the "crown of glory that fadeth not away."

Public Service

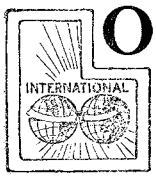
The friends at Otley are very zealous, and for a town of the size of Otley they did a great deal of advertising for the public meeting, distributing many copies of the People's Pulpit, putting out handbills, cards, and had pasted up fifty large posters and some long banners. In addition to this, they used a very unique method, namely: the town crier is still in existence there, and so at evening time he went to the various street corners, would stop, ring a bell, which when the people heard they would come to their doors and he would then cry out about the evening meeting.

About 300 came to the meeting, which was held in Mechanics' Hall.

Brother Smith (another of the three formerly local preachers) acted as chairman and after a few words introduced the speaker.

Brother Russell held their attention for two hours while he spoke on the subject, "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom." We remained over night with our Otley friends and will long remember their hospitality, and their interest in the Lord, his brethren and the Truth.

Nottingham, England



OUR train arrived at Nottingham on time, but through some mistake there were none of the friends at the station to meet us. However, as we had some time to spare, we took a ride on the "tram" (street car) around town, before the meeting. At 3 o'clock the friends to the number of about seventy-five assembled in Bible Students' Hall, Exchange Walk. This is their usual meeting place.

The service was opened by the singing of Hymn 76, and the meeting was opened by Brother Smedley, who acted as chairman. After a few remarks the chairman introduced Brother Russell, who then spoke in substance as follows:

BROTHER RUSSELL: I am very pleased to be with the dear friends at Nottingham today, to make your acquaintance at your homes. I have met some of you at various places in the past, but others are from places round about.

Thinking over what topic might be the most interesting and profitable to us, the words of the Lord come to my mind as expressed by the prophet, "*The secret of the Lord is with them that reverence him, and he will show them his Covenant.*"

We know how surely this matter is a secret, because of the very few who understand the Divine Plan; also the fact that very few can see into the deep things of God, for the Scriptures give us abundant testimony that the natural man receiveth not the things of God. Then the Apostle proceeds to say, that we have received the spirit of Christ, and as such we have the privilege of knowing the spiritual things; yea, the deep things. We have all doubtless had experiences along this line, when we knew very little about the Lord, and then when we knew something more, and realized our privilege to grow in grace and knowledge, how our heart rejoiced!

We find that this secret of the Lord is with us in the sense of revealing his secret purposes and plans. We can see God's reason why he does not reveal this secret to the world, as, for instance, if it were open and plain we may suppose that the Jews at the first advent would not have crucified "the Lord of glory." So if Satan had known God's great plan, no doubt he would have tried to circumvent it in various ways. Thus it becomes all the more of an assurance to us that it is of God, because he has kept it hidden, and he is now gradually revealing it, and to the very class he declared he would reveal it to—*those that reverence him*—not meaning those who bow the head, but whose hearts are reverent toward God, and who delight to think of the Lord in all the affairs of life, and to realize themselves under his divine care. Because you know it is one thing to be spiritual children of God, and another thing to be actually children of God. First, to appreciate being children of God, and to give ourselves fully into his hands and to look for the divine leading in all of our earthly duties and in our heavenly aspirations, and in our study of the Scriptures, to know and expect that he who led us first will lead us to the last, and he who has received us in Christ Jesus will be our shepherd to the end of the way, as we read in Psalm 23. He will receive us into the glorious condition at the end of the journey, if faithful as sheep, and we will "dwell in the house of the Lord forever."

It seems to me that one of the strongest evidences we have in this respect is the fact that it has been misunderstood for so long. Ourselves and our friends, who handled God's Word, did not see the real teachings that it contained, but now it opens up, a plan of God that is so wonderful, so high, and deep, and long; and that very fact gives us further confidence. Who could have written this book and made this plan of God?

So we are assured in the 11th chapter of Romans, "Who hath known the mind of the Lord? Or who hath been his counsellor?" Who could have suggested to God the making of such a plan, such a great and wonderful plan of the ages? We are confident no one could. As we look back into the past we see that there have been many godly people and many mighty minds amongst God's people, and we see they have written great things; as, for instance, the work of John Calvin. He was a very deep reasoner, and loyal to God, yet he came far short of seeing the lengths and breadths of God's plan.

Then we see in Brother Wesley a grand man, and who in his teachings is loving and lovable, and he had much truth, but yet he did not have the whole plan. So, as we look all the way in the past, after reading the inspired words of the Lord, of the apostles and prophets, nothing is clear in what others wrote. However, they had some truth, and also an accumulation of error. Another one had something else, and some other error. So each had a little of the truth and a good deal of error, and thus we have all the various sects and parties of today. To me it becomes an evidence of faith and the truth of God's word today, that the due time has come, not because of any extreme wisdom on our part, but because the Lord's due time has come for the secret to be made known; it is the due time to open up things new as well as old. It is the due time to show something respecting the new age, as well as to make known more clearly the work of the past ages, just as it was in the end of the Jewish age. They had the Scriptures read every Sabbath day for 1,600 years, and they had been expecting God's blessings, but when the Lord came they were unprepared for him, and when it went to the Gentiles they were unprepared for it. So that provision respecting the Gentiles, that they might come in and be fellow-heirs, that truth was secret until the due time, which was the end of the Jewish age, and the inauguration of the Gospel age. Now truth respecting the Millennial Kingdom and the character of the work there to be carried on has been kept secret until now, the time when the new age is due and the truths respecting God's people are due. Furthermore, in the Lord's plan our forefathers no doubt had a sufficiency of light to help them along, but there was not the same light shining upon other subjects, and they did not have all the great colleges and schools of our day working against the truth. Everything was in favor of the worship of God, reverence for the Bible, etc. But now we are living in a time when everything is sweeping to the other direction. I heard only last night respecting a minister of the Methodist church; he was asked to come to the meeting tonight. "Oh, no, I won't go to that at all," he said. The brother who invited him had himself been an elder in the Primitive Methodist church. The other man said, "I am an agnostic now, and if I were to study the Bible any more I would become an atheist." The Brother then quoted some proof-text. "Don't do that," he said, "I have thrown away the Bible."

The majority of ministers are not thus outspoken, but this one was speaking his mind more freely. It was merely an indication of what the general trend is of our day, among all the students of the civilized world; they are getting away from the Bible. In throwing away the creeds they throw away the Bible, because they think the creeds are founded upon the Bible. Now is the time when you and I absolutely need meat in due season, else we would faint in the way, and now God is providing it. We can see something of the great plan of the ages, with its grandeur and beauty.

There are some of its enemies who declare it is all error, and that Mr. Russell made the "Divine Plan of the Ages." They do me too much honor to say that I could make up the Plan of the Ages. I claim that no man could make up the Plan of the Ages; it is so much superior to anything else which was ever produced by any man, or set of men, or women in all the centuries of the past, from the days of the Apostles down, that it would be entirely too much credit to say that I made it up. It comes to us as evidence that God himself is behind this plan. By the way, that is one argument I used with an agnostic at one time:

Do I understand you do not believe in the Bible?

No.

Where do you think the Bible came from?

O, priests and knaves wrote it.

Which set of priests and knaves wrote it — the Presbyterians?

He did not know what reply to make.

Then I helped him out. No, the Bible existed before there were any Presbyterian priests and knaves.

Perhaps you think it was the Catholic priests and knaves?

Yes, that was it.

Well, then, my brother, if they did, they were fools also.

Why?

Because if any man, priest or knave, wanted to establish a theory, he would make something that would suit his purpose; because if the Catholics made the Bible they did not make it to suit their purpose.

Why?

Because it says those things they do not want it to say, and vice versa. Give our Presbyterians the right to make

the Bible, and they would leave out all about free grace; and the Methodists would leave out election and the resurrection, etc. So if we gave them opportunity to make the Bible it would be different from this Bible. Just to illustrate with the Catholics: If they wanted to make a Bible they would say something about the virgin Mary, born immaculate, without sin. Why did they not write that in the Bible? That is one of their fundamental teachings. As also about Mary being the mother of God. Why not put that in? Then they would have put in a lot about purgatory, candles, masses, etc. Why not put those things in? Put in a whole lot about the immortality of the soul, the trinity, etc. You see, dear friends, the more we look at it, we see that none of these denominations made this book, but they each took a portion of it that suited them. It all suits us. We do not want anything more, and do not want to take out anything. We are the only people in the world that it does suit.

In regard to the doctrine of the resurrection. They are all troubled about it. They know it is in the Bible, and they read it sometimes, but they have no use for it. If when a man dies he immediately goes to heaven, and if Adam has been in heaven for five thousand years, what would they want of a resurrection? If Paul has been in heaven for 1900 years and only lived on earth for fifty years, why would he want to get back into an earthly body? So you see there is no one in the world who wants the Bible just as it is but ourselves, and we are thoroughly satisfied.

Now, dear friends, what further proof do we need that God is behind the Bible, and that the Bible contains the most wonderful plan that could possibly be made. Neither you nor I, dear friends, could make up any kind of a plan that would be one thousandth as good, or that would fit as this does. Here the Bible, written centuries ago, by different writers during long periods, is evidence that the one spirit of our Lord God inspired those writers, or they never could have written alike. Take it today, with those in the truth; ask any fifty of them, for each one to write out something and to write it along the same line—after we have been studying the books, and have been greatly blessed. You certainly could not get fifty to agree in all the particulars, but here we have a book written by people living at different times, every part of which is in full agreement with every other part. It is very evident that God directed them and they wrote for our admonition, upon whom the ends of the age have come. These blessings of knowledge and truth came upon the first of the Gospel Age, and the last of the Gospel Age, where the Gospel Age joins with the Jewish Age and where it joins with the Millennial Age. What wonderful blessings it brings!

Now our text is, that this secret is with those who reverence God, and he shall show them his covenant. Well, you and I ought to understand something about the covenant if we have come into covenant relationship with the Lord, for he mentions that that would be one of the things that would be revealed, and the Apostle mentions also that this matter of the covenant is the secret, a mystery of God, hidden from the past and now made known unto the saints.

As this subject of the covenant is a live one, in the sense that most of our minds have not been directed to the subject in the past, I have written all that I will have to say, and will probably not say anything new; yet it is the old things that we are trying to be established in. We are not wishing to say anything new, but merely, in presenting the matter orally, that we may say something more helpful to some than in the reading of the same. We suggest, then, that to be in covenant relationship with God is to be in harmony with God, as, for instance, the angels were all in covenant relationship with God. Was man in such a relationship originally? Yes. Did not God guarantee him such as long as he would be obedient? He broke the holy commandment, the covenant. He violated the agreement and, instead of blessing came the curse, the sentence of death. This breaking of the covenant did not merely affect Adam, but all of us. We are told that we are born in sin and shapen in iniquity. God, however, in due time told Abraham something about his covenant. He said, Abraham, I have certain purposes or plans to make known to you, if you will leave your father's house and manifest your obedience and faith in me. Very well. Abraham was glad, and as soon as the time came he left his father's house, came into the land of Canaan and thus, by obeying God, he became heir of the promise. That is to say, he came into covenant relationship with God, and God appeared and said: I will bless you, you are in relationship with me, you have obeyed my voice, you have taken the steps I told you would be necessary; I will tell you something more, The time will come when I will bless all mankind, all the families of the earth. After testing Abraham further, God gave him an oath, that he might feel doubly confident as to all that God had said. This same covenant relationship was maintained by Isaac, then Jacob, all in covenant relationship with God. But it was not the full measure of covenant relationship. They were justified in the sense of being treated as though they were all right, but God did not admit that they were all right, because there were certain hindrances to their coming into full fellowship; and so the Apostle says, "God having reserved some better thing for us, that they without us should not be made perfect." But what is it that hinders him from coming fully into a justified condition of life? Abraham was justified to fellowship with God, as a friend of God, but not to the place of being called a son of God. The sonship was lost in Adam and there was no other son of God until Jesus. Next after Jesus was the gospel church. So in John 1:11 we read, that Jesus came to his own, but his own received him not; but to as many as received him, to them gave he power to become sons of God, even those who believed on his name. They were the first to become sons. Abraham was justified to fellowship with God. Why not sonship, as well as we? Although he had the right attitude of heart, of faith, just as Paul says, "With my mind I serve the law of God, but with my flesh I cannot perform it." He was speaking for all of that class coming under the law. Before any could become son of God, it was necessary that Christ should come and that Christ should make an appropriation of his merit on his behalf, so God could only accept Abraham to a degree of fellowship, and treated him from the standpoint of what he was going to do. He told him that at a certain day he would do great things for him, but I cannot do it for you now. First, I must do something else. That was, that God must provide the Savior, etc. Well in line with this promise made to Abraham, by and by God called the nation of Israel, the whole nation, to be his peculiar people, and you remember how he gave them Moses.

Thus St. Peter declared, "For Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (I am his likeness or type, foreshadowing that great prophet in the small way); him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22, 23.) All who will not come into line then with the great antitypical Mediator will perish in the Second Death, but first they must come to a knowledge of him. All the blind eyes must be opened, and all the deaf ears unstopped. The entire Gospel Age has been set apart in the Divine order for the raising up of this great Prophet like unto Moses—the great Mediator of the New Covenant. Jesus was raised up first, "Head over all things to the Church which is his Body." Subsequently the Apostles were raised up as members of his Body and since then selections have been made from people from every nation and clime. The great antitypical Mediator will soon be complete.

TYPE AND ANTITYPE.

In proportion as the antitype came in the type ended, but only that proportion and no more. Thus the typical bullock of the atonement found its antitype in the "Man Jesus Christ, who gave himself a ransom for all," and the typical high-priest found an antitype in Jesus Christ, "the high-priest of our profession" or order, and the sacrifice of the bullock found its antitype in the consecration and death of Jesus. Thus also the under-priesthood finds its antitype in the consecrated Church, as St. Peter declares. Thus also the Lord's goat on the day of atonement finds its antitype in the flesh of those who are now consecrated to walk in the footsteps of Jesus. As that goat went to the bullock outside the camp to be burned, so the Apostle exhorts us, "Let us go to him outside the camp bearing his reproach"—outside of human favor and esteem and fellowship, for "If we suffer with him we shall also reign with him." This last mentioned feature of the type has not yet been fully completed, hence the other features of the type incidental to the Law Covenant and its day of atonement have not yet found a fulfillment, but "not one jot or tittle shall fail." All shall

be fulfilled in due time. The great Prophet, the antitype of Moses, will shortly be completed and be raised up from amongst his brethren, and then the second application of his blood will be made, "On behalf of all the people." Then, in view of that redemptive work—that *payment* of the ransom-price for all—the whole world will be turned over to the great Mediator, Priest and King. He will take unto himself his great mediatorial power and begin his reign for the overthrow of Sin and Death and for the uplifting of the willing and obedient of Adam's race.

The service then closed with the singing of Hymn 238.

Public Service

THE EVENING SERVICE was for the public and was held in Mechanics' Institute. There was a fair-sized audience, who gave close attention. We remained over night with the Nottingham friends, and left the next morning for London.

SATURDAY, MAY 14.—Leaving Nottingham by fast express, we arrived in London about noon, and the day was spent with Brother Russell in looking further respecting the Lord's providence for a future housing of the work in London, as the present arrangement is not entirely satisfactory.

London Convention, 1910. Meetings at Whitfield's Old Tabernacle

Saturday, May 14, 7 p. m.—Praise, Prayer and Testimony, led by Brother J. Hemery.

Sunday, May 15, 10:30 a. m.—Pastor Russell.

Sunday, May 15, 3 p. m.—Brother Dr. Edgar, Glasgow.

Sunday, May 15, 7:30 p. m.—Pastor Russell, Royal Albert Hall.

Monday, May 16, 11 a. m.—Praise and Testimony.

Monday, May 16, 2:15 p. m.—Song service.

Monday, May 16, 3 p. m.—Pastor Russell. Question meeting.

On account of the three large meetings in the Royal Albert Hall, many International Bible students from Scotland, Ireland, Wales and the Provinces were in London. Therefore the above program was arranged.

All the meetings except the three at Royal Albert Hall were held in Whitfield's Old Tabernacle, which is in Leonard street, City Road, E. C., close to the Old Street and Moorgate Underground stations, and to the Shoreditch (N. L.) and Bishopgate (G. E.) stations.

The present structure stands on the spot where the original Whitfield Tabernacle stood, the very spot where Whitfield and John Wesley took their stand so courageously and amidst great opposition preached what they thought to be truth.

Whitfield's old-fashioned high pulpit, is in the present building and was occupied by Brother Russell, Brother Dr. John Edgar, and Brother Hemery when they addressed the assembled friends. It is certainly a historic spot and was very interesting to us Americans. Only a block away, on the next street, is John Wesley's house and monument.

London, England, Saturday Evening, May 14, 1910
Praise and Testimony Meeting

MEETING began at 7 o'clock, with about 175 present. Brother Johnson from Glasgow, Scotland, had charge of this service, and after the congregation had sung a few hymns, he read Psalm 149, saying, This is a very appropriate Psalm to open this meeting with; we surely can sing this new song. That Psalm is a *four-part* harmony. The *bass* part is the *justice* of God; the *alto* is the *wisdom* of God; the *tenor* is the *power* of God; the *soprano* is the *love* of God. We spent a long time when we were in what the Psalmist terms the bed of noise, or bed of confusion, trying to learn that song, but we never could get the keynote until we came in touch with the plan of salvation. Since that time we have been singing that song of the grace of God because we understand him as we never understood him before. So we have the privilege of singing this new song tonight.

The fourth verse, "The Lord takes pleasure in his people," and we believe he is delighted to see so many of us gathered together to-night and that he is pleased to listen to our words of testimony, and that he will pour out his blessings, more than we will be able to tell. Let us sing our praises, and let us tell one another of his goodness and of the great things he has done for us. Not how we were rescued some years ago, but let our testimonies be right up to date. Our American friends want to hear something right "up-to-date."

Brother Hart:—I thought I would like to speak of the love of God. The chairman spoke the keynote, that "God is love." The thought is that he who loveth not, knoweth not God. There was a time when we did not know God; we thought of him as being something stern and severe, and perhaps revengeful. We did not know him, but since we have learned of his justice, wisdom, power and love, we are glad to speak of him and witness to his truth.

Brother Driscoll:—I do not know anything more "up to date" than a remark of a newspaper man made this evening. We had an hour's talk about the falling off in church collections, and the dire distress the denominations are in for want of money, and how the work which Pastor Russell directs has progressed from one stage to another stage during the past thirty-five years.

I see the kernel of the whole proposition, he said.

What is it?

I see that the message of glad tidings is self-supporting.

He seemed so thoroughly impressed with that thought that I feel sure it will be the basis, possibly, of some articles in the papers next week. He is thoroughly convinced that if the various preachers in the other countries were preaching the glad tidings of great joy, they would not have to be begging for money.

Brother Walker, of Dublin, Ireland:—Dear friends, I am very happy to be here, and, as usual at such conventions, I give a testimony, I trust "up-to-date," and I hope I'll not be behind this time. First of all, I thank the Lord for being present. I thank him for the message we started with this afternoon—praises to him. I think it is so appropriate for us all in one spirit to give thanks on all occasions, "In all thy ways acknowledge him, and he shall direct thy paths."

Brother Hart has followed along the lines I was thinking of. I wrote some letters to-day, and expressed a thought as expressed in 1 John: He that loveth God, by this we know that we are his true children because we love God, and hereby we know that we love God because we love the brethren. Any brother or sister that has this testimony in their heart, that they love the brethren, have the witness in themselves that they love God. He that loveth, dwelleth in God, dwelleth in him, and he in him, for he is love. This is my testimony right up-to-date, and I feel that I am increasing in the Truth more and more. I never was more anxious to read the Towers than to-day.

A Brother:—It is no longer our ambition to confine three-fourths of our population to limbo, but our testimony now is, that we love God because he first loved us. Every one that can truly say that is sealed with the holy spirit of promise; they never will fail if they continue to watch and pray.

Another Brother:—Each one testifies by his own presence. If I cannot testify in words, I like to testify by my presence.

Brother Brown of South Africa:—Brother Brown is a white brother, but has spent a good many years in South Africa, and it was while living down there that he came into Present Truth, through getting hold of a Watch Tower, and upon reading this he became so interested that he sent for the various volumes and is now thoroughly in the Truth. He was in London all during the special May meetings. He gave quite a lengthy testimony, but space will not permit of reporting it all.

A Brother:—Coming to this great city, I am very glad to be with you. We have been glad to give out the tracts and we came up to help you. We have not come to see the city, but to see the Lord's people, to fellowship with them, and to know them, and we are glad that the Lord has his people in London as well as in Paisley, and Glasgow. Our little church meets on Sunday mornings, and we study the same subject as in Glasgow, and their hearts are with you, wishing you a good time though they cannot be present.

Brother Johnson:—I am Brother Johnson from the greatest city in the empire—that is, Cardiff. I am a year old today. I have been thirty-seven years a Wesleyan Methodist. I am a year old, but I hope I am a healthy babe. I came here to get my wife out of the house, for she expressed a desire to come to London to hear this wonderful man through

whose instrumentality she has received such a blessing. So we came. I read the first volume, and it was a happy day when we read the first chapter of "Earth's night of sin breaking forth into a morning of joy." The sixteen studies in that book revealed to me such an unfolding of the Word of God as I had no conception of during the whole thirty-seven years that I was a minister in the Wesleyan church. It was like dew upon the morning grass, and what I liked about the book was, it magnified the Word of God in every part.

Well, brethren, do you know the difference between darkness and light, between doubt and assurance? I know plenty about the former, and I am just coming into the latter. Today this testimony is truly my own experience. What do you think I have found a good way to keep this joy like a perennial spring? It is to sell as many of the "Divine Plan of the Ages" as I can.

The brother then told how he always seeks an opportunity on the train to discuss with people along these lines, and during the year he has been in the Truth he has sold twenty-five copies of Volume 1.

A Brother:—I am a little older than the brother who has just spoken. I hardly look it, but I have been in the Truth a little over six years, and every year has been brighter, and as the years go past the Truth gets brighter. I was just thinking as the Lord looks down upon us, looks down into our hearts, and I was wondering how many jewels he saw in the whole universe gathered together tonight. It is grand to be in that class, and we are looking forward to that gathering. We expect we will all be gathered before the next three or four conventions.

Brother Young, from Oklahoma, America:—I am glad to be permitted to be here tonight. I am from a city 2,000 miles from New York, in Oklahoma. It is with great pleasure that I have the privilege to testify in your city of London. It is my heart's desire to praise him the rest of my days. I was with Brother Russell and the rest of the company who accompanied him from Brooklyn through Egypt and Palestine and back to London. I wondered in what way I have been blessed, and I find I have had the experiences necessary for me to grow. We have only eleven in our class, and as we are in the midst of the world, the few of us who are there are comparatively nothing in comparison with the world, and hope the Lord's people will not forget us in the next two weeks. We all remember you from day to day.

A Sister:—It is just two years ago this month that I came to see the truth of God's word. I am glad to be able to testify that the way is growing brighter and brighter. I used to fully believe in eternal torment, but now I can testify that I am "up-to-date" and believe John 3:16.

These are just a sample of the many testimonies which were given during this service, which lasted an hour and a half, but they are sufficient to show the spirit of the dear friends present. Space will not permit us to record any more of the testimonies, except that of Brother Hemery, who was not present the early part of the meeting but came in time to give his testimony.

Brother Hemery:—I am rather late in coming in, and I am sorry not to have heard your testimonies, but what I have heard I have enjoyed, and I thank the Lord that we have a hope set before us, that we shall share in it. It is a real, live hope. As usual, the testimonies are that kind that bubble over. I am glad that Brother Smith has had the opportunity of bubbling over, etc.

I was thinking how good it is to spend a little time in happy, quiet fellowship before starting into the convention proper. Instead of having an address to begin with, how nice it has been to tell of the love, and to sit quietly and let the love of God work in our hearts and minds. In London the friends who reside here, and some who do not reside in London, have been having a share in the work we have been doing the last three or four weeks. You have been feeling for us, I am sure, and sharing with us. I know, too, that some of you have been having much in the same way in your cities, and I am sure that we all feel how good it is to come and have a quiet time with the Lord. The Lord said, Come ye apart and rest awhile.

Well, we will get a rest, a long rest, by and by. We have a good deal more work to do in London and a great deal more before the Kingdom comes, and it was our privilege to help in it. I was trying to explain to a man who was at Albert Hall last Sunday something how we understand the Lord's plan. I said, Our dear Lord, when he came to the earth, gathered out a little company, and he has been adding to that company ever since, just like when you throw a stone into a pond of water it starts one ripple, then another, and another all around; it keeps adding and getting larger and larger, and he is still gathering out a people for his name. Dear brethren, if we could more fully realize the privilege of discipleship that we have at the present time, to the degree that the Apostle had, we would take part in this great work a little more seriously than we do, but we cannot come to the full realization of the matter at once.

Brother Hemery then called attention to Moses, how faithful he was, and how he was willing to give up his life for the whole Jewish nation if it was necessary, and he then exhorted all to be faithful unto the end and to enjoy themselves while in London.

Sunday, May 15, 1910

BROTHER GARD was chairman and opened the service by suggesting a hymn. After this hymn, Brother Russell appeared on the platform. Brother Gard then offered prayer and made the following remarks:

We are very glad of a privilege of welcoming our dear brother. For the benefit of those who may be strangers here, we want to introduce him as the president of the International Bible Students' Association. We are glad that he has come to us in health and strength, and pray that the Lord may help and encourage him.

BROTHER RUSSELL: I am very pleased, dear friends, to be with you this morning. It gives me a great deal of pleasure to be with the London church, some of the Lord's consecrated people, Bible students. There is a great meaning in those words, "Bible Students," dear friends—a meaning that is being lost of late. Many Christian people, in the study of God's Word, seem to be rather on the decline, notwithstanding the wonderful Bibles and Bible helps that we have. So many are going away from the Lord's Word. So many are seeking after human enlightenment, taking the light and knowledge of our great colleges, instead of remaining faithful to the Lord and his Word. I am glad to meet so many of you who are interested in the study of the Scriptures.

As I will not have many opportunities of speaking to you, I am still more anxious on this occasion to say something that may deeply impress, and that may be helpful, and the text that I have selected at this time is found in Psalm 50:5, "*Gather together my saints unto me; those who have made a covenant with me by sacrifice.*" Also the text found in Malachi 3:17, "*And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels.*"

There is a great deal of meaning in those texts, dear friends. We will not attempt to bring out all that may be said on the subject, but only offer some suggestive thoughts, and rely upon your own mind and familiarity with the word of God, to add to the lesson to your own heart and mind.

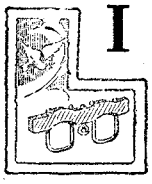
Brother Russell emphasized the fact that we are not to be gathered to human teachers, nor into sects, and parties, and denominations. Our gathering of ourselves and our assistance to others was to be into membership into the Body of Christ, the Church of the living God whose names are written in heaven. Saints only were to be gathered. Others might be attracted to some extent and remain for some time in fellowship with the truth and the Lord, but ultimately persecutiou, or ambition, or something else, would separate them from the Lord and from those in accord with him, all who are not holy, saintly, fully consecrated. We specially emphasized in conclusion that all properly drawn and called and united to the Lord would come into this fellowship by sacrifice. Not only would the sacrifice of Christ be the basis of their acceptance with God, but they themselves would enter into covenant relationship by sacrifice. He pointed out that this covenant relationship began with us as with the Ancient Worthies, upon our turning from sin and seeking the Lord; and with us, as with them, justification to life was not obtainable until after Christ's sacrifice and his ascension on high. He noted the fact that those called during this age are merely such as desire fellowship with God to the degree of being willing to forego and sacrifice earthly interests, aims, ambitions and hopes, and with Christ might be partakers of heavenly things. He then urged all, in the language of the Apostle, to make their calling and election sure—to present their bodies a living sacrifice, holy and acceptable to God.

We had a very enjoyable session and at its close many of the friends had an opportunity to shake hands with Brother Russell. The attendance was about one thousand and represented not merely the city of London and suburbs—many were present from a considerable distance, Manchester, Bristol, Glasgow, etc.

London, England, May 15, 1910

3 P. M.—Discourse by Brother John Edgar, M. D., Glasgow, Scotland. Subject: **"Our One-ness in Christ."**

Text: *"And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them that they may be one, even as we are one."*—John 17:19-22.



I HAVE chosen for this afternoon's topic a subject of great importance to us—OUR ONENESS IN CHRIST. Unless we have a vivid realization of all that this implies, we shall find ourselves continually in difficulty in our endeavors to understand our place in God's great Plan of the Ages. Many speak of the Church's one-ness with Christ, referring to Jesus Christ as the Head, and the Church as his Body, but few realize the fulness of this one-ness. It is the great mystery or secret which was hidden from ages and generations, and is now in this Gospel Age made manifest only to a very special class, the saints; and these, we know, both from observation and from the explicit declaration of the Scriptures, are few in number. It is only those who are in the condition of sanctification, the secret place of the Most High, typified by the Holy of the Tabernacle, and who are therefore in Christ, who can comprehend this mystery of the one-ness in Christ. To all those who are without, who are not members of the Body of Christ, these things are parables and dark sayings impossible to be understood. In order to comprehend this secret, it is necessary to find the straight gate of consecration, and become footstep followers of Jesus along the narrow way of self-denial and self-sacrifice *unto* death, not merely until death, but down into death; and having found this way, it is necessary to continue walking in it to the end; for those who draw back begin to lose the light they once enjoyed.

This is a very solemn thought, dear brethren. A few years ago we should have found it difficult to believe that some of those whom we love, and who then walked with us and appeared to rejoice in a realization of their one-ness in Christ, would ever lose their spiritual sight in this matter. But the events of recent times prove the necessity of continued watchfulness and prayer. Yet we ought not to be surprised: "The path of the just is as a shining light that shineth more and more unto the perfect day." It has always been the case that, with each advance in knowledge, some have refused to walk in the light. They prefer to stand still, not realizing that this is impossible. Those who refuse to progress must sooner or later retrogress. These tests are necessary, dear brethren. The true saints must be made manifest. The Chief Reaper will make no mistake. "If any man have not the spirit of Christ, he is none of his"—Rom. 8:9. Our Lord could not give the Divine nature and a seat on his throne to any who lacked such essential qualities as meekness, faith, patience or love. The Truth is the sharp sickle which separates and gathers only the true wheat into the garner.

There are many figures given in the Scriptures in order to convey to our minds this idea of our one-ness in Christ. The one which is, perhaps, most frequently used, is that which compares the whole Christ to a human body of which Jesus is the head, and the Church is the body. Just as the head is the controlling power, and all the members of the body serve one another in obedience to the head, so is it with Jesus and the Church. If one member suffers, all the members suffer; and if one member is honored, all the members rejoice. No figure could teach us more convincingly (1) that we are part of the Christ, the Messiah; (2) that our relationship to our Lord Jesus is an intimate one, just as intimate as the relationship of the body to the head; and (3) that the relationship of the members one to another and to the head is that of servants. Just as the various members of the human body serve one another in obedience to the head, so the various members of the true Church serve one another in love, in obedience to their Head, Jesus Christ.

This thought is so often referred to in the Scriptures, that one finds it difficult to believe that anyone who has once seen it should afterwards ever deny it. Yet one who formerly rejoiced in it *now* says that Jesus cannot be regarded as related to the Church, in the way that the human head is related to the human body. Referring to 1 Cor. 12:12—"For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ,"—he states: "It cannot for a moment be supposed that the relationship of our Lord Jesus to the Church is illustrated by the relationship of the head of a human body to the other members of a human body. Would any of us be so foolhardy as to suppose that our Lord Jesus could not get along without us, just as the human head cannot get along without the human feet." This is in reference to 1 Cor. 12:21, which states: "And the eye cannot say unto the hand, 'I have no need of you.'" Even at the risk of being called "foolhardy," I wish to state thus publicly my firm belief that Jesus our Head cannot say to the feet or any other members of his body, "I have no need of you," and for this reason—because the Church was chosen in him before the foundation of the world, and our Lord, who has always delighted to do the will of his Father, would not and could not say of those whom God has chosen, "I have no need of you." I might illustrate this point by another Scriptural figure which pictures our close and vital relationship to the Lord Jesus. Jesus said, "I am the true vine; ye are the branches." Could the vine say to its branches, "I have no need of you"? Can you imagine a vine without branches? Just as the vine could not say to its branches, "I have no need of you," so Jesus the Head could not say to any of the members of his body, "I have no need of you."

Again, the writer claims that the "Apostle is not likening the Church on earth to a headless body, the Head being in heaven, for he specially mentions the seeing, hearing and smelling functions, which are located in the head, as being performed by the members on earth, with their various abilities and gifts." This reasoning is based on the false premise that the head is necessarily the whole of that part of the human body which is above the neck. This is not the thought of the Apostle. By the head he means the brain, or, better, the mind or will, the *controlling* power. In this sense it is my head, my mind or will, which controls my seeing and hearing and smelling, and the eyes, ears and nose are therefore members of my body under the control of my head or will. My will says "Do not see" and my eyes are closed; "do not hear" and my fingers shut my ears, etc. So it is with us as members of the Body of Christ. Our head is the Lord Jesus Christ. John the Revelator says that those who are beheaded for the witness of Jesus and for the Word of God will live and reign with Christ a thousand years. Does he mean that we must be literally decapitated before we can reign with Christ? Surely not. Jesus himself was not beheaded in this sense. To have our heads cut off for the witness of Jesus and for the Word of God, means the cutting off of our human wills, that which formerly controlled our bodies; and the surrendering of ourselves to Jesus as our Head to be guided by him through the Word of God, so that we may say as Jesus did, "Not my will but thine be done." One is our Master or Head, even Christ; all we are brethren. This 12th chapter of 1 Cor. is not the only place in the Scriptures which likens the vital relationship of Christ and the Church to a human body.

Eph. 4:4-24—"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight

of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Col. 1:18, 24—"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his Body's sake, which is the Church."

Rom. 12:4, 5—"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

Let us now ask ourselves why the writer of this article is so anxious to prove that Jesus is the head only in the sense that a man is the head of his wife, a captain is the head of his company, a shepherd is the head of his sheep, and that he does not possess the close and vital relationship which the head possesses to the members of its body. The reason is, clearly, the writer's anxiety to prove that the Church is not one with her head in the sin-offering, in the sealing of the New Covenant, and in the future office of Mediator, Prophet, Priest and King. His theory is that to believe this would detract from the merit of Christ and would exalt the Church, and so his theory demands that the Christ or Messiah of the Scriptures is Jesus alone, and does not include the Church, and that, therefore, the phrase "Christ, head and body" is not permissible.

I trust you will now see the purpose of my talk today. The reason why many of the brethren cannot understand the subjects of the ransom and the sin-offering, is because they do not realize the close and vital relationship of the Church to Christ Jesus; and not understanding this, they fail to comprehend the fundamental doctrines of justification and sanctification.

In studying this subject, it is necessary rightly to divide the Word of Truth. There are certain words and phrases which are used of different ages with a distinct meaning for each age, and it will not do for us to say that, because they have a certain application in one age, they must be interpreted in exactly the same way for every age. For instance, take the word "saint" or "holy one." This word is used with regard to the Ancient Worthies, the sanctified of this Gospel Age, and the holy angels. In all there is the uniform thought of holiness to the Lord, the being set apart for the service of God; but the service varies according to the individual and the purpose of the age. Yet we find brethren who say that, because the word "sanctify" is used in Heb. 13:12 with reference to the consecration of the people in the Millennial Age to holiness unto life, it must, therefore, have the same meaning in Heb. 10:29 and where the saints of this age are spoken of. Again, it is said, because the phrase "in Christ" is used in 1 Cor. 15:22 in reference to all of the world who have faith in Christ, therefore the phrase "in Christ," when used in connection with the Church, means no more than it does when used in connection with the world in the next age. This is a misconception. Let us look at the verse: "As all in Adam die, even so all in Christ shall be made alive." Just as the whole world are in Adam in the sense of being children of Adam, and have therefore inherited the results of the death sentence, even so in the next age all the obedient will receive life from Christ as children from a father. What about us, then? Are we not included in the phrase "in Christ"? Certainly, but we are not in Christ in the same sense as the world in the next age will be in Christ. We do not receive life from Christ as his children. He is not our father or life-giver. It is *Jehovah* who is our *Father,* and Christ is our *elder brother;* or, to use another Scriptural figure which shows a closer relationship, our bridegroom; or, to use the text which shows the closest relationship as the members of his body, "Ye are the body of Christ and members in particular"—1 Cor. 12:27. That is why the Apostle, after having explained in chapter 12 our relationship to our Head, says, "As all in Adam die, even so all in Christ shall be made alive; but everyone in his own order, Christ the first fruits." That the phrase, "Christ the first fruits," does not refer to "Jesus Christ alone" should be apparent to all. Not only is Jesus the "first born from the dead," the "first fruits of them that slept," but the members of his body are the Church of the first born, and James calls them "a kind of first-fruits unto God of his creatures." This reminds us of the type in Lev. 23:10-17. The Passover Lamb was slain on the 14th day of the first month of the ecclesiastical year, Nisan, and then, three days later, a sheaf of the first fruits of the harvest was waved before the Lord. This clearly represented the resurrection of Jesus on the third day after his death as the Paschal Lamb. Then at Pentecost, 50 days thereafter, the Priest waved two wave-loaves as a first fruits unto the Lord, thus identifying the wave-loaves with the sheaf of the first fruits. As you are aware, these two wave-loaves typified the Little Flock and the Great Company, which were offered to God by our great High Priest 50 days after his resurrection as a kind of first fruits with himself.

Let us shortly consider the institution of the Passover. You remember how, on that 14th day of Nisan, the angel of death hovered over the land of Egypt, and that the only ones whose lives were in danger were the first-born ones. As our dear Brother Russell has pointed out to us, that Passover night represents the entire Gospel Age, and the first-born ones represent those who are begotten to newness of life in this age—both Jesus Christ and the Church, the members of his body. But all who are begotten to newness of nature will not reign with Christ as kings and priests. Some, a great multitude whom no man can number (that is, an indefinite number), will, like the "more than conquerors," be saved out of death, because they will shelter themselves under the blood by which they were sanctified. Others, on the contrary, will tread under foot the Son of God, and will count the blood of the covenant wherewith they were sanctified or set apart as first begotten ones, an unholy thing, and so do despite unto the spirit of grace (Heb. 10:29). The angel of the second death will not pass over them, but will enter in and slay them as enemies of God, and servants of Satan. These are the Judas class, and were typified by the first-born of the Egyptians, who did not shelter under the blood of the Lamb, but were servants of Pharaoh, the representative of Satan. Those first-born ones who were not hurt of the typical second death, were not Egyptians, but Israelites, the people of God. These were later, as represented by the tribe of Levi, separated to the service of God as teachers of the people, a few as priests, the others as servants of the priests. These typified all those first-born ones who will be the teachers of the world in the next age, both the priest class, Jesus and his faithful followers, and the Great Company who will serve before the throne. Both these classes start out on the narrow way of consecration; for there is only the *one* hope of our calling, and there is no invitation to a share in the Great Company. They are both accepted provisionally as members of the body of Christ, but the crown will be given only to the willing sacrificers. Dear brother, dear sister, hold fast that which thou hast, let no man take thy crown.

We see, then, that the Passover night typified the Gospel Age; the lamb typified the man Christ Jesus; each family of the Israelites typified the whole household of faith; the first-born one in each family of Israel typified the Christ, head and body, as new creatures; and the rest of the family typified the justified class. Thus, the one person, the eldest born of each household, typified the whole Christ; and thus, we who are begotten of the spirit in this Age, the sanctified class, are *part* of the Christ, the Messiah; and it only remains that we "hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6.

Let us be sure we get the right thought. When we speak of our one-ness in Christ, we must keep clearly before our minds the distinction between Jesus and Christ. Jesus is the name of the individual, the one who, as a perfect man, was the ransom or corresponding price for Adam. We cannot possibly be a part of Jesus. We cannot, therefore, be a part of the ransom. Jesus said: "I give my life a ransom for many." Notice the ransom is not the *death* of Jesus, but his *life.* He did not say: "I give my death a

ransom for many.'' His death was not the ransom, but was the laying down of the ransom, the corresponding price. Again, he said: ''My flesh I will give for the life of the world.'' He laid down the ransom, his life, his flesh, and he is not raising it up 144,000 times so that we may be part of the ransom. No, dear friends, we are not a part of Jesus, but we are part of the Christ, the Messiah, which means the Anointed (John 4:25; 1:41), and it is as such, as the Christ in the flesh, that we share in the sin-offering. It is a very stimulating and helpful study to examine how closely we are identified with Jesus Christ our head. So close, that our sufferings are spoken of as part of *his* sufferings, our death as *his* death, and our resurrection as *his* resurrection. The failure to see our share in the sin-offering is due to the failure to see our one-ness in Christ. Those who differ from us say, How can our death atone for sin? They do not see that the death which we die is not *our* death but *his* death. So Paul says: ''Know ye not that so many of us as were immersed into Christ [becoming members of his body] were immersed into his death.'' Praise the Lord that we are thus privileged to suffer and die with Christ, that we may also live and reign with him. For ''blessed and holy is he that hath part in the first resurrection,'' the resurrection of the first-born ones, Christ's resurrection, for ''they shall be priests of God and of Christ and shall reign with him a thousand years.''—Rev. 20:6.

Let me now call your attention to two or three other examples of the closeness of our union with Christ. One which is familiar to all of you is Gal. 3:16. If this verse stood alone, we might find it difficult to see how we could be included, but on reading the rest of the chapter we see that, though the seed is one, that one is, like the human body, composed of many members. Thus the Apostle is careful to emphasize this one-ness because of its great importance. ''He saith not, And to seeds as of many [i. e., as of 144,000], but as of one, And to thy seed which is [the one] Christ [head and body].'' The same thought is conveyed in the 4th chapter of the same epistle. There, attention is drawn to the typical seed, Isaac, the one son of Sarah, and the inspired Apostle declares in verse 28—''Now ye brethren, as Isaac was, are the children of promise.'' All who are children of the one mother, the Sarah Covenant, are members of the one seed, the antitypical Isaac; but, before they can receive the promise, they must suffer themselves to be offered in sacrifice by God, the antitypical Abraham, and be received by him from the dead, not in a figure but in reality. Then, just as Abraham gave all that he had to his son, his only son, Isaac, whom he loved, so God will give all that he has to his son, his only son, the antitypical Isaac, the Christ, head and body, whom he loves. For are we not heirs of God and joint heirs with Jesus Christ?

Another illustration is found in Ephesians 2:15. Christ, head and body, composed of Jew and Gentile believers, is the new man, described in verse 10 as God's workmanship created in Christ Jesus unto good works, and referred to in Eph. 4:13 as the perfect man, the fulness of Christ. This is in contradistinction to Adam, the old man, who was created by God unto evil works in the sense that God foreknew and permitted him to fall. The good works unto which the new man, the last Adam, is created, are the great works of blessing, restitution of the next age; but even now, while we, the members of his body, are being formed, we should walk in good works.

III. A third example is found in Isa. 49:7-10. In the Glasgow Convention of last year (September, 1909) our dear Brother Crawford gave an excellent address on this subject, and as many of you have studied it as reported in the Souvenir lately published by my brother Morton, I need not dwell upon it. You would think from the use of the singular number, ''thou'' and ''thee,'' that only ''one'' is meant, the Lord Jesus Christ, and yet from the Apostle's use of verse 8 in 2 Cor. 6:2, it is plain that Christ's followers are included in that ''one,'' even as members of a body are identified with the whole body.

IV. One more example. In Psa. 2:7 we read: ''I will declare the decree: the Lord hath said unto me, 'Thou art my son, this day have I begotten thee.' '' Clearly, a single individual is here mentioned as the begotten son of God, and this individual is, manifestly, Jesus Christ; for it is universally recognized among Christians that this Psalm is Messianic, *i. e.*, it refers to the Messiah or Christ. However, we do not require to be in any doubt. In Acts 13:33 the Apostle Paul is quoted as saying: ''God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.'' From this quotation it would seem as if the day in which Jesus was begotten, was the day in which he rose from the dead, and this would seem to conflict with the thought that the time when Jesus was begotten as a new creature was at his baptism. But this contradiction is only apparent. Whereas in the English language there is no verb properly to express the whole process of gestation from the begettal to the birth, in Greek the word *yevvnka* does express this thought. You will see examples of this in Matt. 1:5, 6. Thus, we see that the son referred to in Psa. 2:7 is the Lord Jesus Christ, and the day when he was begotten and born was not the 24-hour day when he was raised from the dead, nor the 24-hour day when he was begotten of the spirit, but the three-and-a-half-year day during which the whole resurrection process, first of his mind, and then of his body, took place. Why, then, does the Apostle apply this prophecy particularly to the time when Christ was awakened from the tomb? The answer is that the resurrection process was then completed.

With this understanding of the verse, let us now see what the Psalmist says further. Verses 7 and 8—''I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'' Has Jesus yet asked for the nations for his inheritance? According to the nominal church, both Papal and Protestant, he has; and according to them Jehovah has already said to him: ''They are yours; you are the king, but as yet they do not acknowledge your Kingship. In order to get them to acknowledge you, commission the church to go forth and win the world for you.'' With this thought, the nominal church has gone forth to conquer the world for Jesus. After a long struggle they managed to get an Emperor, and through him the broken remains of the Roman Empire to call themselves Christians, and these nations have since styled themselves Christendom or Christ's Kingdom, though they acknowledge Christ as their king only with lip-service while their hearts are far from him. These Christian (?) nations are still in the minority, and they do not love Christ nor keep his commandments. The nominal church still believes, however, and hopes against hope that, some time in the dim future they may yet convert the heathen people into the same condition as the Christian nations. In the meantime the heathen are increasing by natural birth rate so quickly that, whereas a century ago there were 600,000,000 heathen, there are to-day 1,200,000,000; and every day 90,000 are dying without having ever heard the name of Jesus, much less have they acknowledged him as King. If Jesus has asked for the nations for his inheritance and the uttermost parts of the earth for his possession, and Jehovah is relying on the nominal church to conquer the nations for Christ by the preaching of the Word, it seems that he has chosen very weak agents and but poor weapons.

What is the explanation? Surely the nominal church has been laboring under an error, and Christ has not yet asked for the nations as his inheritance, nor commissioned the church to win the world for him! When we examine the Scripture we find no command to conquer the nations for Christ. What Jesus said after his resurrection was, that his disciples should go into all the world and preach or proclaim the Gospel to all nations *for a witness*—a very different thing from conquering them; and, he added, when this is done the Gospel Age will be at an end! Not till *then* will Christ ask for the nations for his inheritance, and take to himself his great power and begin his glorious reign.

The Scriptures are clear on this point. They declare that Christ will not begin his reign till the times of the Gentiles are fulfilled. Are they fulfilled yet? No, dear friends, for Jesus said that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke 21:24); and I can testify from personal observation that Jerusalem is still trodden down of the Gentiles. I believe, however, that the time is not long now. By the end of 1914 A. D. the lease of power to the Gentile nations will have run out, and Christ will then ask and get the nations for his inheritance and the uttermost parts of the earth for his possession. Then it will be manifested that those nations which have been posing as Christ's Kingdom are really the toes of the great image which Nebuchadnezzar saw in his dream, and which image the prophet Daniel interpreted as symbolizing the dominion of the Gentiles. Then Christ will break them with a rod of iron and dash them in pieces like a potter's vessel (Psa. 2:9), for the kingdoms of this world must become the Kingdoms of Jehovah and his Christ.''—Rev. 11:15.

Jesus well know the will of God that he should not ask for the nations till the "times of the Gentiles" were fulfilled. He knew, also, that according to the plan of God he was incomplete without "the church, which is his body, the fullness or completion of him who filleth all in all." Accordingly, when we turn to the 17th chapter of the Gospel of John, which sets forth the prayer uttered by Jesus just before crossing the brook Kedron into the Garden of Gethsemane, there to be betrayed (see John 18:1), we find that Jesus said: "I pray not for the world [I am not asking for the nations for my inheritance] but for them which thou hast given me" (verse 9). Notice, further, that in this prayer Jesus is taking the standpoint as if he was already dead and resurrected. See verse 4, "I have glorified thee on earth; I have finished the work which thou gavest me to do," and again verse 11, "Now I am no more in the world." The chief reason why he prayed thus audibly before his disciples prior to his death is stated in verse 13, "These things I speak in the world that they [his disciples] might have my joy fulfilled in themselves," the same joy that was set before Jesus, for which he was content to endure the cross, despising the shame, the joy of glorifying God before men and angels, first through his sufferings and afterwards through his glory as the Seed of Abraham, and, further, the joy of being associated closely with God in his great scheme of salvation.

What have we seen so far? (1) According to Acts 13:33 the decree mentioned in Psa. 2:7 applies to Jesus at his resurrection; (2) the Psalmist declares in Psa. 2:7, 8 that on the day when Jehovah begets his Son he will say to him, "Ask of me," etc.; (3) in John 17 we find that Jesus, speaking as if already raised from the dead, did not ask for the nations nor for the earth, but that, on the contrary, he prayed for his disciples and all that should believe through their word [the Gospel], that they might be one, even as he and his Father were one.

With these thoughts in mind, let us turn once more to the second Psalm, and read it through. We see at once that the day referred to in the 7th verse is not the three-and-a-half-year day from Jordan to the resurrection of Jesus, but the Gospel Age day, the same day that the Prophet refers to in Isa. 49:8, and which the Apostle quotes in 2 Cor. 6:2 as applying to the Gospel Age, the acceptable time of sacrifice. It is true that in Acts 4:25, 26 the early disciples refer to the first two verses of this Psalm in reference to the plotting of Jews and Romans against Jesus, but we who understand the Plan of the Ages recognize that there was at that time only a partial fulfillment of this prophecy. The language of the Psalm can refer only to the whole Gospel Age, and particularly to the day of vengeance at the end, *i. e.*, the time in which we are now living. This is the day when the nations are tumultuously assembling themselves together, and the peoples are meditating a vain thing, namely, that they can thwart the purposes of Jehovah and his Anointed, and can bring about peace and good government on earth through their own efforts, socialistic or otherwise. This is the day when he that sitteth in the heavens laughs and has them in derision, the day when he is speaking to them in his wrath and troubling them in his sore displeasure. This is the day when he has set his king on his holy hill of Zion; for it was in the year 1878 that Christ came in as King, though he will not take to himself his great power and reign till the close of the year 1914, when the "Times of the Gentiles" have been fulfilled. This is the day, therefore, when Christ will declare the decree, "The Lord hath said unto me, 'Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.'" In a word, according to the complete fulfillment of this prophecy, Christ did not declare God's decree at the time of his resurrection as the Head, but at the time of the resurrection of the complete Christ, the Israel of God, the antitypical Isaac or seed of Abraham, the New Man or Last Adam. This means that when God said "Thou are my son; this day have I begotten thee," he was speaking prophetically not to Jesus alone, though particularly to him as the *head* of the Christ, but to the whole Christ, head and body. That is why we find Jesus quoting the 9th verse of this Second Psalm in Rev. 2:26, 27, and applying it to the Church. "He that overcometh and keepeth my *works* unto the end [the sacrifice unto death], to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." These words were spoken 26 years after the destruction of **Jerusalem, and prove that the day of vengeance** referred to in the Second Psalm was only typically fulfilled at the first Advent, and that the real fulfilment is yet future. They prove also our one-ness in Christ, namely, that prophecies which apparently refer only to Jesus Christ, refer through him also to us. This is because we have lost our identity as men and women, and are immersed into Christ as members of his body. Look at John 17:14—"I have given them thy word." What word? The Gospel, the Word of the Kingdom, the message that if they, through faith, forsook all and followed him, they would be joint-heirs with him in his Kingdom. "I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." You see what a sharply cut distinction there is between the Church and the World!

Then from the 19th verse we learn that the primary reason why Christ sanctified himself, or set himself apart to the service of God, was that his apostles also might be sanctified or set apart through the truth, and not the apostles only but them also "which shall believe on me through their word." As we read in Eph. 5:25, 26, "Christ loved the Church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word." The purpose of this sanctification of the church is mentioned in verses 20, 21 of John 17—"That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us."

What a wonderful thought is this! No wonder the Apostle spoke of it as a high calling, and exclaimed that he counted all things but loss and dross that he might win Christ, and have the privilege of becoming a member of his body.

In what way are God and Jesus one? They are not one in person, but they are one in character, one in will, one in nature and one in office. They have the one character which is comprehensively expressed in the little word "Love." The spirit of Christ is also the spirit of God; in this respect we are to be one in God and Christ. "If any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the sons of God; and if sons then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together."—Rom. 8:9-17.

God and Christ have also the one will, the same purpose. Christ delighted to do his Father's will. So with us. It is only those who say from the heart with Christ: "Not my will but thine be done," who will be one with God and Christ. In this connection I may refer to an objection which is sometimes stated. It is that if we are to be one in Christ as he is in God, then we cannot be part of the one sin-offering, for God is not a sin-offering. It seems to me, dear brethren, that the words of Jesus, "that they may be one even as we are one," apply also to the sin-offering. The sin-offering would be incomplete, if we regarded it from Christ's side alone. There is God's side and Christ's side, and both are necessary to the sin-offering. It was God who so loved the world that he gave his only begotten son in sacrifice for it, and it was God in his capacity of justice who accepted the merit of that sacrifice. That is God's side. It was Christ who delighted to do his Father's will, and who therefore presented himself an offering for sin. We are privileged, dear brethren, to be one with God and Christ in this sin-offering. Just as Christ through the eternal spirit, the spirit of God, offered himself for sin, so we are privileged to present our bodies a living sacrifice holy and acceptable unto God as members of the Body of Christ.

Lastly, God and Christ have the one nature and share the one throne, and we, dear brethren, have received exceeding great and precious promises that by these we might be partakers of the Divine Nature, the nature of God and Christ. And Jesus has said to us: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—2 Pet. 1:4; Rev. 3:21. "He that hath an ear to hear, let him hear." Amen.

This was next to the last discourse Brother Edgar gave in public before he died. About six hundred were privileged to be present and we feel sure that service made a lasting impression upon all. The service closed with the singing of Hymn No. 73, "Christ's Glorious Reign."

Royal Albert Hall, May 15, 1910

"THE LATER PENTECOST OR MILLENNIAL REFRESHING."

THE above topic was the subject of the second of the series of Special May Meetings which Pastor Russell addressed in the world-famous Royal Albert Hall.

About seven o'clock the vast audience of six thousand began to arrive from all directions.

At 7:30 Col. Sawyer, the Chairman, opened the service by announcing one of the hymns. The congregation was asked to remain standing while Brother Stacy, the organist, played "The Dead March in Saul," as a token of respect to the mourning nation, whose dead king lay but a few blocks away. Aside from the music of the great organ, the silence was nearly as great as that of death itself. Probably there never was such a solemn and impressive service held in that mammoth auditorium.

Then followed a masterly discourse by Pastor Russell, which seemed to sink into the hearts of the people in their saddened condition.

Brother Russell made very clear how that the holy Spirit was poured out at Pentecost only upon the "hand-maidens and servants of this Gospel Age," but also that there would be a "Later Pentecost, when God would pour out his Spirit upon all flesh" and that the time of "Millennial Refreshing" was near at hand.

The audience gave very close attention and remained to the end. There were a number of bishops and many ministers present.

This sermon was reported in about 700 newspapers and so we will not give space here.

London, England, May 16, 1910. Question Meeting

AT 3 P. M. Brother Russell conducted a question meeting as follows:

Question:—Please explain 1 Corinthians 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Answer:—Well, we answer, that is very plain. You were sinners, but you have turned from your sins. If you have not, then Jesus would not have received you and acted as your Advocate. If the whole world would turn from sin and desire to walk in his steps, don't you suppose he would be willing to act as their Advocate also? Surely. But the whole world has not turned from their sin. They love sin. When you loved sin, if that ever was your experience, you were aliens from God and he had nothing to do with you. It was after you turned from sin that God could deal with you. You drew nigh to him and he drew nigh to you, and you were brought into the position of a son.

Question:—In regard to the 16th chapter of Leviticus, please say what is your basis of interpretation regarding animals sacrificed on this day as sin-offerings and burnt-offerings?

For instance, why do you say the bullock is a type of Christ Jesus?

Answer:—Because I see it to be so. Why do I say that this is a gas lamp? Because I see that it is a gas lamp. There are plenty of people who do not know that this is a gas lamp.

Why do you say the Lord's goat is a type of the Church? Because I see it is.

Why that the scape-goat is a type of the Great Company? The same reason.

Can you give me the Scriptural usage for your interpretation?

Well, then, if all these things were explained in the Scriptures you would not need the pamphlet "Tabernacle Shadows," and God would not have given it to you. They are not all explained in the Bible. There came a due time for God to make clear the meaning of these types and he has made them clear to those who have an eye to see and an ear to hear. By this, we do not mean any unkindness to those who do not see. They have the majority on their side, all the Methodists, Presbyterians, Episcopalians, Lutherans, etc., etc.; all these friends are on the side which do not see these things—we are quite in the minority.

Question:—If natural Israel is to be grafted into the good olive tree from which they were broken off, does not this prove that the New Covenant was complete in Jesus? If not, how can they be grafted into something which had no existence before their blindness is removed?

Answer:—I answer that this good olive tree was in existence long before Jesus came into the world. So this good olive tree was not this New Covenant arrangement, but represented God's favor to Israel as the seed of Abraham. God's promise was the root of the tree and was made to Abraham, "In thy seed shall all the families of the earth be blessed." This natural seed of Abraham was the holy nation, and had these been in a right condition of mind and heart to receive the Lord and the Truth, he would have received them and then they would have been the Spiritual Israel by remaining in this olive tree. They were already in, as we tried to illustrate before. The root of the whole matter was in the Covenant made with Abraham. As a result, the Jewish nation had sprung up and God had promised that that nation, a holy people, should be his power for the blessing of the world. The Apostle explains that many of them were broken off because of unbelief, but they were not cast off forever, only until the fullness of the Gentiles should come in; some were allowed to remain. The Apostle John said in his Gospel, "To as many as received him to them gave he power (or liberty) to become sons of God." They still remained in the olive tree, still natural children of Abraham, but now are spiritual children of Abraham. By coming into Christ they were transferred and became members of spiritual Israel. We were all Gentiles by nature, all grafted into the same spiritual seed, so that we make the antitypical spiritual Israel mentioned in Revelation 7, where we read about the 144,000, 12,000 out of each of the 12 tribes. We do not know how many of those who received our Lord during his ministry in the three and a half years belonged to the different tribes. There were several thousand at Pentecost, and each one belonged to one of the 12 tribes. Paul, you remember, described himself as belonging to the tribe of Benjamin, but probably more of them were of the tribe of Judah, no matter where they belong, that number, 144,000, is to be made up and Gentiles will be brought in to make it complete or whole. Now if they abide not in unbelief, God is able to graft them in again, but they must come in just the way the Gentiles come in, for they have no patent or inside way. Those who remained then were in due time transferred into Christ before the host of Israel was cast off, they abide, but if once broken off they would have just the same process of engrafting as if they were Gentiles. In other words, the Jew has no advantage over the Gentile and has had no advantage since they were broken off, but before they were broken off they did have an advantage.

Question:—When Peter said to the Jews, "Ye are the children of the promise and of the covenant which God made to our fathers, saying to Abraham in thy seed shall all the families of the earth be blessed," which covenant did he mean—the Sarah or the New covenant of the Millennial Age?

Answer:—Well, the covenant God made with our fathers would especially refer to the covenant made with Abraham, Isaac and Jacob. They were the fathers; Father Abraham, Father Isaac, Father Jacob. God made the first directly with Abraham, renewed it with Isaac, and then with Jacob, so that was the covenant. Then the Israelites were in natural processional order to get the blessings first, but though as a nation they had rejected God and crucified the Messiah, yet this would not be held against them, for they had not been cast off as individuals, though they had been as a nation—they were still in the special line of favor. You remember Peter's wonderful address on the day of Pentecost, telling how the Jewish people through their elders had taken Jesus and by wicked hands had crucified the Son of God. They were pricked to the heart and said, What shall we do? They saw that a great deal of condemnation would attach to the killing of the Son of God, their Messiah. What must we do? And the Apostle's words were these, Repent and God will have mercy upon you, the children of Abraham, and those who follow in the direction of the prophets. Come into harmony with God and make repentant endeavors. I will paraphrase the matter. Jesus said, five days before the crucifixion, Your house is left unto you desolate. Ye shall see me no more until that day, the Millennial day, when ye shall say, Blessed is he that cometh in the name of the Lord. But Peter wants to point out that they were

not yet broken off. While the nation was broken off, the individuals were not broken off. Seventy weeks of years were appropriated to that nation in a special way. For sixty-nine weeks, at the end of it, Messiah the prince would come, and that was the appointed time when Jesus was baptized, at the end of the sixty-nine weeks. Then the one week, the seventieth week of seven years, remained, and Jesus, during the first half, for three and a half years, did all his ministry and died in the middle of that week, as the prophet foretold, "He shall be cut off, not for himself, in the midst of the week." But now, you see, after Jesus died there still remained three and a half years of favor due them of that seventy weeks. One-half of the last week was still due to them according to God's covenant or promise to them, that he would give them the full seventy weeks. It was in this last half of the seventieth week, three and a half years after the cross, that the great work was done amongst the Jews. So the Lord said that he would cut short the work in righteousness, for a short work will he make. How did he cut it short? In that he gave up the nation at the time he died. Had he any right to cut it short? Yes. He will cut it short in righteousness. It was righteous in the sense that God did them no injustice, but a great favor by casting off the nation there and completing the ministry in the midst of the week. It permitted him to ascend up on high and appear in the presence of God, sprinkle the blood of atonement on the mercy-seat, and then God's blessing came upon the waiting church in the upper room at Pentecost. And so that last half of the three and a half years they were under the Spirit ministration instead of the simple teaching and hearing, etc. Before he died he said, I have many things to tell you, but ye cannot bear them now. But when the holy Spirit was poured out they were greatly blessed. So, then, the fact that our Lord died in the middle of that seventieth week, or three and a half years before their favor ended, was to their advantage. It was in righteousness, in their favor. So, then, they still belonged to the promise, they had not been cast off. The Apostle Paul is speaking from a later date when he said some of these branches were broken off, but Peter was speaking at a time before any were broken off. Jesus said before the crucifixion, Your house is left unto you desolate. Individually they were surely God's favorites, and so Peter was right in saying, Ye are still the children of the promise, ye are still of the original tree, you have not been broken off; so, then, repent and get back into harmony with God.

Question:—Please explain, "Unto you first, God having raised up his son Jesus, sent him to bless you in turning away every one of you from iniquity."

Answer:—This refers to the Jews "unto you"; the blessings of God must be first to the Jew and afterward to the Gentile. You remember that the Gospel did not reach the Gentiles until after the seventy weeks had ended, till three and a half years of favor to the Jews after Jesus died; then Cornelius was the first Gentile to come into favor with God. So Peter was right when he said, it cannot go to the Gentiles until this three and a half years of favor is over.

Question:—If the Lord's goat of Leviticus 16 represents the church being sacrificed for the world, why was not the blood of the bullock sprinkled on the goat?

Answer:—I will have to ask the Lord why he did not do it your way.

Paul the Apostle says, "Who hath known the mind of the Lord and who hath been his counsellor?" Well, he did not ask counsel of you or me, dear friends. That is the reason.

Question:—This would have shown a little better the typical significance.

Answer:—Well, perhaps the next time the Lord will ask you.

Question:—The church receives the blood of Jesus before being sacrificed. Would it not be reasonable for the goat to have received the blood of the bullock before being sacrificed?

Answer:—No. When people cannot see a thing it is no use talking about it, when it is a matter of types. The matter of a type must be seen from the mind. If the type said it in so many words it would be different. If a person cannot see it there is no use talking about it; it is a matter of blindness. You say, I cannot see the clock. I am sorry, for I can see the clock.

Question:—Did the Law covenant end at the cross, or is it still in operation upon the Jews?

Answer:—I answer, that it did not end at the cross, it has not yet ended, it will not end until the New Law Covenant with its better Mediator supersedes, or takes the place, of the Old Law Covenant. That is the only way the Jew can get out from under the bondage of his covenant. So the Apostle says, They are shut up unto it. There is no other way of getting out from under it. Now look! The way any Jew got into Christ was by becoming dead to the Law; he must renounce all hopes in the Law and die to it, that he might be married and joined to another, even to Christ. So the Jews who did not do it, and have not done it, are still under the Law, and the only way to get out from under it is to die to it. They will have to stay under it until the better Mediator takes the place of the typical one, and the other antitypical things shall be brought in.

Question:—What does the Law Covenant now offer them, seeing that Christ by his obedience captured the prize?

Answer:—The prize is gone. Just as if a race-course was open and you were a runner, there was just the one prize, and suppose you ran along that race-course and you were the one that won that prize. Others might run around it for a year and they would not get a prize. So it is with the Jews. They can keep on running and running, but the prize is gone, as far as the Law covenant is concerned.

A Brother:—Brother Russell, the friends seem to think they can see you better if you get up higher, in the pulpit. (Brother Russell had been standing down on the floor in front of the pulpit, as the pulpit was one of the old-fashioned ones, in fact, it is reputed to be the identical pulpit which Whitfield formerly occupied.)

Brother Russell:—Friends, come up higher. (Much clapping of hands.)

Brother Russell:—I can't look down on all of you. (Some of us were under the gallery, so he could not look down upon us, the pulpit was so high he could look down upon the rest.)

Question:—I am a Sunday School Superintendent of a class of children; they love me and I greatly love them, and although I am greatly interested in the truth, I do not feel called upon to give the work up. I owe a debt of gratitude to the Methodist church in shepherding me while young, and I wish to feed the lambs, as Christ did. Do the Scriptures teach otherwise?

Answer:—Well, I would say that if I were in your place I would not so much feel a debt of gratitude to the Methodist church as I would feel a debt of gratitude to the Lord, from whom every good and perfect gift comes. Therefore if you are a member of the Wesleyan Methodist church, or any other which gives you a measure of light and truth, be thankful for it, but let the chief gratitude go out to God. If you are thoroughly the Lord's, you will belong to him, as we sing, "I Belong to Christ, My Lord." So I would give up any thought of special indebtedness, or of belonging to anybody. I do not think we want to belong to anybody except the Lord. We belong to him and we cannot have two masters, and we had better make up our mind which we are going to serve and settle that part first. Who is the master? I know a great many people who belong to the Presbyterian church, others to the Episcopal church, others that belong to the Methodist church, and they would of course not deny that they belong to the Lord, yet here is an acknowledgment of belonging to two masters. There is something wrong. The Methodist friends may have given you a great deal of light and truth, for many of them have not much left.

Now, as to the obligations of the Sunday School class. If your consecration was of the proper kind, it would mean the giving up of yourself to the Lord in the words of Jesus when he made his consecration, "Lo, I come, in the volume of the book it is written, to do thy will. I delight to do THY will." Not the Methodist, Presbyterian, or the will of any other church or system, but what you understand to be God's will. Now in the matter of this class, is it God's will that you should continue to teach this class of 125? Well, of course I do not know who the person is; if it is a lady, I would think that there would be difference then. As a teacher of children I would think she had an opportunity of teaching the children some truth. But if she is bound so that she cannot teach the children the Truth, then I would think that she was doing them an injury instead of setting them at liberty. But if the church is not one that is very careful in such matters and they say, We wish to give the children some instruction and training; we know that you do not believe according to the Wesleyan Methodist church doctrines, but try to follow the Bible and you are living

according to the light of your conscience, we are glad to have you stay and teach those children and tell them what you think is the Truth. Then I would think I would keep that class, unless it interfered with some of my home duties. If I were neglecting my own children or husband I would think there was something wrong. I would not neglect those in my own home to teach other people's children.

I think of one very fine Christian lady and she had quite a fine Bible class, but her own son was neglected and grew up to be an infidel. I thought many times afterward that she would have done a great deal better if she had looked after the care the Lord put in her own charge—her own children.

Then, on the other hand, if this were a man, I would think he could find a better opportunity. Since there are 125 in the class, there are probably some in the infant class. If it were a brother he might find some older children to teach the younger ones, to tell them stories and keep them interested and out of mischief.

Question:—Do you still maintain that the church never needed a Mediator to introduce or reconcile them to the Father?

Answer:—Yes, that is my understanding. (Hear, hear.) Father Abraham was introduced to the Father, or the Father introduced himself to Father Abraham and made a covenant with him, and there was no mediator there that we ever heard of, and so also with Enoch, who walked with God and God took him. There was no mediator in the matter. God could not give to either of those men full restoration to his favor in the sense of giving them eternal life. The meaning of mediator is "one who stands between," and to keep two parties at variance apart, and to reconcile them to one another. But an advocate is one who stands alongside of, to be the spokesman, to be able to help in the matter, and so the Apostle does not say, We have a Mediator, but he does say we have an Advocate with the Father. The Church has the Advocate. Why, then, is there this difference, some having an Advocate and some a Mediator? Because the world is that portion of humanity not yet reconciled, and it needs a Mediator to come in and instruct and bring it about, whereas the class that God accepts in the present time must be in such an attitude of mind as Abraham, or Isaac, or Jacob, or as Enoch; whatever they might have been by nature, they must have come to the Lord in the sense of desiring to be his, and surrendering their wills to him, otherwise he could not receive them. For such there was no Advocate before Jesus came, and consequently they never could get eternal life. All they could get would be friendship with God—they could not be introduced to the Father in the sense of coming into Divine fellowship, but we do by first turning from sin; second, drawing nigh, and then he draws nigh to us, and then he points us to the Saviour, and then we are introduced to the Saviour and he becomes our spokesman, our Advocate, and he has promised to appropriate of his merit to cover our imperfection so as to make up to us what we lack physically and in every way, that we might offer an acceptable offering that God could accept. He made up to me what I lacked, but he did not stand between us because God had already drawn me, and he has drawn you; as the Scriptures say, No man cometh to the Father except by me, and again, No man can come to me except the Father who sent me draw him. That is in the present time. In the future it will not be so. It will not be the Father who does the drawing in the Millennial Age, because in the beginning of the Millennial Age the Father will give over the whole world into the hands of the Redeemer, who purchases or makes application of his merit for the world en-masse. During the Millennial Age the great Mediator will raise them up, up, and give them chastisements and encouragements necessary to lift them up if they will. But if they will not, then they will be destroyed in the Second Death. After raising them up, then at the close of the Millennial Age he will present the whole world en-masse to the Father, into the Father's hands, perfect.

Question:—According to your interpretation of the bullock representing a class, and the Lord's goat a class, should we not expect that the ram would also represent a class?

Answer:—We have explained what we think the ram typifies, in Tabernacle Shadows. I might say that the Lord in his providence guided us to see that the bullock represented Christ, the goat meant the Church; we saw this from the Scriptures, not through any special voice or any other marvelous thing that happened. We have already explained it. The Apostle, you remember, speaking of this day of atonement, tells us about the bulls and goats which constituted the sin-offering, and whose blood was brought into the Most Holy to make an atonement for sin. Now there is only the one offering whose blood was brought into the Holy to make atonement. That offering was on the day of atonement and was in two parts; first, the bullock to make atonement for the high-priest's house; second, the Lord's goat to make atonement for the sins of all the remainder of the people. They were the only ones that could be meant. In that same connection, after telling about the matter, the Apostle says that the bodies of those beasts whose blood was taken into the Most Holy to make atonement for sin were burned outside the camp, and they were the only two who had this experience, whose blood was sprinkled to make atonement and whose bodies were burned outside the camp. When I saw this, I was sure I had the right thought. Then the Apostle said, Let us go to him outside the camp, and I saw that that represented the Lord's goat that went to the bullock outside the camp. Le us not have any quarrel with any who cannot see; that is to their disadvantage.

Question:—Should sisters take part in Bible study in chapter and verse, as you advocate?

Answer:—If you find anything in the Sixth Volume that covers this point, I know of no change in my mind as written there. I would suppose that the general sentiment behind the Apostle's instructions seems to be this, that in the Church the male represents the Head and therefore is a type of Christ, who is the Head of the Church. Now the Church is not to teach Christ, but Christ is to teach the Church, so in connection with the picture of the male and female, it would not be for the woman to teach the man. That seems to be what the Apostle suggests. It would be a mistake to go to the extreme, as some of the friends, who say this refers to teaching in schools, or what not. The Apostle is speaking of the Church and not of the family. It is right that the mother should instruct the family, and it should be maintained and nothing that the Apostle says, to my mind, bears any contradiction, but in the Church "let your women keep silent," the Apostle says. I am not saying it. Some of the friends think that I am saying it. I want you to know I am not. I think I would rather have been inclined to have gone to the extreme, to have given them too much liberty. I am not left to choose in the matter, neither are you, my brother or sister. If I were in the place of a sister, I would like to do his will and he would be pleased if I did his will. Therefore I think that in the more public meetings in the Church, that the sisters would do well to take a secondary place and be comparatively quiet. I would understand that in a small meeting where questions were being passed around it would not be wrong for a sister to ask a question. I think that if I were a sister and were allowed to ask a question, if I had any truth to bring out, I would not have much trouble in asking such questions as would bring it out. If our friends of the various denominations would allow you and me to go to some of their meetings and we were allowed to ask them some questions, we would get a lot of theology in very quickly.

Question:—I suffer not a woman to teach, nor to usurp authority over a man. Can this be meant to understand that a woman may teach if she does not usurp authority over a man?

Answer:—Well, suppose I were a sister and moved into a neighborhood and desired to exercise my influence in scattering pamphlets, etc., and suppose some of my neighbors got together and said, I wish you would tell us more of this, I would understand that it would be the Lord's will for me to tell all I knew, but as modestly as possible, which is appropriate for a brother also. I would try to bring out all the truth and facts that I was familiar with, and the fact that some of those in the neighborhood who had no knowledge of the truth were males, would not hinder me if they requested me to explain the matter. I would think it entirely proper.

Question:—Similarly, what shall we do at the home table in asking blessing upon the food? Perhaps the father would never think of asking a blessing. I, the wife, have been in the habit of asking the blessing. Should I continue to ask the blessing?

Answer:—You should continue if he is in sympathy, if he is agreeable to it. So I would say to the husband, shall I ask the blessing, is it agreeable to you? If the husband is not a Christian I would still recognize him as the head of the family, and as such I believe that instead of saying, I will ask a blessing and you can't say anything about that, I would think the other way would be better—Husband,

have you any objection to it? Or if he said, I approve of it, then you have authority and you are not assuming authority in any sense of the word.

Question:—"He blotted out the handwriting of ordinances which was against us and took it out of the way." Would this mean that the Law covenant is now ended?

Answer:—This handwriting of ordinance was against us. Who are the "us"? The us are those who have accepted Christ. The handwriting of ordinance is still over the Jews, and they are still obligatory. Whatsoever the Law says, it says to them that are under the Law. There is no way to get out from it. They are shut up under it. At the end of this age he will bring in the New Law Covenant, which will swallow up the Old Law Covenant.

Question:—"While we were yet sinners, Christ died for us." Please explain this with the thought that justice is not satisfied with sinners.

Answer:—It is a mistake to express it that way. Justice is satisfied with sinners who turn from sin and have accepted God's provision in Christ. That is the "us" class. Such are no longer sinners in that they are not willful sinners. As long as you are a willful sinner you are a part of the world. It was after you have left sin and drawn nigh to him that he drew nigh to you. Still he did not receive you except as you came unto the Father through the Advocate.

Question:—Please explain, "Owe no man anything but love."

Answer:—Well, that is pretty nearly as plain as I could state it myself.

Question:—"Now unto him that is able to keep you from falling and to present you faultless with exceeding joy." Will the Church be presented into the immediate presence of the Father at the beginning or at the end of the Millennial reign?

Answer:—Undoubtedly at the beginning of the Millennial reign. That is my opinion. We already are children of God and the banquet that the Scriptures refer to is the marriage supper of the Lamb and to my understanding symbolically pictures or represents our union with the Lord on the plane of glory and that he will present us to the Father faultless. Why should there be a delay of a thousand years? I can think of no reason. I expect to see the Father before very long after I am changed. Yet I understand there will be a little delay because apparently the Church will be changed first, and then apparently there will be a little delay in waiting for the Great Company; because, you remember, in Revelation, after describing in the 18th chapter the fall of Babylon, and those who did not come out of Babylon, the Great Company class, then in the 19th chapter we read, Babylon is fallen and the marriage of the Lamb is come, his wife hath made herself ready. They who are speaking are not of that happy class, but they said, Let us rejoice because it has taken place; we are glad that the Bride class has gone in. The marriage is one thing and the supper is another thing. So a message comes to this great multitude, saying, Blessed is he that is invited to the marriage supper of the Lamb. My understanding is that the Great Company class are going to have the glorious privilege of coming in with the Church into this great festivity. Primarily it is for the Church, but the Great Company will have a share in it.

So these are pictured in Psalm 45, as the Bride which is all glorious within, she shall be brought unto the King in raiment of fine needlework of gold, and the virgins, her companions, shall follow her, and they also shall be brought in before the King. This represents the two classes, the Little Flock and the Great Company.

Question:—Is it correct to say that we are members of the Body of Christ both as justified human beings and as New Creatures? My question is prompted by the fact that in the last Tower you say that we are members of him as New Creatures, members of Christ spiritually, and not of the man Christ Jesus. In another place you explain in Volume VI that the Little Flock during the Gospel Age has been Christ in the flesh.

Answer:—I am not sure if I get the thought of the questioner, but in my own mind there is no contradiction between the statements of the Tower and the Dawn. Therefore, I will state my thought on the subject again and perhaps make it clearer to the questioner.

My thought is that we are not members of the Body of Christ at all, in any sense of the word, until we have made the consecration, and until he has appropriated his merit to complete our insufficiency, and until the Father has accepted us and begotten us of his holy Spirit. Then we are New Creatures, and as such, members prospectively of the Body of Christ. We are called the Body of Christ, called the Royal Priesthood from the moment we make the consecration, and if we fail then we drop out from being members of the Body of the great High Priest and we become merely members of the household of faith, or members of the Great Company class, or members of the foolish virgin class, but we do not become members of his Body until we have made our consecration. No one is competent to say of another that he has ceased to make his consecration. It is not given to us to determine who are and who are not. It is the Lord's own work, and it is for him to determine who are in the Body and who may remain. "Every branch IN ME who beareth not fruit (of love, the fruits of the spirit), the Father taketh away. Every branch that remaineth IN ME, he pruneth that it may bring forth more fruit. Herein is your Father glorified, that ye bear much fruit."

Question:—Please explain Mark 9:49, 50, "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltness wherewith shall ye season it? Have salt in yourselves, and have peace one with another."

Answer:—We have offered some suggestions as to what these verses mean, what the salt signifies, that it signifies a purifying quality, it gives flavor to whatever it is attached to, and seems to signify a preservative quality that is a detriment to corruption, and the Lord expresses it, saying, the Church is the salt of the earth, implying that if the earth were to lose the Church it would lose that which gives it flavor and puts zest into life and helps to keep things in a right condition. So if we would lose our saltness, it would seem to mean that if we lost the quality of being separate from the world and have the spirit of pride, we would lose our Christianity, and cease to be the Lord's representatives. If the saltness were once lost by us there would not be any way it could be restored by us. There is no way to restore saltness to salt when once it has gone. So if we lose the holy Spirit there is no way by which we could be renewed again.

Question:—Who are we to understand is meant in 1 Timothy 2:5, 6, by the words, "man Christ Jesus"?

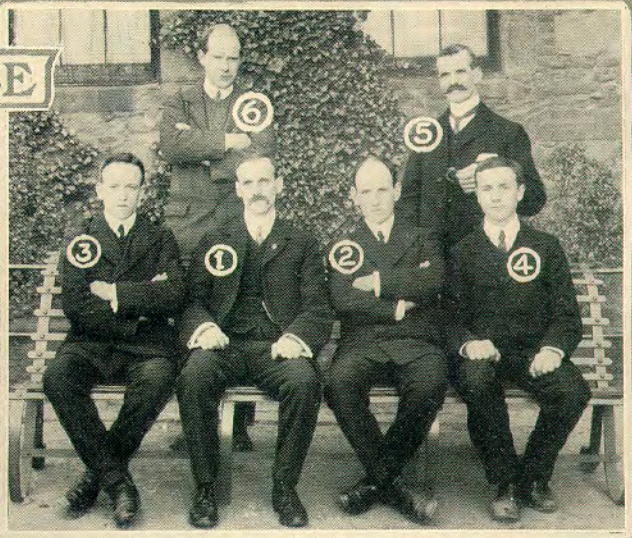
Answer:—I answer that the man Christ Jesus does not to my understanding mean the Church. The man Christ Jesus who gave himself, to my understanding, points back directly to Jesus our Lord when he was a man, and at his baptism he there gave himself up and God accepted him there as the Mediator between God and the world. Not that he did the mediating work there; no, not at all. But he there became the Mediator. It is true that he was born to be the Mediator when a babe, but he was not so recognized then. Only after consecration was he recognized of God as a Mediator. This is the one whom I delight in. Why? He is to be the great King, the great Priest. What will he do as King and Priest? He will mediate between God and the world. Will he make a successful mediation? O, yes; "Times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ who before was preached unto you, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets." Will he always maintain this position of being the man Christ Jesus, or will he in some sense of the word share this with the Church? I answer that according to the Word of God a Body is being gathered from amongst the world, which is the Church, and it is to share with him in his Kingship, and his anointing descends on his Body members who are anointed to be kings on his throne. As his Body they share also in his anointing as the great High Priest, as pictured in Psalm 133, where we read that the oil was poured upon the head of Aaron, the high priest, and it ran down even to the hem of his garment. This represents that all the Body of Christ is anointed, and they are the Christ, or the Messiah, because they were anointed, because the word "anoint" means "Christ." So if, as the Apostle says, "Ye have received the anointing," it is because you are a member of the anointed one. If anointed to be the Mediator, then you are anointed also as Kings and Priests that you may participate with him as members of that great Mediator which will do his great work between God and men during the Millennial Age.

Question:—In 2 Corinthians 5:16 we read, "If any man be in Christ he is a new creature." Does it mean that one in Christ is actually a new creature, or merely reckoned so in God's sight, and does he become this new creature when begotten of the holy Spirit, or wait for a quickening of the Spirit?

Elders and Deacons, Glasgow, Scotland, Class 1910, International Bible Students

ELDERS & DEACONS EDINBURGH & DUNDEE SCOTLAND & BELFAST DUBLIN IRELAND

DUNDEE



NO.1 BRO. A. MALCOLM
2 R. L. GUY
3 J. GUY
4 F. SCOTT
5 L. SCOTT
6 D. F. MURRAY

BROTHER RITCHIE

BROTHER WATSON

BROTHER BLANC

BROTHER MACKENZIE

EDINBURGH

BROTHER RUSSELL

BRO. SHARPLEY

DUBLIN

BRO. McCOMB

BRO. LOVE

BRO. MURRAY

BRO. BLACK

BELFAST

Answer:—I answer that, to my understanding, we become new creatures in Christ Jesus actually, not reckonedly. The reckoning feature is done when Christ gives you his merit. There you stand, just as you are, the best you can make yourself, and you present yourself to God a living sacrifice; but he says, it is not worthy of sacrifice. So Jesus imputes his merit to it. Then you are reckoned to be perfect. That is the only reckoning. God reckons it so. Under that he accepts the sacrifice as though it were a perfect sacrifice. God makes you a new creature, and from that moment old things have passed away. Of course if you owe a man a debt you are bound to discharge it if you can, but if you are unable to pay it, it is not charged up against the new creature. The new creature has no right to contract debts in a general way. "Owe no man anything." Each should be very careful how he goes into debt. If obliged to borrow he should give some security, otherwise you had better wait until the Lord arranges it some other way.

Question:—Does God hold you as a new creature responsible for the sins of the past?

Answer:—No, not at all. Sometimes people tell me secrets of their past life that are very profound, and this is one of the things that I have aimed to show them from the Scriptures, that from the time they have made their consecration God through Christ made up to them all their insufficiency, and then they were new creatures, and nothing of the past was held against them as new creatures on account of what they may have done as old creatures before they were accepted of the Lord.

The new creature, let me say, has only the earthly body through which to act at the present time; therefore, as the Apostle says, we may will, it may be our intention to do so and so, yet we may find ourselves not able to perform. However, as a new creature, you must will to do perfectly. God knows that you have only the earthen vessel and is not expecting you to do more than you can, only all that you can do. Bring every power of the body into subjection. In the 8th chapter of Romans he speaks of the spirit of Christ dwelling in you. Think what a power that is! Why, that power was able to raise Jesus from the dead. Is not that a wonderful power? Yes. Well, now, if you have received the holy Spirit of God and that was sufficient to raise Jesus from the dead, do you not think that will enable us to do considerable? Well, the Apostle says, let that spirit come more and more into the control of your mortal bodies. If you are new creatures, then as such you will bring your flesh as nearly as possible up to that standard every day.

I have found some dear friends troubled in spirit, because they have tried and failed or because someone else has done better than they could do. So I think of one brother in the Truth who said, Brother Russell, I wish I could do that the way you do. Well, I said, My brother, if you could do that as well as I can I would be ashamed. I was a Christian before you were born, and if you could do as well without my practice it would be a great shame to me. He said, Well, now, I never thought of it in that way.

Question:—In Zechariah 13:6, we read, "And one shall say unto him, what are these wounds in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends." The above text has been offered as proof that our Lord, at his second advent, will have a body of flesh. Kindly throw a little light upon it.

Answer:—Well, I do not know that I can throw any particular light upon it, except that we know that flesh and blood cannot inherit the kingdom of heaven. He is to be the King and therefore he cannot be flesh and blood. Therefore, to my mind that settles the matter. I would suppose that this was the way God was pleased to state the matter through the prophet, so as to call attention to the fact that our Lord would be wounded in the hands in the house of his friends. As we read, "He came unto his own and his own received him not," but wounded him, crucifying him.

Question:—And when ye shall see Jerusalem encompassed with armies, etc., let him that is in Judea flee into the mountains, etc. Is there an antitype of this all during the Gospel Age? If so, what is it, how does it apply and when?

Love Feast at London, England

7:30 P. M., Love Feast Conducted by Brother Russell.

THE time has come for this little convention to draw to a close. So far as I can tell from the expression on your faces I judge you have been having a happy time in the Lord. I assure you I have enjoyed myself very much with you here. Now I trust that having feasted together with one another at the Lord's table that all of our hearts are strengthened by his might in the inner man, and that we are stronger in our resolution and determination to do the Lord's will until he shall say to us, Enough, come up higher.

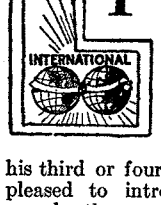
Before we have our Love Feast, I would like to give you a parting thought that may go with you for some days to come, and perhaps be the cause of blessing and refreshing to many others. That parting thought is based upon that passage of Scripture with which you are very familiar, which I will quote:

"Keep thy heart with all diligence, for out of it are the issues of life."

(See similar talk at Chicago convention.)

At the close of Brother Russell's talk he called for the Elders to come forward and they were arranged in a line in front of Whitfield's pulpit with plates of bread in their hands and then the rest of the friends filed past and shook hands with each one and with Brother Russell.

Glasgow, Scotland, Tuesday, May 17, 1910



TUESDAY morning our dear Glasgow friends, about thirty-five of them, met Brother Russell at the railway station with cordial greetings.

The City Hall had been secured for both the afternoon and evening meetings. The afternoon meeting was, of course, for the interested. At 3 p. m. a congregation of nearly 400 had assembled and they gave Brother Russell a royal welcome, felt quite well acquainted with him, as this was his third or fourth visit to them. Nevertheless, Dr. Edgar was pleased to introduce Brother Russell both to the old and new brothers and sisters. Close attention was paid while he endeavored to show what constitutes covenant-relationship with God, PAST, PRESENT and FUTURE.

He called attention to the fact that Adam in his original purity and perfection was recognized of God as a son, and hence in covenant-relationship with him in the same sense as are the holy angels—in the sense of having full Divine fellowship and the Divine assurance of everlasting life on the condition of continued obedience. However, the fall destroyed that covenant-relationship and placed Adam and his race in the position of aliens, sinners, condemned by the Divine law to death. Abel, Enoch, Abraham and others, because of their faith and obedience, were restored to covenant-relationship with God to the extent of having Divine friendship and fellowship, but not to the extent of being restored to perfection and eternal life and sonship. At very most they could be "friends of God" and have the prospect of a "better resurrection" than the remainder of the world on this account. We hearkened to the Apostle's word to this effect, assuring us that "They had this testimony that they pleased God," but nevertheless "that they without us (the Church) could not be made perfect;" because God had provided some better thing for us—admitting us, through Christ, to sonship on the spirit plane.

This manifestation of Divine grace toward us was not necessarily on account of our greater saintliness, nor on account of our greater faith; but because we live in the "acceptable time." God can now accept such as sons, to joint-heirship with Jesus, on the basis of his being their Advocate, and making good the imperfections of their offering, by the imputation of his own merit. Thus "we are accepted in the Beloved," and heirs to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept through the power of God." On the other hand, we noted that the promises of the Old Testament to the Ancient Worthies are earthly promises, not heavenly, and will be realized only after the Christ, Head and Body, shall have been glorified on the spirit plane.

Brother Russell showed a clear line of demarcation between Abraham's justification by faith to a fellowship with God, as a "friend," waiting for the completion of his justification—to life, at the hands of the Redeemer—and in

contradistinction, our own complete and actual justification to life and our own begetting of the holy Spirit as sons, "new creatures," joint-heirs with our Saviour. We not only have a faith-fellowship with God, but also "access into this grace wherein we now stand, rejoicing in the hope of the glory of God" (Romans 5:1, 2). We rejoice in the fact that we are already sons of God, without rebuke, though it doth not yet appear how great, how wonderful we shall be after our glorious "change," which will make us like our Redeemer and enable us to see him as he is, and to share his glory in the Kingdom which flesh and blood cannot inherit.

Abraham drew nigh to God by faith without an Advocate or Mediator except prospectively. If Abraham had had an Advocate with the Father, Jesus Christ the righteous, he might indeed have been introduced at once to the Father and become a son of God on the same terms by which we enjoy our privilege of sonship, through Jesus as our Advocate.

A comparison between an Advocate and a Mediator was noted—that an Advocate stands *alongside of*, as a representative, as a mouthpiece, as an assistant, so that those he represents may through him come at once into relationship with the Father. On the contrary, a Mediator stands *between* two who are at variance, until such time as he shall accomplish his work as a mediator and bring them fully into accord. This would be the work of the great Mediator, the Christ, during the Millennium. The Anointed of God, Head and Body, the Royal Priesthood, will for a thousand years occupy the position of Mediator between God and men—between God and the world.

He will make satisfaction to Divine Justice by presenting his bloom—the merit of his sacrifice—as a corresponding price for the sins of the whole world. This presentation will be made as soon as the elect church shall be completed and with him in glory. By virtue of that application of the merit of his own sacrifice, the whole world will be turned over to the Christ of God and "he will take to himself his great power and reign." The turning over to him of the dominion of the earth by the Father will be in acknowledgement *of his having paid the ransom-price over to justice for Adam and all of his race*—"for the sins of the whole world." When Justice accepts of Christ's atonement "for all the people," the formal transfer of the kingdoms of this world will take place, and God will put all things in subjection under his feet.

Then for a thousand years Christ's Mediatorial Kingdom will put down all insubordination and destroy every foe of righteousness and truth that will not submit; the last enemy that will be destroyed is death. Simultaneously with the overthrow of sin and its power in mankind will come the uplifting of man mentally, morally and physically for a thousand years (up, up, up to all that was lost in Eden), the redemption *price* of whom was *secured* at Calvary by our Lord's faithful sacrifice of himself. Those who will refuse to obey that great Prophet, Priest, King, Mediator, like unto Moses, the typical mediator of the Law Covenant, will be destroyed from amongst the people in the Second Death.—Acts 3:19-23.

At the end of the Mediatorial Kingdom the whole world will have reached human perfection and be quite competent to keep every requirement of the Divine Law. Then the world will be ready to be turned over to the Father by the Mediator, who will then step *out from between* God and men, and thus bring God and humanity *together in covenant-relationship*. Whoever of mankind will then prove his loyalty to God may enjoy the Divinely provided life in fellowship and blessing forever. During the Millennium the world will not be in covenant-relationship with God except in and through the Mediator. All their blessing will come through him, and their approach to the Father and all their worship will be through him. In other words, *the New Covenant with Israel will be made not with them directly, but with their Mediator*, and he will stand between them and God until they are perfected by restitution, ready to be received as sons of God, in covenant-relationship with the Father, at the conclusion of the Millennium.

The delay in the world's coming into personal covenant-relationship with the Father during the thousand years, under the Mediator, was contrasted with the instantaneous work which the Redeemer effects for his Church, his members, not as their Mediator, but as their Advocate. He introduces us and brings us *at once* to the Father through the *imputation* of his own merit to our sacrifices. He thus makes our "sacrifices holy and acceptable to God," permitting their Divine acceptance as such, and the consequent immediate begetting of the sacrificers by the holy Spirit to sonship, to covenant-relationship, as "new creatures in Christ."

EVENING PUBLIC SERVICE.

The Glasgow friends certainly did a great work in advertising for the Public Service, for when we arrived at the City Hall at 8 o'clock we found fully 3,300 people present and practically every available seat taken, on the platform and everywhere. We had the privilege of occupying one of the steps at the back of the platform.

Dr. John Edgar, with a few appropriate words, introduced Brother Russell, and announced that he would speak on the subject, "The Overthrow of Satan's Empire." He treated this in the usual manner.

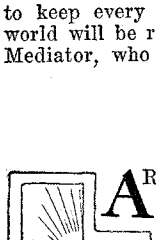
Such a large audience on a week-day night was very encouraging, and nearly all remained throughout the discourse.

It was also our privilege to be entertained that night at the home of Brother and Sister Edgar. We felt very thankful to our heavenly Father for the privilege of thus visiting the dear friends there and of becoming acquainted with those loyal hearts, and to note their activity in and for the Truth. Within a few years the class has grown from one person to about four hundred.

The next morning we separated, Brother Russell going by one railroad, and the rest of the party, to the number of about a dozen, traveled by another road to Dundee.

Brother Russell left London Monday night by night express for Glasgow. Quite a number, including Brother Hemery and his family, were at the station to see him off. It was our first opportunity to inspect a British railway sleeping car. These cars are made up in compartments with from one to four berths in them, with wash-basin, toilet requisites, etc. The fare there is graded according to the kind of car you ride in—first class, third class and fourth class, with some second class cars. However, if one desires to ride in a sleeping car, a first class ticket is necessary and you are also charged a good sum extra for the berth. They are very nice and comfortable. The rest of the party, probably about twelve, took the day train for Glasgow and thus enjoyed a splendid trip through the Highlands of Scotland.

Dundee, Scotland, Wednesday, May 18, 1910



ARRIVING at Dundee, went direct to "Lamb's Hotel," where we were to remain for the night, and where arrangements had been made for the afternoon service in one of the large coffee, or lunch rooms; here nearly two hundred of the friends gathered.

"The Ransom-Price"

The afternoon service was opened at 3 o'clock by Brother Malcomb, who acted as Chairman. After the singing of a few hymns, followed by prayer, the Chairman stated that the friends requested an opportunity of asking some questions. Therefore Brother Russell decided to turn it into a Question Meeting, and questions were invited. However, the questions seemed to be mostly along the line of the "Ransom," the "Mediator and Advocate," the "Covenants," etc., and so it seemed the Lord's will that Brother Russell should go over the various points mentioned at previous appointments. But amongst the various questions, the subject of the "Ransom" seemed uppermost, so he pointed out the difference between our Lord *giving* himself to be the ransom price for all, and his subsequent work, soon to be accomplished, of *applying* that ransom-price "on behalf of all the people." Notwithstanding the largeness of the work of salvation, he pointed out how every part of it fits in with every other part. First he showed how our Lord left the heavenly glory—how he was made flesh, for our sakes became poor—how he took upon himself the human nature, in order that he might be man's Redeemer. Second, that he was not the Redeemer when he was born, except in a prophetic sense, the same sense in which he was the Saviour, the Advocate, the Mediator, the King, the Priest, the Judge, the Prophet. Third, he was not any of these as the lad of twelve years when he discussed the Law and the Prophets

with the teachers of his day in the Temple. Fourth, he was not any of these when he reached perfect manhood at the age of thirty years—except in a prophetic sense. His actual sacrifice took place when he was thirty years of age—when at Jordan he was baptized and symbolically represented the full surrender of his all to the Father's will, as the same had been written aforetime in the Book, the Bible—in the Law and Prophets. There it was that the prophecy was fulfilled of him, "Lo, I come to do thy will, O God, as it is written in the Book." All the things that you have caused to be written in the Law and in the Prophets respecting the Saviour of mankind, I am here, fully consecrated, to accomplish.

At that moment our Lord sacrificed *himself*—laid down his earthly life in the Father's hands, saying: "The cup which my Father hath poured for me, shall I not drink it?" At that moment of sacrifice he represented "the bullock of the sin-offering" and its slaying by the High-Priest. He became the antitypical High-Priest in the moment of his self-surrender as the sacrifice. Immediately, as the High-Priest, he passed into the Holy a "New Creature." There he offered for three and a half years the incense of his earthly life devotion, a sacrifice well pleasing to the Father. At the same time, according to the world's estimation, his self-surrender was a stench, as was represented in the burning of the bullock's hide, etc., "outside the camp." From that moment the disciples beheld in his spirit of devotion the antitype of the burning of the fat on the brazen altar in the court.

From that same moment he was the Lamb of God slain—his life given up to the doing of the Father's will. We looked at the picture of this given in the book of Revelation. There we saw Jehovah upon his throne with a scroll in his hand, written in the inside and on the outside, and sealed with seven seals. No one had yet been found worthy to execute or even to be made acquainted with the Divine Purposes. In answer to the proclamation, "Who is worthy to take the scroll?" no one "in heaven or on earth was found worthy." Even our dear Redeemer in his previous condition was not entrusted with the scroll. But when he had made his consecration as the "Lamb of God," giving up and devoting his life without reserve to do the Father's will—then as a lamb freshly slain he was proclaimed worthy, "Worthy is the Lamb that was slain to receive glory, honor, dominion, might and power." Then the scroll was delivered to the Lamb.

A close connection was pointed out in the giving of the scroll to the Lamb, in the fact that as soon as Jesus had indicated his full self-surrender to the Father's will, the holy Spirit came upon him begetting him as the great High-Priest to his great work. Then we read that as he went up out of the water, "the heavens were opened unto him"—the higher things were manifest to him, made clearer. As the *Logos* he had not been permitted to read the scroll; as the boy Jesus, and as the young man Jesus, he had not understood the deep meaning of the Scriptures. Even the angels, we are told, did not understand; the law was so written in types, in pictures, and the prophecies were so given in symbolical language and illustrations, that the Divine Plan thus presented could not be understood by angels or men until the "due time" when God would grant the influence of his holy "Spirit which searcheth all things, yea the deep things of God." It was at this moment of our Lord's consecration, the moment of his death as the Lamb, the moment of his begetting and anointing as the High-Priest, the moment of the heavens or higher things being opened to him—at that moment that the scroll was handed to him by the Great Eternal One. Then proclamation was made, "Worthy is the Lamb!" "The lion of the Tribe of Judah hath prevailed." Although his prevailing would not be completed until Calvary, the surrender of his will was complete, and *it was accepted* as the sacrifice of his all, since everything else that he had was included in the surrender of his will.

We can well imagine how the only begotten of the Father, full of grace and truth, gave heed as the boy to the reading of the Law and Prophets every Sabbath in the synagogue. We can readily see how he knew the Scriptures thoroughly, and that his perfect mind enabled him to memorize the whole Bible from Genesis to Malachi speedily. How many times he must have wondered respecting the types of the Law, the bullock of the sin-offering, the incense, the sprinkling of the blood, the killing of the Lord's goat and the sprinkling of its blood, the burning of the bodies of those beasts outside the camp, the entering of the Holy of holies on the atonement day, and the reconciliation of "all the people" to the Almighty.

How often he may have thought of the Passover night, the slain lamb, the sprinkled blood, the unleavened bread, the passing over of the first-borns, the exchange of the first-borns for the tribe of Levi, representing the Church of the First-borns, and the selection from these of the priests who sacrificed as the antitype of the Aaronic Priesthood! How often he must have thought of and tried to associate properly together the declaration of the Messiah's glory, and the blessing of the world through Israel, and every knee bowing and every tongue confessing and in contrast, the statement about one who would be led as a lamb to the slaughter, and as a sheep before her shearers be dumb—one whom it would please the Father to bruise, and to put to shame; not one bone of whom should be broken—one who should make his grave with the rich, and be with the wicked in his death!

These hitherto complicated and apparently contradictory presentations of the Father's Plan all became luminous to our Lord when the scroll was handed to the freshly slain lamb—to the newly consecrated Jesus. The *illumination* by the holy Spirit opened before his mental vision the heavenly things. Type and antitype, promise and fulfillment, began to come together and our Lord hastened away from the multitude at Jordan into a solitary place in the wilderness, that there he might deliberate upon the Divine purposes as they were disclosed to him by his illumination.

For forty days he was rapt in study so intently that he forgot to eat, forgot to be hungry. He had meat to eat of another kind. He was absorbed in his study of the Lord's will respecting himself. At the conclusion of the forty days of Bible study in the wilderness he has reached the solution of all the problems proper for him to understand respecting the Divine Word. Figuratively he had read and comprehended all that was written on the *outside* of the scroll—all that was necessary for him to know prior to the time when he would complete his sacrifice at Calvary.

That he had not yet broken the seals, and that he had not yet comprehended all the things written on the inside of the scroll, is evident from his words to the disciples on one occasion when he said, "Of that day and hour knoweth no man, no nor the angels of heaven, neither the Son of man, but the Father only." We thus see that there were certain features of the Divine Plan still kept secret or sealed from our Master up to the time that he had finished his course. But, after his resurrection, we remember his words, "All power in heaven and earth is given unto me."

It was after the forty days that the Tempter came unto him, and his first salutation was that of a friend intent upon rendering assistance. He greeted our Lord as a friend, because they had known each other before on the plane of glory. Now Satan sympathized with Jesus in that he was hungry, and in effect said to him, You perhaps are not aware of the great power that came upon you at the time of your baptism. You now have a divine power which makes it unnecessary for you to go hungry. You should use at once the power that you possess, which will enable you in a word to "command these stones to become food."

Brother Russell then told how, when he recently stood at the fords of Jordan, where Jesus was baptized, he looked from there to the wilderness of Judea into which he went on that occasion, "Led of the Spirit," or rather according to the Greek, "Driven of the Spirit (his own spirit) into the wilderness." He was driven by his earnest desire to know fully and completely the will of the Father that he might do it. As we beheld the wilderness of Judea full of stones, with practically nothing else in view, we could understand why the Adversary suggested the turning of *stones* into bread, for there was nothing else to make bread of. We noticed that Satan took the most opportune time to make his attack upon the Saviour—when the Master was weak and faint in body and mind through his long fast and study. Under the illumination of the holy Spirit Jesus had for the first time been able to put together all the testimonies of the Scripture, and had seen what great sacrifices were implied before he should enter into his glory, and be able to give to the world the blessings of eternal life. It was at this moment that the Adversary appeared and presented his first temptations. But our Lord was proof against them. Satan left in disgust, convinced that further effort with the Master would be a waste of time. Thus we read, "Then Satan left him." We have no record that he ever returned to tempt him. On the contrary, angels of God then ministered to him. We found in all this valuable lessons to those

who are walking in the footsteps of Jesus. Their illumination of the holy Spirit could not, of course, be as great as that of Jesus, but their consecration, their baptism into death, and, as the Apostle declares, "a measure of the spirit is granted to every man (in the Church) to profit withal." The measure will be according to the degree possible through his infirmity of the flesh. But to the Master who had no infirmity, the Father gave his Spirit without measure, without limitation, fully.

The Adversary makes an attack upon all of the Lord's consecrated, seeking their weak points at their weakest moments. We noted the mistake of some in parleying with the Adversary, saying: How do you do it, etc., etc.; and we noted that the Master's course was the reverse; that he parleyed not; that he was prompt in his refusal. He left no room for the world, the flesh or the Adversary to gain an advantage over him. We noted that our success as his followers will be greatest along the same line of promptness and decision of character and that every time we stand firm for righteousness under temptation we are demonstrating our loyalty to God in accordance with our covenant of sacrifice. We saw that the Lord proceeded along the same line of loyalty, fulfilling his consecration even unto death, the death of the cross.

Question, What did Jesus accomplish by the offering of himself, begun at Jordan and finished at Calvary? Did he purchase the world? No. Did he redeem the Church? No. What did he do? He *secured* the *price*, the ransom-price, sufficient whenever applied, to effect the cancellation of the sins of the whole world, but he had not yet applied it. Neither the world nor the Church was as yet released from Divine condemnation, or brought into full fellowship with God. Although there were five hundred brethren who had accepted Christ and become his followers, the Father had not yet accepted these. They had offered themselves in consecration to walk in the footsteps of Jesus; they had taken up their cross to follow him; they had been justified to fellowship with God, even as Abraham, but they had not been justified to sonship and life. Hence, they could not have earthly or restitution life. Neither could they present their bodies living sacrifices, holy and acceptable to God, because they were still sinners from the Divine standpoint—no appropriation of Jesus' merit had yet been made in their case. When Jesus ascended up on high, forty days after his resurrection, he commanded representatives of these, about 120, to tarry at Jerusalem in the upper-room until they should be endued with power from on high—until the Father should recognize them—until the Father should accept the sacrifice which they had already made. But first Jesus, as their Advocate, should appear in the presence of God for them, and make such imputation of his merit to them as to cover their blemishes, and permit Divine Justice to accept them as "living sacrifices, holy and acceptable to God."

It was on the fiftieth day that the holy Spirit came upon the waiting ones. That was the first intimation to them that the Redeemer had been acceptable to the Father, and that he had imputed to them his merit, and that the sacrifice which they had already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father. Thus it is written of the Jews, "He came unto his own, but his own received him not; but to as many as received him, to them he gave power (privilege) to become sons of God, even to them that believed on his name"; which were begotten not of man nor of the will of the flesh, but of God—begotten of the holy Spirit. Thus they became sons of God, members of the anointed Body of the great Messiah, Prophet, Priest, Mediator, King, Judge, appointed for men, on their behalf, to effect reconciliation between God and men during his Millennial reign. Meantime the same work has been progressing throughout all these eighteen centuries. Others have been called, both from the Jews and from the Gentiles, to be the followers of Jesus, his under-priests—the Church of the first-borns whose names are written in heaven. As soon as this work shall have been accomplished, the great Mediator, the antitype of Moses (Acts 3:22, 23), raised up from amongst his brethren, will be completed. Then the Mediatorial Kingdom will begin the blessing, uplifting and reconciling of the world. Meantime we thank God for the fact that "we have an Advocate with the Father, Jesus Christ the righteous." Jesus as the perfect man, the fleshly seed of Abraham, might have accomplished considerable in the way of helping mankind. As one who committed no sin, whose life would have been secure to him, even though it required twelve legions of angels to protect him, he might have been a glorious earthly prince.

But even as a great ruler amongst men, he would not have been able to accomplish the Divine Purpose of blessing mankind with full uplifting out of sin and death conditions to life eternal. As the man Jesus he could not have accomplished restitution for the race because he would have needed his own human life and rights for himself. The *man* Jesus, therefore, could not have been "the seed of Abraham" mentioned in the Abrahamic Covenant, that in the seed of Abraham all of the families of the earth shall be blessed. To become this Seed he must first attain to spirit being, just as the record shows he did. By virtue of his sacrifice of his earthly nature, and by virtue of God's having raised him from the dead to the heavenly plane as a reward for his obedience, he has his earthly rights to give to justice as the *ransom-price* for what Adam lost. The Redeemer is the "Seed of Abraham" on the spirit plane, and during this Gospel Age he is finding his Bride and bringing her to the same spirit plane with himself as his associate and joint-heir in all the great work of the Millennium—the blessing of all the families of the earth. Thus it is written, "If ye be Christ's then are ye Abraham's seed (spiritual) and heirs according to the promise." Gal. 3:29.

Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father's will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it for the heavenly nature. He merely submitted or laid down his earthly rights, in harmony with his own words, "I have power to lay down my life and to receive it again"; authority to say this, I have obtained from my Father. No man took it from him in the sense that no man had that power, since God had promised that "he that keepeth the law shall live by it." Therefore, our Lord's life would have been protected had he not voluntarily submitted and laid it down. He laid it down that he might receive it again; he laid it down in the Father's hands, saying: "Into thy hands I commit my spirit." Then Jesus' rights to earthly life, earthly perfection, earthly honor and glory, earthly dominion and power, all belonged to him as a New Creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus has nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a *corresponding price* for the first Adam, and a sufficiency for all.

However, Jesus does not give the Church his earthly nature, and earthly rights, but keeps these to give to the world during the Millennium. Indeed, our calling is a heavenly one, and we should feel somewhat disappointed if instead of the heavenly we should receive the earthly or restitution blessing. But since Jesus does not give us these restitution blessings, and since he has no other merit to give to us or to anybody, what does he do for the Church? what is our hope in Christ? what is the philosophy of it?

The answer is, that this merit which shortly *is to be appropriated* as the ransom-price for the sins of the whole world, was already in the hands of Divine Justice, unappropriated, when our Lord ascended up on high, there to appear in the presence of God for us, the household of faith—to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect Church, his Bride, his Body. In harmony with the Divine arrangement he appropriates a share of his merit to us, so that our sacrifice might be acceptable to God.

Thus, instead of giving us the restitution blessings, which are *for the world*, our Redeemer, our Advocate, imputes to us of his righteousness, and on the strength of it the Father reckons us holy and acceptable, and immediately accepts our sacrifices. Thenceforth we are dead as human beings and our only standing in God's sight is as "new creatures." But, we have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving—the new creature is on trial, not the flesh. The new creature has no Original Sin, nor is it responsible for the Original Sin of the old creature, which was justified and *accepted of God in sacrifice* and therefore gone. The responsibility of the new creature is that it shall keep its heart in the love of God, in loyalty to him. Correspondingly, of course, it will strive to keep the body, the flesh, in harmony with the divine regulations. Its zeal and energy in controlling the

flesh and bringing every thought and word and act into accord, as nearly as possible, with the Divine will, shows the degree of its love and zeal.

He then differentiated between past sins and "daily trespasses," saying the new creature needs not to apologize, nor ever to remember the weaknesses and imperfections of the flesh appertaining to the period preceding the sacrifice. By faith the new creature should remember that old things have passed away, and all things have become new, for thus the Apostle declares, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." Our Advocate did a thorough work as respects the sins of our flesh: they are past and *gone* through the forebearance of God (Rom. 3:25). The Father did a perfect work in reckoning us dead indeed to everything of the past, and in begetting us by the Spirit as new creatures—sons of God. It is for our faith to grasp the situation and to enjoy it.

However, as new creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of this antagonism of the legally dead flesh, "We cannot do the things which we would." What shall we do as respects our failure to come up to all the requirements of the Lord, because of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them.

We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us *at that time*, but did not cover the blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask Divine forgiveness for these through our great Redeemer. Thus he taught us, "Pray ye, Forgive us our trespasses, as we forgive them that trespass against us." This would not relate to Original Sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the holy Spirit. Thus the Apostle writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Our Advocate not only imputed his merit for our past sins, but he is still with the Father and has an abundance of merit. Our Advocate has merit sufficient to cover the sins of the whole world, and therefore to cover all our blemishes. Hence, when we go to the Father through him, we may realize that provision has already been made for the covering of these trespasses, but that we can obtain forgiveness only through prayer. God doubtless intended a great blessing in making this arrangement. He intended that each time we come to the throne of grace, we should earnestly repent of our imperfections, and earnestly promise him that we will strive against them in the future. He would thus encourage us to earnestly seek to fortify our characters along the line of these weaknesses, that we might become stronger and stronger in the power of the Lord and in his might, and be strengthened unto every good work.

When thus we come to the Lord to obtain mercy and to find grace to help in every time of need, and promise continued and increased zeal in fighting the good fight, it puts us on our honor, as it were, and makes us more careful respecting our future course. If perchance we fail again along the same lines, we are properly abashed. Then comes an important testing to us. The suggestion comes that we should refrain from going to the Lord in prayer; that we should feel too much humiliated to go to him. If these suggestions be followed, the result will be alienation, coldness. The earth-born cloud will hide us from the heavenly Father's face. Even if we do not go off into greater outward sins, such a course would mean a loss of fellowship which is very important to our growth in grace and knowledge.

Every error, every slip, every mistake is a spot upon our wedding garment and should be repented of, and expunged. With great humility we should go to the Master that we might have such spots promptly cleaned away; as it is written, "The blood of Jesus Christ cleanseth *us* (new creatures) from all sin." Thus we are able to abide in his love. Those who neglect this matter may find themselves increasingly careless respecting the spotlessness of their robes, until perhaps, if they do not fall completely into the Second Death, they find their garments bedraggled and unfit for the wedding. The Bride must be without spot or wrinkle or any such thing, and the arrangement on her behalf by her Bridegroom is ample to this end. Those, therefore, who for any reason allow the spots to accumulate, and do not have them cleansed, will have a further test and be obliged to decide to return like the sow to her wallowing in the mire of sin, and thus come under the condemnation of the Second Death; or else, as members of the Great Company, they must wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will end.

PUBLIC SERVICE.

At the evening session at Gilfillan Hall, the topic was, "The Overthrow of Satan's Empire," and, notwithstanding the rainy weather, nearly 700 were present. Let us hope that some good was accomplished, some ears unstopped and some eyes opened to look further and to listen more attentively for the Voice of the Great Shepherd, in respect to the Divine Plan of the Ages, concerning which he is now instructing his people. From here we went to Edinburgh.

As Brother Russell was coming out of the building, a number who had been at the public service stopped him and began to ask questions and to argue in favor of that blessed (?) doctrine of "eternal torment." They kept it up for about half an hour, and as Brother Russell would answer one question after another, it seemed to anger them and at times the excitement was considerable.

Edinburgh, Scotland, Thursday, May 19, 1910

AT the Edinburgh railway station we were met by a delegation of friends; indeed, some came from Dundee to meet us. We had a very enjoyable season.

10 A. M.—Discourse by Brother Dr. John Edgar, of Glasgow, Scotland.

Subject: **"The Sin-Offering."**

Our subject for today is this matter of the sin-offering. I cannot hope, of course, to exhaust the subject, but I wish to say a little about it and suggest a few thoughts which may be helpful.

I will read a few verses from the 13th chapter of Hebrews, verses 11 to 13.

You are all familiar with the fact that this epistle to the Hebrews is a book of types and antitypes. The word, "better," occurs very frequently. We read of "better sacrifices," "better Mediator," "better covenant," etc. When we come to understand this epistle to the Hebrews we see that the Apostle is taking the tribes of Israel with their law covenant, their sacrifices, and their mediator, and he is showing how these were merely types or shadows of the good things to come. He is showing how that way back in that time, in the Jewish age, there was a mediator, Moses, but that was only a type of the greater Mediator that was to follow—namely Christ. He is also showing how at that time there were sacrifices which were offered, but only as types, for he explains this—"it is not possible that the blood of bulls and goats should take away sins." He said that sacrifices of these bulls and goats only typified the better sacrifices that would follow, which would take away sins. And we know how, year by year, this day of Atonement had to be celebrated and how on that day the people, the whole camp outside afflicted their souls and how they stopped work on that day and laid on their faces and waited for an atonement for sins, and when the sacrifices were finished and the scapegoat was led forth into the wilderness, then the High Priest came forth and blessed the people.

It has been pointed out that in the 16th chapter of Leviticus there is no mention of the High Priest coming out to bless the people; that it does mention it on the day of consecration. Yet we know that the high priest blessed the people, because on that day they were afflicting their souls, and at the end of that day of atonement they went about their work as usual—the blessing had come. The question is, what did these sacrifices typify, the bullock and the

goat? Were they all represented in the one sacrifice of the Lord Jesus, or is the church included in that? Was that day of atonement finished at Calvary, and did the blessing begin at Pentecost, or is the sacrifice not yet completed? Is the blood not yet fully carried into the most Holy, and atonement not yet made for the world, represented by the camp? We have seen how the camp represented the whole world, all who are waiting upon God, who are seeking atonement (at-one-ment) with God. It represents all that class of people.

Now, dear friends, I will just put before you this question; that if the atonement was completed at Calvary, then did the blessings come to all the families of the earth? Now, dear friends, we know that is not the case. We know that while Pentecost came and showers of blessing were poured out at that time, the blessings were only upon a special class, the household of faith, and we know that the whole creation is groaning and travailing together, waiting for the manifestation of the sons of God, and we know that the whole world still lies in the wicked one, still abides under the wrath of God. We know that the atonement day is not yet complete. This is in harmony with that promise given to Abraham, "In thy seed shall all the families of the earth be blessed," which the apostle explains in the 3rd chapter of Galatians, 16th verse, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "Which is Christ," if we had only that verse, we would think it applied only to Jesus Christ, but later on in verse 29, the Apostle says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Who are these? These who have been baptized or immersed into Christ, and have put on Christ, and if ye be Christ's, members of his body, you are Abraham's seed and heirs according to the promise. Now then, surely, dear friends, we are to understand clearly from these verses that we in Christ, members of his body, are Abraham's seed, and the promise was that all the families of the earth were to be blessed in and through that seed. How can they tell us, then, that the atonement day has ended. Seeing that in that day the sacrifice of the bullock took place, the blood carried into the Most Holy, then the goat, and during all that time the camp outside were afflicting their souls, and it was not until the scapegoat was let loose that the people were blessed. Seeing that during this Gospel Age we have first the sacrifice of the Lord Jesus and then the sacrifice of the Church by the same high priest, then the Great Company let loose into the wilderness, and during this time the whole creation, represented back there by the camp, are still afflicting their souls, groaning and travailing in pain, waiting for this great seed, the great Christ, the seed of Abraham, when it is completed. Surely it is apparent that atonement back there represented not only the work at Calvary, but the work of the entire Gospel Age. There is nothing clearer to my mind, at least, than that.

Now, dear friends, it is very important that we understand this matter, to see their association with the types in these things. Some, to differ in some way, seem to have lost sight of the oneness of Christ, and in fact we know that many now say we are not of the body of Christ at all. They say that when the word Christ is used with reference to the great prophet of the covenant, the Messiah that is to come and deliver the people, that that applies to Jesus alone, and we are not included in that; that the term Christ, Head and Body, is a misnomer. Now then, dear friends, it is because of the separation of the Church from Christ that there is a failure to grasp this fact of the sin-offering. It is only when we see this oneness of Christ, Head and Body, that we can fully comprehend this matter.

We might just refer to the 12th chapter of 1st Corinthians, 12th verse, "For as the body is one and has many members, and all the members of that one body, being many members, are one body, so also is Christ." Then in the 27th verse it says, "Now ye are the body of Christ, and members in particular." Surely that is very clear, and indicates that we are of the body of Christ, and that Jesus Christ is the head, and that we are all one in him. It is said now, that this passage does not refer to the Christ, the whole Christ, with Jesus the Head and the Church his Body. It is said now that this is simply a figure of the Church apart altogether from Jesus Christ, and the arguments brought up are two. First, it is pointed out here that the 16th verse, "If the ear shall say, because I am not the eye, I am not the body, is it not therefore of the body?" "If the whole body were an eye, where were the hearing, etc." It is said now, If Jesus is the Head and the Church his Body, why then does this speak of hearing, and smelling, and seeing, as if performed by the body, for they are in the head? Surely we are not to understand in this passage that it means a headless body? Now, dear friends, it seems to me that that is a misconstruction, started from the false thought that the head represents only that part of the body above the neck. To my understanding the Apostle Paul is not referring to the head in that sense, but to the head in a more particular sense. Paul here refers to the head, the brain, the mind, the will, or the controlling power of the body. It is my brain, mind, or will, that controls my eye, etc. If I wish to see, I open my eyes. If my head say, I do not wish to see, then my eyes would close. So with my hearing. So then, dear friends, I understand that my head is the controlling power, the will, the mind, and that is the proper sense in which it is used here. Let me remind you of the passage in the 20th chapter of Revelation, where it speaks of those who have been beheaded for the witness of Jesus, and for the word of God, that they shall be joint heirs with Christ and shall reign with him. What is meant by being beheaded for the witness of Jesus and for the word of God? Does John mean that it is only those who have been literally beheaded, who have their heads above their necks taken away, decapitated? Is it only these who are to reign with Christ a thousand years? Jesus himself was not beheaded in that literal sense. If we get the thought of how he was beheaded, then we may understand how we are to be beheaded. The thought is this: Jesus said, again and again, Not my will, but thine, be done, and we are told very plainly that the head of Christ is God. It is now plain, then, dear friends, that Jesus was beheaded in the sense that he did not follow his own human will, nor guided by that human will after his consecration, but in everything he did he consulted the Father's will, and the Father's will was therefore the controlling power of his body. Now then, dear friends, it is the experience with us. Christ is our head: we have been beheaded for the witness of Jesus and it means that after we consecrate ourselves, our human will is dead, and we are no longer guided by that human will, but it is Christ's will, or God's will, that guides our body. We are beheaded for the witness of Jesus and for the Word of God, for it is through the Word of God that we get this guidance. The other proof offered—why it cannot include Jesus because of what it says in the 21st verse, "The eye cannot say to the hand, I have no need of thee; nor the head to the feet, etc."; and in commenting upon that verse they say, Surely we could not be foolhardy enough to say that Jesus Christ could not say to the feet members of his body, I have no need of you. They say, Surely, Jesus could say that, that he would have no need of you. At the risk of being called foolhardy I say that Jesus could not say to the feet members, or any other members, I have no need of you, because way back before the foundation of the world God chose us in him. It was God's arrangement beforehand that it should all be just as it was, and as God saw that in the case of the first Adam, that it would not be good for him to be alone, so it would not be good for the second Adam to be alone. He provided a bride, or body for Christ, the Church, 144,000, those who would be glad to be associated with Jesus in the Divine nature, and thus Jesus could not say to the feet members or to any other members of the body, I have no need of you. How could we think of Jesus saying to any chosen by God, as members of his Body, I have no need of you? We might illustrate this in another way by pointing out another figure showing our close relationship. Jesus said, "I am the vine, and ye are the branches." Could the vine say to the branches, I have no need of you? Could you imagine a vine without branches? So Jesus cannot say to the members of his Body, I have no need of you.

So it seems to me, dear friends, these two objections are not objections, but only serve to bring out the thought of our oneness in Christ; Jesus is the Head and we are members of his Body. Now we can see how we can be a part in this one sin-offering. In order to get away from that thought, these friends have separated Jesus and the Church. Let us go back to the 13th chapter of Hebrews.

"For the bodies of those beasts" (up to this time the Apostle has been referring to the high priest, going through the holy into the Most Holy with the blood, representing or typifying Christ going into heaven, because the sanctuary was only a type, and he was representing the sprinkling of the blood upon the mercy seat, or representing the satisfaction of justice by his own blood.) We notice in Hebrews

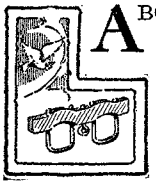
6:19 how Jesus Christ is our forerunner, and how just as he entered in beyond the veil, into the Most Holy, so we are also to enter there, but in the meantime we have only a hope of that, our anchor penetrates into that which is beyond the veil—we hope to be there. In other words, we are there by faith now. And we notice how Jesus opened up that new and living way. Now the Apostle is drawing attention to this other feature, that while the high priest is carrying this blood of the bullock, and later the blood of the goat, into the Most Holy and sprinkling it upon the mercy seat, at the same time we have the body of the bullock, and later of the goat without the camp, burning there, a stench in the nostrils of the camp. He points out that that also has a meaning; that just as the high priest represents Christ going into the holy with the blood, so these bodies represent, what? They say it represents only Jesus, and it is pointed out to us that in the 12th verse it says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," and they say it is clear proof that Jesus alone is meant. Is that so? The point brought up is this, that in the type the blood of the bullock was for himself, the high priest and his house, and then later the blood of the goat was brought in, and that that was not for the people, because they say that here it states that Jesus says, "That he might sanctify the people"; and as it was the goat that was for the people, therefore the goat must typify Jesus and not the Church. That is how the argument appeals to these friends. It is also pointed out that it is with his own blood, that it does not say the blood of the Church, that it does not say, Now the Church is that Lord's goat. And so these friends get confused in this matter, for the reason that they separated the members, Jesus and the Church. The type applies to their minds in this way, that if the bullock represents Christ and the goat the Church, that the blood carried into the Most Holy was for the Church, in order that the goat might have its blood brought in, and the blood of the goat applied upon the mercy seat was for the people. And so the goat must represent Jesus. Dear friends, it seems to me that the argument is based upon a misconception; these friends think that Jesus was all sacrificed for the Church, and then the Church comes forth independently and offers itself for the sacrifice of the world. That is not the thought. We understand it is Jesus' blood all the way through; we understand that Jesus is the ransom price, and that we are not a part of the ransom price, that it is his blood, not ours. "Know ye not that so many of us as were immersed into Jesus Christ become members of his body, were immersed into his death. Not our death; our death is no longer found separated from Christ. It is his death. So we are partakers of his sufferings. So when we suffer for righteousness' sake now, we would understand that these sufferings are not ours after all; that they are a part of his. We are made partakers of his death and so we will be made partakers of his resurrection. The ransom price is Jesus. He says, "My life I give a ransom for many," not my death. He gave himself a ransom for all. You must notice the difference between Jesus and Christ. Jesus is the name of the man, the human being; Christ means the Anointed one, the one who was anointed to be king and priest. We are not a part of Jesus. How could we be a part of a human being—it is impossible. We are a part of Christ. It is the man Christ Jesus who is the ransom, the corresponding price for Adam, and that price was laid down in death. That life was shed, and then our Lord Jesus was raised from the dead and later appeared in the presence of God with that merit, with these human life rights and he deposited them in the hands of God. For whom? For all; for the whole world, but not yet to be applied to the whole world. Nevertheless, this ransom, that blood, was to be FOR the whole world. So we read, "He suffered without the gate, that he might sanctify the people with his own blood," the blood of the man Christ Jesus. But that did not occur when Jesus ascended to God a few days after his resurrection. No, the while world still lies in wickedness, still groaning and travailing in pain. We know that the whole world lieth in the wicked one; they are not free from their condemnation, justice is not yet satisfied, but the price is in the hands of God for them, but not applied for them. One might desire certain articles, and in doing a certain act get the price; but then, having the price is not sufficient, it must be applied for the article before the article is purchased. So we are to remember that the price is laid in the hands of God, waiting, because it is the Lord's will that the Church must be first chosen. So during this Gospel Age the Lord is choosing out a certain class. Are we not all enemies by reason of evil works? Yes, the whole world was in that condition, but the difference is this, that the Lord is seeking only the class that will turn away from that condition, the evil minds, and evil works, and to seek after God, if haply they might find him. So, during this time, the Lord is not dealing with a class who love evil; he will deal with them later on in the Millennial Age. In the meantime the Lord is dealing only with the class who do not love sin. A time comes in their lives when they repent from their evil deeds, and will turn to God and seek after God, and when the Lord sees them in that condition he will turn toward them and they will draw nearer and nearer to each other. If that person continues to be in the same frame of mind, seeks righteousness, he will come into a condition of justification, not fully justified, only a condition of friendship so far. What are they waiting for? God will say to that individual, If you want to become my son, if you want to come into closer relationship with me, then you must go to the Advocate. I cannot receive you until you go there, go to Jesus; he is the one who has the merit, he laid down his life for you. He has laid the merit in my hands and I can apply it for you, so if you come into that attitude that you are ready to do the Lord's will, saying, "Thy will, not mine, Lord, what wilt thou have me to do?" And consecrate yourself to the Lord, then in due time the Lord imputes his merit to you. How much merit will he impute? Just that amount that you require. Suppose you have fifty per cent already; well, then, he imputes fifty per cent, etc., whatever will be required to make us perfect as men and women, in order that we may be accepted as a sacrifice. The Lord could not accept us as a sacrifice while in the imperfect condition. This is to enable us to become holy and acceptable to God as sacrifices. When we are in that condition the Lord will accept us as living sacrifices. We are now dead as men and women, absorbed into Christ as members of his body, new creatures in Christ Jesus, members of the Body of Christ. How? Through the merit of Christ, the ransom. Was it our merit? No, not our merit, his merit; not our blood, his own blood. So Jesus then is the ransom for all. He suffered without the gate that he might sanctify the people *with his own blood,* but in the meantime he is imputing this merit to us, to enable us to become members of the body of the glorious high priest, and when our sacrifice is completed then the merit will be applied for the world, and the application then of that blood is the sin-offering. It has two phases. First for the Church, then for the world, but the ransom is the one life of the man Christ Jesus. I hope I have made that plain. With that thought in mind I think that all objections to this thought will cease.

Notice the Apostle's argument. Speaking of the atonement sacrifices occurring year by year, he is not speaking so much about the blood; he is now speaking about the bodies of those beasts. "For the bodies of those beasts, whose blood is brought into the sanctuary for sin, and burned without the camp." Yes. What beasts? The bullock and then the goat. What is the Apostle going to argue from that? That is only a type or shadow. Just as the bodies of that bullock suffered without the gate, or without the camp, and the goat also, so there is an antitype of the bodies of these beasts. "Wherefore Jesus also, that he might sanctify the people with his own blood," thus this shows then clearly that Jesus is the antitype of that bullock, and just as the bullock suffered outside the gate, outside the nominal church systems of his time, outside of all the favor they had to bestow—he did not take part in their ways, but he separated himself from them all; so let us therefore go forth, for the same reason, unto him without the camp. Just as the bullock suffered without the gate, Jesus also did, and for the same reason, just as the type was fulfilled in Jesus, let us go forth unto him without the camp. How could the Apostle put it much plainer, that we must be typified by the goat? The Apostle could not have said it any clearer than to say the church is that goat. The Apostle wants us to use the Holy Spirit of a sound mind in trying to understand these things. The bodies of those beasts suffered without the gate. Jesus suffered without the gate. We suffer also without the gate. How make it any plainer—bearing his reproaches, we are partakers of his sufferings. Some claim that bearing his reproach would not mean the reproaches of the sin-offering, that sometimes it refers to other things, as, for instance, in the 11th chapter of Hebrews. There we read that Moses considered the reproaches of Christ greater riches than the treasures of

Egypt, and he was not a part of the sin-offering. The connection of the 11th chapter of Hebrews would not refer to the sin-offering, and would not therefore refer to it, but it is in the 13th chapter. But they say, bearing his reproaches would not mean death. Yes, dear friends, I do understand it means death. I do not say sacrificing is only suffering, but it does mean death, because the blood must be brought into the Most Holy. Read in the next verse, the 14th: "For we have no continuing city, but we seek one to come." Clearly, then, the Apostle is referring to death. He says, Let us therefore go forth unto him without the gate, for we must die, we must suffer death. Here we have no continuing city, but we seek one to come. It looks forth to a life beyond which is to be entered by this narrow way of death. Then, going on to say in the 15th verse, "By him let us offer the sacrifice of praise continually. That is to say, the praise of our lips, giving thanks to his name." I have heard several say, O, that is it, this is the kind of sacrifice. Jesus is not offering his life in sacrifice, and we are to go out to him without the camp, and they say this is the kind of sacrifice mentioned in the 15th verse. They say, what is offered is praise to God. Now, dear friends, that would not agree with the 14th verse, "no continuing city, etc." But to get the true thought here the best way is to refer to Jesus Christ. Whenever I am in any difficulty concerning our share in the plan, I always look to Jesus, the author and finisher of our faith and I find invariably that the same truth applies to him. Note in the 116th psalm, where it reads, "What shall I render unto the Lord for all his benefits, etc."? He appreciated how much the Lord had done for him. In the 13th verse we are told, what? "I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Lord, now in the presence of all his people." "I will take the cup of salvation." Does that mean he will take something to save himself? What does it mean? "Precious in the sight of the Lord is the death of his saints." Then the cup means *his* death. He will take that cup, which will mean his own death, but also his salvation out of death, and the salvation of the church and of the whole world. (1 John 2:2.)

It is so precious in the sight of the Lord, is the death of his saints, whereas God has no pleasure in the death of the wicked. He does not say saint, but saints; not himself alone, but all the saints. "I will offer to thee the sacrifice of thanksgiving." Is that all the sacrifice? When Jesus came to the world to offer sacrifice, to give thanks to God, and was it finished then? No, dear friends, just the same thought again, the sacrifice of thanksgiving means something far different. You remember how our Lord at the last supper took the bread and cup and gave thanks, that is to say, he appreciated the will of God and tried to do it, and when he drank of that cup, he drank and thanked the Lord for the great privilege of being the sin-offering. His very death was a thanksgiving to the Lord. So he said, "What shall I render to the Lord? I will take the cup of salvation, and pay my vows in the presence of all the people." So, dear friends, it is the same with us; when we offer the sacrifice of praise continually it is for the same reason. It is a thanksgiving sacrifice to the Lord that we recognize his benefits toward us. It seems that it is only our reasonable service and I thank God that through our Lord Jesus our sacrifice is holy and acceptable unto God.

3:00 P. M. Discourse by Pastor Russell. Subject: "THE CHURCH AND HER COVENANT RELATIONSHIP WITH GOD"



ABOUT one hundred and forty were present. Brother Russell pointed out the Church and her covenant relationship with God, not through the work of a mediator, but by sacrifice. The world through the Millennium will have the great Mediator appointed of the Father, and promised through the Scriptures, and mediation will be based upon the New Covenant with Israel. The antitypical Mediator is the Christ, Head and Body, and of this great One, Moses was the type. As Moses mediated the typical Law Covenant, so the antitypical Moses, the Christ, will put into operation the New Covenant with Israel. The Mediator will stand between God and the world, and will for a thousand years shield the people *from the requirements of absolute justice;* that through him Divine mercy may extend through Israel to all, for their blessing and uplifting to perfection. This same blessing will extend to all people, nations, tongues and kindreds, in that they will be permitted to come into and become members of Israel, and thus become members of the earthly seed of Abraham, and sharers of all the blessings of Israel's New Covenant. Thus, in the end of the Millennial Age, all the perfect race will be "the seed of Abraham." When Satan will be loosed out of his prison-house, to test all of them, it will be Abraham's seed of all nations that will be tested as to worthiness or unworthiness of eternal life, and the whole number of these is to be "as the sands of the seashore for multitude." Thus it was written of Abraham, "Thy seed shall be as the sands of the seashore for multitude." Thus, eventually, all the families of the earth shall be blessed through Abraham; as it is written, "I have constituted thee the Father of many nations."—Romans 4:17.

The spiritual seed of Abraham, likened unto the stars of heaven. Jesus was the first, the Captain, the forerunner of these. He became the spiritual seed of Abraham by the sacrifice of himself as the man Jesus. We can hear the Apostle urging all of us desiring to be his joint-heirs in the Kingdom, saying, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God." Only by sacrifice can any come into this spirit-begotten relationship with God as "new creatures in Christ Jesus." The church attains this relationship with God not through the work of a mediator, but by sacrifice." The Scriptures foretold the gathering of the elect Church in these words, "Gather together my saints unto me, those that have made a covenant with me by sacrifice." "They shall be mine, saith the Lord, when I make up my jewels," those being gathered now. Next the harmony between the Apostle's exhortation, that we present our bodies a living *sacrifice* holy and acceptable to God, was contrasted with the statement of the Prophet that all of these enter into covenant relationship with God through *sacrifice.* None except sacrificers can come into this covenant relationship with God *now.* "Now is the acceptable time" when such sacrifices will be received by the Lord through, and under, and by the imputation of the grace of our great Advocate. The world is not accepted in this manner, but reversely; instead of being invited to sacrifice their earthly natures, they will be given the privilege of restitution to perfection. (Acts 3:19-21.) The privilege of sacrifice, therefore, is unique to this age. The Church of the Firstborns present their bodies living sacrifices, accepting the services of the great Advocate, whom God has appointed for this very service, and who gladly accepts the sacrificers as members of his Body, his Bride, his Church, the "Firstborns, whose names are written in heaven."

This acceptance of the sacrifice of the Church is the basis of our acceptance as new creatures, spiritual, and these with the Lord constitute spiritual Israel, the spiritual or heavenly seed of Abraham. This Spiritual Seed in no sense took the place of the natural seed of Abraham. Indeed, neither Abraham, nor any for four thousand years, knew anything about the Divine plan in respect to a Spiritual Seed. All the promises made to them were earthly. Hence, as the Apostle says, the Gospel invitation to become the Spiritual Seed by faith was entirely a new proposition, "the Mystery hidden from past ages and dispensations, but now revealed unto the saints." The entire matter of the Gospel Age and its call might be viewed as an interruption in the Divine plan and purpose for Israel and the world. This Gospel Age therefore is to be seen as a parenthesis. As soon as it shall be finished, God's dealings with natural Israel will again be resumed, only on a higher and loftier plane, through the antitypical Mediator, the Christ, as taking the place of the typical Mediator, Moses. Thus it is written by the Apostle in Romans 11:25-32.

Israel noted its failure to attain eternal life under the Law Covenant. God acknowledged the failure, and encouraged them to look forward to the time when Messiah would take the place of Moses and institute for them an *antitypical* New Covenant. This New Covenant was foretold (Jeremiah 31:31), saying: "After those days, saith the Lord, I will make a New Covenant with the house of Israel

and with the house of Judah.'' Moses prophetically foretold the great Mediator and the better work he would accomplish for the people, renewing or making new their covenant. St. Peter calls attention to his words, saying: ''Moses verily said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me.'' I am the type on a small scale; I am the mediator of this Law Covenant, but ineffective. When the antitype shall come, the covenant shall be put upon a higher footing by means of his better sacrifice, and that will make of it really the New Law Covenant.

Hence the Israelites began to look forward to the Messiah who would thus transmute their Law Covenant, which they found to be unto death, into a New Law Covenant, which would mean to them eternal life and all the blessings they had been led to hope for. Eagerly, therefore, they watched for the Messiah, but they knew not that when he would come he would be a Spiritual Seed of Abraham, composed of many members. This was the Mystery not permitted to be known to them, or to others; and even yet, made known only to the saints. They knew not that the development of this antitypical Moses would require nearly nineteen centuries for its accomplishment. How could they? The mystery was not revealed. Nevertheless this was the Lord's message to them through the last of their prophets, ''Behold I send my messenger, . . . the Messenger of the Covenant, whom ye delight in.'' (You have been hoping for him this long time. He it is, who as the Servant of the Law Covenant will make it really effective to you in a manner that Moses could not do.) But who may abide the day of his coming, and who shall stand when he appears? For he is like fuller's soap, and like a refiner's fire. He shall sit as a refiner to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice.'' (Malachi 3:3.)

Our Lord came in accordance with this prophecy, he was present with the Jews as the Reaper and with the winnowing-fan he separated the chaff from the wheat. As the Refiner he has throughout this entire Gospel Age been seeing to it that those who came unto the Father, through him, should pass through fiery trials and experiences, which would fully test their loyalty and their fitness to be associated with him in the great Kingdom of Glory as members of his Body, as members of his Bride, as members of the great antitypical Prophet, Priest, Mediator, King.

The matter was traced in St. Paul's words in Romans 11:27, where he assures us that as soon as the Church, the Body of Christ, is completed, God's covenant with Israel, the New Covenant, will be instituted. Then their sins will be forgiven, their iniquities pardoned, and they as God's people will be received back into Divine fellowship, through the great Mediator. Also the Apostle's words, ''They shall obtain mercy through your mercy''; that it is God's mercy; that it comes primarily through the Lord Jesus. Yet it is ''your mercy''—the Church's mercy—the mercy of God and Christ *through you* to natural Israel, and through natural Israel for the blessing of whosoever wills of all the families of the earth. Oh, the lengths and breadths, and the heights and depths of the love of God; how unsearchable are his riches, and his secrets past finding out! And yet his secrets, his plans are all glorious, generous, loving and just. Well may we rejoice, not only in the share which the Church will have in the glorious plan of God, but also rejoice in the share which Israel restored to Divine favor will have, and in the blessings which then will flow to all the families of the earth.

''Where are the Dead?''

THE evening session for the public was in ''Queen's Rooms.'' Again the weather was unfavorable, but notwithstanding there was a good attendance of about 600, listening attentively to Brother Russell's presentation of the Truth, using the above topic.

On account of the king's funeral, the running of trains was disturbed and thus our proposed visit to Middlesborough was interfered with.

We enjoyed a night's refreshment with the dear friends at Edinburgh, and the next morning boarded a fast train for London, arriving there a little before noon.

While this was the day of the funeral of Britain's dead monarch, and thousands upon thousands of people were in line since sunrise to watch the procession, yet we spent the day with Brother Russell, trying to catch up with the work in connection with King Immanuel's Kingdom. While other people take vacations and have holidays, Brother Russell has not had a vacation for thirty-five years—every hour is spent endeavoring to further the interests of the coming Kingdom.

London, England, 10:30 A. M., Sunday, May 22, 1910

BROTHER RUSSELL: Our text is found in the second chapter of Paul's epistle to the Colossians, 6th verse: *''As ye have therefore received Christ Jesus the Lord, so walk ye in him.''*

We have seen in the Lord's word how important it is to receive his message in our minds, and that it is one thing to receive it in our minds, and another thing to appreciate his love and what he has done for us. Yet we might do all that, hear and appreciate his love for us and yet not be in Christ Jesus at all. It is an important matter that we realize that those who come to the Lord Jesus must make a full and definite consecration to him. I believe it is a matter that is only partially appreciated by Christian people in general. I remember a dear Christian sister who had been worshiping with us for some time, and she said one day, Brother Russell, I feel deeply interested in all these matters, and now I want to be one with you as the people of God in every sense of the word, but what shall I do and how shall I do it? I said, Sister, you believe in the Lord Jesus Christ? Yes. You have accepted the terms of believing in the atoning blood and that it is a free offering now to all who have the hearing ear, and have accepted God's grace? Yes. But, she said, there is something else that is not quite satisfactory, there is something that I need to do. Yes, we said, there is. Now, dear friends, this is an important thought. Many seem to fail to get the thought that after they believe, that there is then something more they must do in order to become of the people of God. Positive action must be taken on our part and it requires a great deal of faith. So I said to that sister, Have you entered into covenant relationship with the Lord? She said, That is what is the matter, I fear that I have not. I said, This is an important point. Let me illustrate it along the line of financial matters: You might know of property for sale, with a certain price upon it, and you might take knowledge of the fact that the price was very low, and you might have some money to invest, and your judgment might be that it was a good investment, that it was cheap, etc. You might do that day after day, month after month, and year after year, and that house would not be yours at all. So, in your relationship with the Lord, you might say, He is very gracious and he has opened a door during this Gospel Age for any who wish to come in, I hear the call, I *intend* to be one of his disciples, and I *intend* to make my calling and election sure. You might think this way for weeks, months and years, and yet never make a covenant with the Lord to be an heir of God and a joint heir with Christ. That is the point exactly, she said, that troubles me. What shall I do? Well Sister, in the case of that property, you would go to the agent and say, I will take that property, and make a payment on it, secure certain papers binding the contract, and the house would be yours. So in this matter of covenant relationship with the Lord. The proper course is to go to the Lord and tell him that you accept his terms and conditions, and that you give yourself fully to the Lord, telling him so in so many words, binding our sacrifice and thus obligating ourselves to the Lord that we would pay down our consecration to him, and that we will patiently endeavor by his grace to carry out that consecration in all the affairs of our life. Until you do that you have not come into Christ, and he is not your Head. He is Head only to those who are members of his Body, and there is only one way of getting into the Body of Christ which is the Church. It is not by getting up before a certain people and subscribing to certain conditions. There is only one way of coming into fellowship with Christ, and that is the Scriptural way which the Apostle is describing in this text. It is this:

For some hours, days, weeks or months you may have been drawing nigh to God, and he drawing nigh to you. Perhaps some of us were born in this condition of relationship with God, not aliens, strangers; not battling against him, but possibly by reason of having been born of Christian parents with a mind in sympathy with righteousness. Some Christian people are greatly troubled over this matter. They say, I have not had the Christian experience some people have had; they tell how they have had a wonderful change, a revolution in their lives, but I have nothing of this kind.

A dear Methodist brother said this to me at one time: He said, What is it to be born again, to be a member of the Body of Christ? I have been a Methodist for a number of years, but I have never understood the matter. I talk very little of my experiences of the past, but I am continually reminded as others speak that I have never had such thrilling experiences and wonderful change of sentiments as they enjoy. How is it?

Brother, if you had been walking away from God and then turned around it would mean quite a change, an absolute turning upside down. But if born of Christian parents and taught to reverence God and as a child, like myself, had been taught the way of the Lord, then when you gave your life to the Lord it would not mean a revolution, but it would mean that you had definitely and positively fastened or clinched that which you had previously had in mind and lived up to to some degree in your daily life.

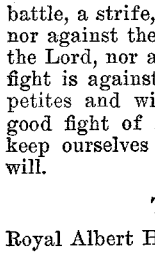
Well now, he said, that makes things different, for I see that I have been saved all my life.

Nevertheless, dear friends, even though that be our experience of having been born of Christian parents, let us not forget the necessity of a contract with the Lord. It is only then that he will draw near to you, as you draw near to him. He is sympathetic with every desire for righteousness with all mankind, just as you and I and all of God's people ought to be sympathetic with everything in harmony with righteousness and truth at all times and in all places. It is not every person that has been adopted as a son. To be on friendly terms with God is not to be considered an adoption. If he adopts us we must make a very definite contract or covenant with him, as the Psalmist says in Psalm 50:5.

Brother Russell exhorted all the friends to faithfulness. He reminded them that, having made this covenant by sacrifice, they must be tested as was our Lord Jesus as to loyalty to the Father—to the Father's will—to the Father's way—to the Father's time—to all of the Father's arrangements. He reminded us that Jesus showed his own loyalty in that he ignored his own preference that in everything he might know and do the will of the Father who sent him. He pointed out that we needed to be rooted and grounded and built up in our Lord and Master in all these respects. He showed that the various tests permitted to come upon the Church of God from time to time, from first to last, will be tests of these various qualities of heart and mind—tests of heart loyalty. Obedience to the Lord in thought as well as in word and deed means overcoming selfish propensities, which are ours in common with the whole world of mankind in its fallen condition. He pointed out that this involves a battle, a strife, and that the battle is not against the Father, nor against the Brethren, nor against the Truth, nor against the Lord, nor against the World, nor against the Devil. The fight is against the old nature with its perverted tastes, appetites and will. As New Creatures we are to fight the good fight of faith against our natural tendencies, and to keep ourselves in the Love of God, fully submissive to his will.

Third Special May Meeting

Royal Albert Hall, London, Eng., 7:30 P. M., May 22, 1910.



ON account of the king's funeral taking place on the Friday previous to this meeting, the people of London were greatly excited and had not yet settled down to the new order of things. Therefore there were not as many (about 5,000) out to hear this last discourse, yet those who did attend were certainly present because they wanted to hear something, and they gave close attention while Brother Russell talked for about an hour and a half on "The Overthrow of Satan's Empire."

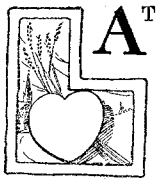
Brother Hemery of the London Branch presided as chairman of the meeting. Among other announcements, he stated that there would be special services for several Sundays in the Whitfield Tabernacle and that all Bible students would be very welcome, especially emphasizing the fact that no collections would be lifted. The thought of not taking up collections, free admission, etc., seemed to be a great surprise all over Great Britain. In this connection, the following clipping from The Morning Leader, London, Tuesday, May 24, 1910:

"Pastor Russell prefaced his remarks by saying that, with no doubt the best of intentions, the London Press had erred in declaring him wealthy, deluged with money. This they inferred, no doubt, from the fact that no collections were asked, and no admission fees charged at his services. He declared that the majority of 'God's' people were not well-to-do financially, and that his friends frequently stinted themselves to sustain his message of God's love. The Bible declares, 'My God shall supply all your needs,' and his experience confirmed this. Without resorting to bazaars, collections, etc., sufficient money is pressed upon him to sustain a large work amongst Bible students all over the world. He would in no case go into debt, but would content himself in using what God's grace supplies. Anyway, he should follow the simple method of the apostolic days, and not sell the truth for money.

"His teachings regarding hell had also evidently been misunderstood by some. He believes in the hell of the Bible—the grave—but does not believe in the torture hell of the dark ages. He believes that every wilful sin merits and will have a just punishment as the Bible declares, but not an unjust punishment of centuries or eternities of torture. According to the Bible all who shall wilfully reject God's grace will die the Second Death, from which there will be no redemption or resurrection."

This discourse was published in hundreds of papers, so we will not reproduce it here.

London, England, Tuesday, May 24, 1910



AT about 3 P. M. the friends assembled at Whitfield Tabernacle for a farewell reception, which was at the invitation of Brother Russell. There was no service that afternoon, but the friends visited and fellowshipped together, then about tea time Brother Russell offered prayer for all of the Lord's blessings, and for a continuance of his blessing for the future. He then announced that he wished all present to take tea with him, that arangements had been made at nearby restaurants for all. Soon the procession of several hundred started down Tabernacle street, and an hour of special fellowship ensued.

Returning to the Tabernacle, Brother Russell addressed the friends for about an hour, and he said in part:

Dear Friends:—I thought before leaving your shores, or rather your city—as we leave tomorrow morning for Liverpool, Belfast and Dublin—I thought I would like to take this opportunity of saying good-bye, especially to the London friends, and of course those who live in the vicinity and also the visiting friends.

I want to tell you of my love for you, of my interest in your welfare, and it rejoices my heart to see your prosperity in the Lord. As I think I have told you before, for years I have had the impression that in this land, which first of all had its baptism of blood in times of persecution; in this land in which the reverence of the Lord has been so persistently set forth before the people, there ought to be a great many of God's dear people, and there ought to be some way to reach them. For a number of years we have had some disappointment along this line. We have tried considerably along the colporteur lines, and have sent some colporteurs over here from America, but they were not as successful as we had hoped. Nevertheless the Lord has blessed the work; we see it progressing along all lines. Here in this great city of seven millions of people we are glad to see so many interested in Present Truth. Of course we are a small number compared with the seven millions, and have no reason to feel boastful and self-exalted in respect to the work accomplished. You and I have learned to know something of the value of the Truth in our hearts. I sometimes say to some of the friends who are inclined to be discouraged, If I were the only one on the face of the earth who received and appreciated these things of Present Truth, I am sure I would be happy anyway. So we can afford to be happy for we know that any who come into the truth get the greatest blessing of their lives.

I want to tell you how it rejoices my heart to learn of the large amount of volunteer work that has been done; think of it, 700,000!

Brother Hemery:—Seven hundred and fifty thousand.

Brother Russell:—I saw some left over.

When I heard that I said to myself, I could not have done that. I do not do as much as I once did, because the people who know me might think it was wrong for me to be giving out that which I have written, but I still love to give it to them. I thought, what a great blessing that was for this convention. No matter whether a single soul was brought into touch with the Lord, I am sure that you received a great blessing in your heart, because of your endeavor to do good unto all men, especially the household of faith. Think of it, 700,000 copies of the People's Pulpit, each containing three sermons, over two million sermons given out before I got here at all. That did not leave me many to preach to, because a large proportion of the five million left are children.

It seems to me, dear friends, that on the whole we have had a great blessing from the Lord in connection with these meetings.

Brother Russell then called attention to the hundreds of letters that were coming into the London office, asking for copies of the various sermons, "The Thief in Paradise," "The Rich Man in Hell," "Where Are the Dead?" etc., all of which were supplied free, including the postage. We understand that the postage alone one day was about £25, something like $120.

Brother Russell continued to urge us to pray the Lord to send out the light, and to ask that we might be permitted to be one of the messengers to send it out. He urged all not to spurn the small opportunities, saying that there were not many large opportunities anyway and that the Lord counts faithfulness to small duties as an evidence that we would be faithful to larger ones.

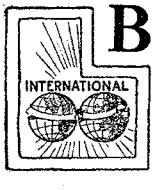
Well, now, dear brothers and sisters, he said, I feel as if I would like to have a personal conversation with every one of you, but that is hardly possible in the few moments at our disposal, therefore we trust you will consider this as a confidential talk, rather than a discourse. I want to tell you how much we appreciate your work unto the Lord, not unto me. [Much hand-clapping.] It is in Christ Jesus that we have this fellowship and love.

At the close of the talk, of which the above is but a synopsis, one of the Elders of the congregation remarked that while all of them recognized Brother Russell as a Pastor, and indeed voted for him every year, when they subscribed to THE WATCH TOWER, nevertheless he thought it would be both wise and proper to nominate him in a formal manner as Pastor of the London Assembly. The matter was seconded, and when the vote was put by Brother Hemery, it was unanimously carried. Brother Russell thanked the congregation for this evidence of love and confidence, and he assured them that he always did have their interests close to his heart, and doubted if he could do more for them as Pastor than he had already previously done, but that in any event they might be sure that they would continue to have his love and prayers and best endeavors. He said he would like to meet with them at least twice a year, but would of course leave that to the Lord. The London friends would be glad to have him move Bethel and the Tabernacle right over to London. They think we have had enough of him and that now they should have him for a while. Brother Hemery was then elected Assistant Pastor.

In view of this election having taken place, Brother Russell, as Pastor of the London Class, called a meeting of the Elders and Deacons and the evening was spent at the Bible Depot in conference regarding the work.

Thus the London Convention closed, and all went away feeling spiritually refreshed, and having a deeper and keener appreciation of the work and needs of the friends in that section of the world. We from America are very thankful for the opportunity of becoming acquainted with as many as we did, for to know them is to love them.

Liverpool, England, May 25, 1910



BOARDING the morning train, and leaving many of the London friends waving their good-byes and "God bless you," we started on our journey to Liverpool, which we reached about noon. Here we were met at the station by a number of the Liverpool friends. The class there is now in much better condition than it had been for some time. Various elements causing disturbances and divisions contrary to the teaching of the Scriptures have withdrawn, and the class is now progressing nicely, which numbers about 60. At the afternoon session about 125 were present, and for about two hours Brother Russell discussed

THE MYSTERY.

BROTHER RUSSELL explained that the Church of the First Borns includes not only the Little Flock, but also the Great Company, who will be their companions on the spirit plane in the Kingdom. He showed that these were typified in Israel's First-borns who were passed over, or spared *"in that night,"* when the first-borns of the Egyptians were slain. He showed that the night preceding the day of their deliverance from Egypt typified this Gospel Age, which precedes the Millennial Day of deliverance. All people of God will be fully delivered from the power of Sin and Death, and from the power of Satan, and from all of his malevolent hosts in the coming Millennial Day. But now, in advance, the first-borns are passed over and spared. The antitype of these first-borns of Israel, or the Church of the First-borns, have all been begotten of the holy Spirit to spirit nature and sonship during the Gospel Age.

As God caused the first-borns of Israel to be exchanged for the one tribe of Levi, so thereafter all Levites represented the "household of faith"—the spirit begotten ones of this age. He showed that these in the antitype divided into two classes—a "Little Flock" of priests, the "Royal Priesthood" under Jesus, and a "Great Company," who will eventually come up out of great tribulation, washing their robes and making them white in the blood of the Lamb. The latter will be the associates of the Church in the Heavenly Kingdom, though without the crown and seat of honor in the throne. They will be "before the throne" and have palm branches of victory. We saw these also in Psalm 45, where the Bride of Christ is pictured as being brought in before the King in raiment of fine needle-work and gold, and then following her into his presence "the virgins her companions." He saw the same class pictured in Revelation 19. At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the Bride, and to say, "Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his Bride hath made herself ready." More than this, they will hear eventually an invitation that they may participate in the glorious celebration or Nuptial Feast or "Marriage Supper." Again we saw these represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac.

He noted that those received of God during this Gospel Age are "all called in the one hope of their calling," all drawn in one manner; the terms for each and all are the same, namely, "If any man will be my disciple, let him deny himself, take up his cross and follow me." Let him present his body a living sacrifice, holy and acceptable to God. Thus all now called and received of the Lord *enter into covenant relationship with the Father by sacrifice,* to follow the example of the dear Redeemer. To each and every one of these covenanters by sacrifice Jesus as their Advocate first of all appropriated a sufficiency of his merit to cover their blemishes.

The difference between those who will constitute the great mass of the household of faith and the "Little Flock" of the "Royal Priesthood" will be that the latter will manifest more zeal, more of the spirit of the Head in their faithfulness to lay down their lives in the service of the Lord, the Truth and the brethren. All must prove loyal in the end, else they will not be in either class, but die the Second Death. We are not to esteem the "Great Company" ignoble and traitorous toward the Lord and his cause, for none such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the "Little Flock," the "Royal Priesthood" have, but in less degree; they show less zeal. Hence "through fear of death they are all their

lifetime subject to bondage''; for fear of the cost, they hold back their sacrifice until too late. Finally the test will come to determine whether or not they will repudiate the Lord, the Truth, and the Brethren. Such as will be unwilling to repudiate their earthly rights will be unworthy of further covenant sonship under any condition. But such as will, when put to the test, prove loyal, will be counted as companions, servants of the Bride, and be her associates in the work of the Kingdom.

He urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ's merit, and our sacrifices had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning *the philosophy* of the Atonement or the significance of the Ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel Age for centuries. He exhorted, therefore, that none consider the mere *knowledge* of the Ransom and the philosophy of the Atonement as the all-important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of joint-heirship with our Lord in his Kingdom.

We are now granted special light from the Word of God on the Philosophy of the Atonement, as an offset to the vain philosophies of human tradition, which are springing up around us—Theosophy, Christian Science, Evolution, etc. Were it not for this God-given Light in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the Ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the *knowledge* of the Ransom a special mark of Divine favor and guidance and blessing in connection with the Truth, we should not think of making that knowledge a test of brotherhood or fellowship. For aught we know, some of the Lord's people today may be as fully in God's fellowship, as fully in covenant relationship with him, without an appreciation of this philosophy, as were some of our forefathers.

Likewise, let us beware of how the Adversary might seek to ensnare us and to mislead us in the study in respect to the Great Company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the Church and to cause a division amongst the brethren and the stumbling of some, we may be sure that it would be pleasing to our Adversary in proportion as it would be injurious to God's people. If, therefore, some say to us that they cannot see the ''Great Company'' as we do—that it is a spirit class, spirit-begotten, etc.—we answer, ''Very well, you cannot be blamed for what you do not see! If later the Lord shall grant you a still further opening of your eyes of understanding that will be a cause for still further rejoicing, but now rejoice in what you can see.''

In any case, let us remember that no one was ''called'' to be of the ''Great Company'' Class. Let us remember that we were called in the one hope of our calling, namely, to the Bride class. Let us seek to make our calling and election sure. Let us know assuredly that we shall never advance our interests as new creatures by contentions and divisions amongst the Body-members of Christ, the ''little flock,'' the self-sacrificing priests. Doubtless there are many points similar to this which the Adversary has endeavored to make stones of stumbling and rocks of offense for the separating of the Lord's people. ''We are not ignorant of his devices,'' and to be forewarned is to be forearmed against them. It is ours to preserve the unity of the spirit in the bonds of peace.

Let us be thankful for whatever things God in his providence has revealed to us; and ''let us all mind the same things,'' as the Apostle urges, and be knit together in love and make increase of the Body. Those whom the Adversary is turning aside from the harvest work to dispute over who found the jewels of truth and who showed them most to others are not wise, neither can they be happy. The harvest work is great, the laborers are few, the Master has consented that we may serve! What a privilege is ours! How we should rejoice in the opportunity afforded us for manifesting to our Lord and to our Redeemer our love and our zeal for Him, for the Truth, for the Brethren who are in the light of the Truth, and for still others who are yet in Babylon and darkness!

He called attention to the fact that the harvest work for a time was confined almost exclusively to the Brethren, but that latterly the Lord is opening up other channels. For instance, he is using the newspapers in all parts of the world as his agencies for carrying the message of glad tiding to all who are still in darkness, but who are really at heart, and through consecration, his people. To us this indicates that the supply of consecrated harvesters is not sufficiently large, or that the Lord's people, blessed with a knowledge of ''Present Truth,'' are not as zealous as they should be. For one of these reasons, doubtless, God is using unconsecrated talents and channels, rather than allow the harvest time to go by—rather than allow any of the brethren to be without the necessary light and assistance. We urged more love, more zeal, more of the spirit of self-sacrifice and devotion to the Lord, and to our precious privileges as co-laborers with him.

PUBLIC SERVICE.

After the evening meeting, which was for the public, and held in Sun Hall, Kensington, where Brother Russell spoke on ''Man's Past, Present and Future,'' we boarded the boat for a night trip across the Irish Sea. About sixty of the friends came down to the pier to say good-bye to us, and they sang hymns while the boat was making ready to loose her moorings, and then as we passed quite near the shore for several hundred yards, they followed, still singing, until finally we had to leave the land and get farther out in the deep. They still waved as long as they could be seen. It was a farewell that will not be soon forgotten.

Belfast, Ireland, May 26, 1910

WE arrived at Belfast, Ireland, about seven o'clock. However, long before we neared the shore we could see the green hills of the Emerald Isle. On the way in to our docks we passed the great ship building docks and noticed two immense ships under process of construction, each one nearly a thousand feet long. They will doubtless be the largest ships in the world and will be used for passenger and freight traffic across the ocean, and will be fitted more for comfort than for speed.

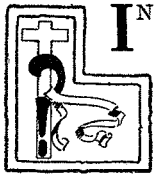
As we neared the docks we began to recognize some of the friends who had made part of the trip to the places Brother Russell spoke at in England and Scotland. They had spent part of the time in other ways, but joined us at Belfast.

The class at Belfast is not large, as far as numbers go, but they are large in heart and did all in their power to make our stay a pleasant one. The little room we gathered in for the talk to the interested was made very homelike and inviting by reason of mottoes, charts, pictures, etc. Brother Russell spoke for about two hours on our COVENANT RELATIONSHIP WITH GOD, the difference between Advocate and Mediator, etc., much the same as he had spoken at other places, and more or less of which is included in other portions of this report.

The evening service was, of course, for the public, the topic there being, ''The Thief in Paradise,'' etc. About 400 were present and listened closely to everything Brother Russell had to say.

The Irish people seem to like to ask questions, so at their request, after the public discourse was ended and the meeting properly dismissed with prayer, it was re-opened as a Question Meeting. The questioners here all seemed to want to know something and asked intelligent questions and gladly received the answers. We remained over night at Belfast.

Dublin, Ireland, May 27, 1910



IN the morning of the 27th a party of about a dozen boarded the train for Dublin and we had a very interesting ride of several hours over the "ould sod." Here we were met by many of the friends. We piled into the Irish jaunting cars, which are two-wheeled affairs, with seats running lengthwise on either side. We were soon at our hotels and after having dinner we found our way to their little meeting place on Williams Street, and there found another pleasant little place to meet. Altogether there were about thirty present. Brother Russell talked to them for about an hour and a half, going over much that he had at other places. It makes no difference to him whether his audience is one or one thousand; he is ever glad to tell the grand message and is so patient in trying to make clear to some the deep things which the Lord is giving us at this time.

MAN'S PAST, PRESENT AND FUTURE.

THE EVENING SERVICE was for the public and Brother Russell gave his usual discourse on the above topic and several hundred listened carefully to what he had to say for nearly two hours. The Irish people are very demonstrative, and if they like what is being said they soon manifest it by clapping their hands, stamping with their feet, or crying out, Hear, hear.

There was also a Question Meeting desired at this place. We had previously learned that we might expect some excitement at this place, and sure enough it came when the questions were taken up, which was done after the regular meeting had been properly dismissed with prayer.

One gentleman who had been present at the meeting a year before and who had been pretty well sat down upon, so to speak, by Brother Russell, who easily answered all of his questions, was present this time, and in order to feel sure that he would be able to stand he brought along a number of preachers, one of whom is considered to be a man of considerable ability, who put most of the questions, and would then coach the others as to what questions they should ask.

We never appreciated the Truth so much, nor the ability of our dear Pastor as a Bible student and exponent, as on that occasion. The Lord was certainly with him and strengthened his mind for the ordeal, and he was able to answer with Scripture after Scripture everything put to him. Brother Russell gave them all they wanted until five minutes of eleven, when the meeting closed. This was the climax of the trip abroad.

We remained over night in Dublin, and the next morning took the fast mail boat across to England and then the mail train to Liverpool, arriving there about two hours before our boat, the Lusitania, was due to leave for America.

Leaving Liverpool for America

ARRIVING at Liverpool, we were joined by Brothers Pierson and Driscoll, the former having left Brother Russell at Berlin and making a trip up through Norway and Sweden. The latter had so much to do in closing up matter in connection with the newspaper and advertising work in London that he could not make the trip with us to Ireland.

The accompanying picture will give an idea of how the friends sent us home with good-byes which they waved, and all the time singing, "Blest Be the Tie That Binds our Hearts in Christian Love," and "God Be With You Till We Meet Again." We surely said amen in our hearts and did the best we could to sing a reply. Soon the big boat steamed out of the harbor, the friends faded out of sight, but occasionally we could see a white handkerchief which someone held high in the air on a cane. Now we have still with us, however, the pleasant recollections of their many kindnesses and their loyalty to the Truth which is so precious to us on this side of the Atlantic. If the Lord never permits us to meet again this side of the vail, we trust we may be permitted to meet many if not all on the other side of those with whom we fellowshipped across the great "pond."

Reception at Brooklyn

SATURDAY, June 4, about 800 friends met at the Brooklyn Tabernacle, the occasion being a reception to Brother Russell. The friends came from all parts and listened to a grand and glorious account of the trip from our Brother. This was an occasion marked with much pleasure and joy. Many of these friends remained over to attend the service at the Academy of Music the next day, when Brother Russell would speak, his subject being, "Jerusalem."

Pastor Russell's Discourse on Jerusalem, Brooklyn Academy of Music, June 5, 1910

AT 3 o'clock the Academy of Music was filled to overflowing, and it is estimated that about 600 stood during the service, besides those who occupied the large number of chairs which were placed on the rostrum, and some say close to two thousand were turned away.

This service had been advertised for a long time, and many thousand copies of the *People's Pulpit* (see cut of reduced facsimile of back page) were given out by the faithful Volunteers. Naturally this subject and the fact that Pastor Russell had just returned from a visit to Palestine and Jerusalem awakened a great deal of interest among the Jews, and many were inside the Academy and heard the sermon, while many others waited a long time outside hoping that some of those inside would leave and then they could secure their places. They waited in vain, however, as those within were too deeply interested to leave. We report the sermon in part, as follows:

Text: "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins*" (Isaiah 40:1, 2).

Christendom, with united voice, admits that all of the Divine Revelation came to and through the Hebrew people. Listen to the argument of the Apostle Paul, "What advantage, then, hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God"—the Divine message respecting the Divine purposes, present and to come. The Apostle again informs us that the entire Gospel message was briefly comprehended in the Creator's promise to Abraham, "In thy seed shall all the families of the earth be blessed" (Galatians 3:8).

"TO THE JEW FIRST."

It was the most natural thing imaginable for the Jewish nation to suppose that the giving to them of the Law at Mount Sinai, through the mediatorship of Moses, was the fulfilment of the promise to Abraham. Nevertheless they were mistaken.

Israel's Mediator, and the sacrificing priests, and the sacrifices they offered, and their Tabernacle, with its Holy and Most Holy, and the Temple, and all the features of the Law Covenant were types or foreshadows of the "better sacrifices," higher Priesthood, better Mediator, and glorious blessings of eternal forgiveness and reconciliation yet to be accomplished. Nevertheless the period of Israel's types was not wasted. Not only were the types there given, but at the same time a special class of agents were selected: Abraham, Isaac, Jacob, and all the Prophets and worthy ones of that age, holy, consecrated to God, and accepted as agents qualified for the Kingdom conditions. Of these the Scriptures declare, "They fell asleep." They are still asleep in the dust of the earth, awaiting the glorious resurrection morning, and a grand share then with Messiah in the work then to be accomplished. In their lifetime, they were styled the Fathers, because Messiah was foretold to be of the posterity of Abraham, and also "David's Son."

But other Scriptures, without contradicting these statements, show us distinctly that "David's Son" and "Abraham's Seed" is to be Lord and Father of both David and Abraham. Thus we read, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (Psalm 45:16). David's son, Messiah, will be David's father, or life-giver, when he will raise David from the dead. Similarly he will be the father of all of those ancient worthies; and as David's Lord, and "Lord of lords," it will be his pleasure to appoint to Abraham, Isaac, Jacob and all of the Ancient Worthies, and Prophets, and faithful ones a glorious share with himself in the great Messianic Kingdom, which he is about to set up for the ruling and blessing of Israel and all the nations of the earth. Will not this be a grand honor to Abraham and his Seed! Could we expect that the Almighty would honor and use in such a high position any except the faithful? Surely not. When Messiah shall make these Ancient Worthies "Princes in all the earth," as representatives of his invisible Kingdom, will not this mean honor and dignity to the Jews first?

"COMFORT YE MY PEOPLE."

Our text is one of three declarations in the Old Testament, which assure us that there is a "double" connected with Israel's history. That is to say, Jewish history naturally divides itself into two exactly equal parts; the first of which was a time of favor, intermingled with disciplines, but favor nevertheless. The second of these parts has been one of disfavor and exclusion from Divine fellowship. As foretold by the Prophet, Israel for many centuries has been without prophet, or priest, and without ephod and without communion with God; whereas, at one time they were God's favored people. They now, according to their own admission, are so thoroughly rejected that they have no communication whatever, no light to shine upon their pathway. The Prophet's words have been fulfilled, "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not" (Psalm 69:22, 23). They have stumbled; they are blinded; but, thank God! their blindness is not to be perpetual. The period of their blindness is the second part of the "double"; with the fulfilment of that "double" their blindness will begin to vanish, and "All the blind eyes shall be opened." Of that time the Lord declares that "He who scattered Israel will gather them."

We are impressed, not by fancy, but by the Word of God, that Israel's "double" is now fulfilled, that Israel's blessing has already begun, that the opening of Israel's eyes is now in progress. For this reason we have chosen for our text, "Comfort ye, comfort ye my people, saith your God. Cry unto Jerusalem and say unto her that her appointed time is accomplished, for she hath received at the Lord's hand double [the two parts of her chastisement] for all her sins." Because the "double" is completed, we may speak the words of comfort.

Thirty-four years ago we called attention to these facts, but few had ears to hear. When eighteen years ago we visited Jerusalem, having in mind chiefly the fact that the time for the regathering of Israel was nigh at hand, and that the set time to favor Zion had come, we found no hearing ears amongst the Jewish people; and Zionism had not then been dreamed of. Our communications with the representatives of the Baron Hirsch Immigration Fund, and also with the executors of the Sir Moses Montefiore Jewish Relief Fund, met with scant recognition. Nevertheless, we felt sure that Israel's "double" had been fulfilled, and that her morning of joy would soon break.

Meantime, how much has happened during those eighteen years! Zionism has risen and engendered the hope of the "chosen people" in every land, and turned their eyes toward the land of promise; not that all are thinking of returning thither, but that every Jew who retains faith in the God of his fathers, and in the Abrahamic promise, is now looking and hoping for the time of blessing, long foretold. They know not about their "double"; they have not been studying the Holy Scriptures, but the teachings of their ancients, as presented by the Talmud. They have been making a very similar mistake to that of Christian people, who have been studying the creeds of the "dark ages" instead of the Word of God.

THE THREE "DOUBLES."

Glance with me at three different statements by the Lord through the Prophets of Israel respecting Israel's "double" of experience: the first, an experience of God's favor; the second, an experience of equal length without divine favor. Notice first Jeremiah's prophecy (Jeremiah 16:18). After telling of Israel's disfavor, and then of their regathering, the Lord declares, "And first I will recompense their iniquity and their sin *double*"—some of the recompense with favor, and some without favor. Jeremiah's prophecy looks down to the "double" from his own day, which was more than six hundred years before the second part of their "double" began.

Turn now to Zechariah's prophecy, and note that prophetically he takes his standpoint at the very time when the second part of the "double" began. His words are, "Even today do I declare that I will render *double* unto thee (Zechariah 9:12).

Come next to our text, and note that the Prophet Isaiah stands with us, and views the matter from the standpoint that the "double" of experience has been fulfilled: "*Speak comfortably unto Jerusalem, cry unto her that her appointed time is accomplished, because she hath received at the Lord's hand double* [two equal parts] *for her sins.*" It is our understanding that this "double" reached fulfilment in the year 1878 A. D., and since that date we have been declaring to the best of our ability, as the Lord granted opportunity, these comforting words to Israel, assuring God's chosen people that their period of disfavor has ended, and that they are gradually returning to prosperity; that Divine favor began with them in 1878. Yea, more than this, our sermons which to some extent reflect this feature of the Divine program relating to Israel's restoration to Divine favor, are being read to a considerable extent by Hebrews as well as by Christians; their eyes are gradually opening, as the Scriptures foretell they shall do.

But how may we know when the turning point of Israel's "double" took place? How may we know that the "double" was completed in 1878? We reply that the answer to the question necessitates an acknowledgment of Jesus as the Messiah. Israel's rejection of him as their King marks the turning point of God's favor, as the prophecy of Zechariah, just quoted, distinctly shows. Neither Christians nor Jews have appreciated the full import of the incident mentioned in the Gospel; that five days before his crucifixion, Jesus rode upon an ass, after the manner of Jewish kings, into the city of Jerusalem, a multitude surrounding him, and going before him, shouting, "Hosanna to the Son of David! Blessed is he that cometh in the name of Jehovah!" The Prophet Zechariah called attention to this incident centuries before it occurred, and then gives the Lord's words, "Even today do I declare, I will render *double* unto thee."

Israel's history as a nation began with the death of Jacob, when he gave his blessing to the twelve tribes. The period from that time to the death of Jesus, according to the Scriptures, was 1,845 years; and a like period of disfavor, measuring from the day of Jesus' rejection, marks the year 1878, as the end of Israel's disfavor—the time when the message of comfort should go forth. However, Divine favor was only gradually taken from Israel, and altogether a period of thirty-six years intervene between the death of Jesus and the utter destruction of Jerusalem. Similarly we

should expect that the return of favor would be gradual, a like period of 36 years; and this would bring us to the year 1914, as the time when God's favor for his people will be publicly and openly manifested.

"THE SEED OF ABRAHAM."

The question now arises, What has God accomplished during the latter half of Israel's "double"? Did he pass by his chosen people to directly bless the Gentiles, or how shall we understand Divine Providence with respect to this matter?

We answer that Almighty God had one feature of his plan which he did not make known directly and explicitly to Abraham or any other prophet; he kept that feature of his purpose a secret. It is this: Messiah could not be a man and yet accomplish the great things which Jehovah intended, as stated in his Word. The Law called for an eye for an eye, a tooth for a tooth and a man's life for a man's life. In this God set forth his principle governing his course of dealing with men. As by man (Adam) came the sentence death, and through heredity upon all of his offspring, even so the Divine law purposed that there must be a sacrifice of one human life to offset the one human life condemned to death. The one who would thus meet the demands of Justice on behalf of the race would have the right to give eternal life and human perfection to every member of Adam's race willing to accept it on the terms of the Divine law. It was for this reason that Christ should die, "the just for the unjust."

As a reward for his obedience to the Father even unto death, Christ was raised from the dead to the Divine nature. In this exalted condition he is capable of being a Mediator and of doing a work for Israel and for the world much higher and broader than Moses could effect. Moses, the typical mediator, made atonement for a year with the blood of beasts; but Messiah with his own blood makes perpetual atonement for the sins of all the people. This is the great Messiah (Jesus) who suffered the death of the cross—for the Jews and for the Gentiles—"for all the people." This is the glorified Messiah, who as the spiritual seed of Abraham is about to bless Israel's Ancient Worthies, and to "make them princes in all the earth"; ministers of his Kingdom for the ruling, blessing and instruction of whosoever will, out of the present sin and death conditions, to life eternal to full human perfection, with the earth as Paradise restored.

MEMBERS OF MESSIAH.

But, some one may say, Where do Christians come in in connection with this Divine arrangement? And if God's dealings with the world are to be through Israel, and not through the Church, why has there been so long a delay? Why did not the glorified Messiah at once set up his Kingdom, and bring forth the Ancient Worthies from the tomb to be its earthly representatives? Oh, here is another part of the mystery of God! Isaac, Abraham's son, was typical of Messiah, the spiritual seed, but before Isaac began the work of dispensing the blessings to his brethren and to his children, he first took a bride, and this act also was allegorical or typical. In the antitype, Messiah, the glorified Jesus, partook of the Divine nature according to the Father's invitation, and he is to take a Bride who is to be his joint-heir on the spirit plane—to share with him the glory, honor and service of his Messianic Kingdom. The period of Israel's disfavor, as a nation, has been the time in which a special class has been called of the Father and begotten of the Holy Spirit to joint-heirship with Christ as his Bride.

But did God pass by the natural seed of Israel to give these spiritual privileges to the Gentiles—to gather from the Gentiles a people, figuratively, to constitute the Bride of Messiah? Nay. The Scriptures assure us that this spiritual privilege went first to the Jews; they show us that during the three and a half years of Jesus' ministry, and during the thirty-six years following it, the gospel message was given almost exclusively to the Jews, and gathered from that people as many as were found to be "Israelites indeed without guile," as many as were not only of the circumcision of the flesh, but also who were of the circumcision of the heart. God did not continue to deal with his chosen people, but after having gathered from them as many as were worthy of the spiritual blessing and exaltation—only then was the message sent to the Gentiles, to gather from the Gentiles a number sufficient to complete the fore-ordained and predestined number who will constitute the Bride.

So then, my brethren, in proving from the Scriptures that Israel's "double" is about completed; that Israel's blindness is about to be taken away, and that Israel's exaltation as the earthly representatives of Messiah's Kingdom is near at hand, we are proving to ourselves another thing; namely, that the full number called from amongst the Gentiles to participate with Christ on the spirit plane, as members of his Bride class, will soon be completed (Romans 2:25-32).

The Acceptable Sacrifice

Is it hard, O my brother or sister,
Some sweet human joy to lay down?
Remember as priests we must serve him,
'Ere we wear kingly glory or crown.

Is the sacrifice thou'rt called to offer
Some precious thing close to thy heart?
Does it seem life itself is relinquished
If thou from this treasure must part?

Remember without spot or blemish
The lamb for the altar must be,
Think not strange that what most thou dost cherish
He should ask as an offering from thee.

Then willingly, joyfully, gladly,
Thy sweet smelling sacrifice, bring,
And fulfill thy atonement-day service
As priest, if thou would'st be made King.

Oh! Haste then, thy best gifts bring hither,
By faith's fervent prayers well perfumed,
And place them with zeal on the altar,
And leave there till all are consumed.

Such sacrifice, under Christ's merit,
Jehovah has never reproved,
But will in His sight be well pleasing,
"Acceptable in the beloved."

He appoints to the mourners in Zion
For heaviness, fullness of joy,
For ashes, perfection of beauty
And happiness without alloy.

Then grieve not O Soul at thy losses
Nor count any sacrifice great;
Who bear His mild yoke with endurance
Immortality's crown doth await.

Behold how the strong ones are falling,
Be faithful and watch unto prayer,
Joint sacrifice now, in His suff'ring,
But soon is His glory, joint-heir.

Gertrude V. G. Calkins

Pastor Russell Interviewed by Prominent Jews

THE discourse on "Jerusalem" caused so much interest among the Jews that a few days afterwards several prominent Jews called upon Pastor Russell for an interview. At one of the conventions this summer, while speaking upon the questions concerning the Jews, Pastor Russell said:

"I am pleased to tell you that the Lord seems to be rather indicating there is to be work done among the Jews. We preached in Jerusalem from Isaiah 40:1-2, "Comfort ye, comfort ye, my people, saith my God. Speak ye comfortably to Jerusalem," etc., and there were quite a number of Jews present on that occasion, and some of them were very greatly moved. The principal Jewish man in all Palestine was present. He is treasurer and business manager of the Zionist associations of the world and is located there now. He is the head of all their business enterprises, in advance even of the president, although the president is the higher official of course; but he is the highest man, practically, among them. His name is Doctor Levy. His remarks to some of the friends were more than anything he said to me. He greeted me very cordially after the meeting and said he was sorry there were not more of his co-religionists there. There was a little prejudice against the hall we used. It was known to be a hall owned by one of those converted from Judaism to Christianity, in which an endeavor would be made to convert the Jews and make them Christians, and they were opposed to going to that hall. If he had not had a special invitation he would not have been there himself. But somebody took him a very special, urgent invitation, and on the strength of the assurance of that invitation he was present. He said, "I wish you could remain longer; I would be glad to have our Jews here in the city get acquainted and hear what you have to say." But I could not stay. You know everything was mapped out ahead. I was obliged to tell him I could not remain. Then there were others there to speak, and he spoke to some of them. He said, "Why is it Christian people in general do not have such a message as this man brings? How is it all are against us? Instead of having a sympathetic word, they are all against us." He seemed to be touched by the fact that we had nothing to say against them, but rather pointed out the blessings of God that were coming to them. He indicated he intended to write to some of his New York friends that they might attend the meeting there, when he learned from some of our party that the subject there would be from the same text. I do not know to what extent he brought anyone to the meeting at Brooklyn, but there was a good attendance, and many were turned away, unable to gain admission. Those who were present gave excellent attention for nearly two hours. There was a corridor full of people waiting to take their places, hoping some would go out, but they did not go out, seeing what an interest there was not only amongst Christians but also amongst Jews. The Jews were astonished that any Christian should speak of the prosperity of Judaism, and what blessings God had for the Jews; that was something they could hardly understand. Three Jews called on me to see if they could find out what I meant, what I was going to try to do. Was I going to try to get hold of the Jews and make Christians of them? I told them no, the sermon was not preached at all for the Jews; it was for Christian people, but that the Jews were as welcome as anybody else, and that I was glad if anybody heard anything that was interesting to them in the sermon; but we intended making no special endeavor to convert the Jews. I told them, on the contrary, we understood that God had one plan for the Jews and another for the Gentiles, and then I briefly outlined to them the heavenly and higher calling, calling attention to the fact there were no promises made to them of a heavenly kind; that from Genesis to Malachi there was not a heavenly or spiritual promise mentioned; that they were all earthly promises. They agreed to that. I said, All of those promises are to be fulfilled to you, and the time is near at hand. They were good listeners. One of them was editor of a paper, and the other a publisher of a paper, and they were deeply interested to hear what the object was; they thought there must be something or other behind the scenes, and their thought was, Why would it be so? What are you going to do? Where is the trap? We are looking for the snare that would catch the bird. I told them we had no snare at all. We merely had a good message, that we had a good deal of sympathy with the Jews, and we saw God had cast them off at a certain time. They admitted all of that; they could not think otherwise. We told them that we believed God, that we believed the Prophets, that we acknowledged those prophets of the Old Testament the same as they did; that many Christian people had abandoned the Old Testament, thought it was all fulfilled and past, but we followed the Old Scripture suggestions that many of those things were yet future—indeed most of them; that only a small portion had ever been fulfilled, and God in his due time would fulfill all of those promises to the Jews; and just as soon as this spiritual class was selected, forthwith the message would go to the Jews, and the awakening referred to in this valley of dry bones would take place. We called their attention to the fact that it was Israel's hope that they were to be revivified and they would begin to awaken, and I said to them, What has awakened you now to Zionism is a part of God's promises coming at the right time, but it has nearly spent its force; the power that is behind Zionism is merely the power of patriotism. You feel as though you Jews have no home. The Germans speak of the fatherland, and the others speak of some other land; they have a home land. And you say, We Jews have no home land. You would like to have a home land, and it is a kind of a patriotic spirit that is moving Zionism as far as it can, rather than anything practical. Now, I said, Zionism has nearly spent its force, and it has nearly gotten you ready for the power that is going to move you. The power that is going to move the Jews is the power of God through the prophets. God is going to move you as none of this patriotism ever did in the past. And then they had good ears to hear, and I went on and outlined the "Times of the Gentiles," and the "Seven Times," and how they would end in 1915. Also the fact that God had told the Jews in Leviticus that there would be seven times trial, etc.; that we thought these were the same seven times mentioned when God took away Zedekiah, the King of Judah, who was the last king they had, and that the seven times dated from there. Their eyes sparkled and they listened attentively. I think they were there nearly two hours, just in the parlor talking about it—I did nearly all the talking. Well, they said, we thought that if this is not an endeavor to turn the Jews to make Christians out of them, if it is not that, this would be a wonderful power among our people, and we would like to have you address a meeting. Would you? I said to them that if it were anything like a political meeting I would not wish to address it at all; that we did not mingle in politics at all, but if any of them would have an ear to hear, and would like to know about what God has for them as a nation of people, we would be glad to talk to them as much as we have time. You see I am very busy and I could not give you a great deal of time, but if we could have some one large meeting, perhaps then I could talk to a good many Jews together, and I would be very pleased to do so."

Brother Russell afterward said, at one of this year's conventions, Well, they are thinking it over. I did not know what they would think, and do not know what they will do; they had come merely to see what was the motive behind it, to learn if we were trying to trap them. They were afraid if they would push it along we might really catch some of them. That is what they are afraid of. But they all acknowledged and said, Why, this is the most powerful thing we have ever heard. And one of those men said, "I was an unbeliever when I came in here, but now you have convinced me there is something in the Bible for the Jew, and that there is truth in the Bible." And so you and I are learning more and more every day, that that is the wonderful power, both for the Jew, the Gentile and the Christian; it is our Book. Primarily it is for the Christian, but there are certain good things in it for the Jews and for ALL the families of the earth. The Jews are waking up all over the country. I presume that a synopsis of the discourse, which was published in eleven Jewish and Yiddish newspapers, will reach probably half a million of Jews all over the world."

Subsequently Brother Russell received an invitation to address a JEWISH MASS MEETING in the great HIPPODROME THEATRE of New York City.

A copy of the invitation, and Brother Russell's response to the same and a report of the meeting, which took place as per arrangements, will be found farther along in this Report.

Louisville Kentucky

June 17, 18 and 19, 1910

Address of Welcome on Behalf of the Louisville *Ecclesia* by Brother Dr. S. Atwood Smith

DEAR BROTHERS AND SISTERS:—I have tried very hard to get out of making this welcoming address, and I do not know any reason why I should have been selected for this very important duty unless it was because I am one of seven physicians that attend the Louisville *ecclesia,* and because I was the largest one of the seven. Now, "Old Man Smith" fills a very large space, but I trust he will be very small. I want it understood that it is the New Creature that has been begotten, and I trust will be enabled to run the Christian race through to the end.

I can assure you that this is a most delightful privilege to welcome so many of like precious faith to this Bible Students' convention; it is a great honor to open this the first of a series of conventions to be held throughout this year under the auspices of the Watch Tower Bible & Tract Society, and we trust it will be the best convention that has yet been held. It is a most blessed privilege indeed to welcome to our dear Heavenly Father's table, to partake of its bountiful supply of things both new and old, our dear brethren who are prospective members of the Bride of Christ—for "you are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should show forth the praises of him who hath called you out of darkness into his marvelous light; which in times past were not a people, but now are the people of God." You are not a peculiar people in dress, nor in manners, nor in language, nor in senseless forms and idiosyncrasies, but peculiar in that you are separate from the world and its spirit—peculiar because you are in the world but not of it; peculiar in that you know the TRUTH and are able to give a reason for the hope that is within you, while others merely speculate and wonder and doubt.

Let us in meekness and great humbleness of mind *receive* the good things our dear present Lord has so bountifully supplied for this convention. Let it be the greatest convention we have ever had for *giving* and *receiving.* Let us remember that it is more blessed to give than it is to receive, and the Lord loves a cheerful giver, and that every good and perfect gift comes down from above. But let us be very careful not to make more of the receiving than of the giving. Let us keep busy emptying and filling again. *Let us remember also the abiding presence of the Lord,* and open wide our hearts and invite him in, for he has promised that where even two or three are gathered together in his name there will he be in their midst, and that to bless. Let us lay hold of this precious promise, dear brethren, for we have many more than that number present here. Let us realize his presence so clearly that it will cause our hearts to burn as did the hearts of the disciples on the way to Emmaus. Let his presence fill our hearts with joy as when he appeared to the disciples in the upper room.

Dear friends, on behalf of the Louisville *ecclesia* I bid you a whole-hearted welcome. We have been busy for weeks preparing for this glorious occasion; we have been looking forward to this season of blessed fellowship and rejoicing, and our hearts have already been refreshed and greatly blessed by anticipating the good things that this convention is sure to bring to us. I bid you also a hearty welcome to the city of Louisville, whose hospitality is known the world over. Her right to the reputation of being the most hospitable city was fairly won when in 1895 the gathering hosts of the Grand Army of the Republic swept through her gates into the city and received a great welcome, and her streets were radiant with the glory and beauty of the national colors. It was a spontaneous welcome that came from the humblest cottage as well as from the home of wealth and opulence in the more favored quarters of the city. But, dear friends, the weapons of their warfare were carnal, dipped in the blood of a thousand conflicts, while "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself above God, bringing into captivity every thought to the will of Christ." Let us use our weapon, the Sword of the Spirit, to cut down the ladders of superstition and all the modern phases of infidelity, higher criticism, theosophy, evolution, etc., etc., upon which thieves and robbers seek to climb into the sheepfold by another way than the true door, Jesus Christ.

Now, I feel that it is my duty to give way to our dear Brother Wise, of Indianapolis, the Chairman of our convention, who will have something to say.

Response by Brother C. A. Wise, on behalf of the Watch Tower Bible and Tract Society

I CAN assure you, my dear friends, it affords me great pleasure to welcome you to this the first of a series of conventions, beginning this morning and ending on the 3rd day of July in the city of Brooklyn, the larger number of them being from one to three days in length. I can assure you that the friends are looking forward with great anticipation to the blessing which they know they are going to receive in these conventions.

So far as you and I are concerned, we are here this morning through the favor and mercy and wisdom of the dear Heavenly Father; and thus we have the privilege this morning in this International Bible Students' convention to bid you welcome.

The work of the Society has grown so phenomenally in the past year that you and I can hardly keep pace with it. A few items might be of interest to you: As you are aware, the object of the Society is the dissemination of Christian knowledge both at home and abroad. The work in the United States and Canada consists chiefly in the scattering of free literature on Bible themes to millions of homes, many of whom are too poor to buy very elaborate helps. Of these free papers of Bible literature there have been circulated during the year 1909 the sum of 14,808,500 copies. In addition to this there were meetings held for the promulgation of the Gospel in every state in the Union to the number of 8,851—42 speakers being engaged and traveling a total of 311,816 miles.

The work of the Society in England, Germany, Sweden, Norway, Denmark, Switzerland and Australia has abundant evidence of the Lord's blessing. In this hemisphere the message of God's redeeming love has been carried with considerable success into Mexico, the work in that country being centered at Guadalajara, State of Jalisco. Returns from there show that many are turning to an appreciation of the glad tidings of great joy which shall be to all people, and many also who had only partly known the Lord are reported as serving him with renewed zeal and fresh energy.

In Jamaica the Society supports a large mission station

with 19 workers, five of whom have gone from the States. One from this station is now laboring in the Barbadoes Islands and two in Costa Rica, where stations have been established and regular classes in the study of the Scriptures are held. At present there is only one Spanish speaking worker spending all his time in Cuba.

The work in the Republic of Panama is also most encouraging, though visits of short duration are thus far the limit as respects the Society's direct representation. The work is encouraged considerably by correspondence with the more able and advanced of the natives, who in turn love to tell the story. In this correspondence work there were sent out during the past year 88,230 letters and cards.

The loving kindness of our God has been carried with considerable success into various parts of Africa. The Society's chief workers have been located at Cape Town, King Williamstown, Pretoria and Durban in the Southern colonies, and in Chinde (Portuguese East Africa), and in Blantyro, Zomba, Bandawe and N'Kata in British Central Africa. Also numerous pilgrimages on the part of the workers have been made especially to the villages of the Yao, Atonga and Zulu peoples and other smaller tribes bordering on and near to the great Lake of Nyassa. Missionary excursions have also been made into the Rhodesias and west to the Broken Hill district.

You and I can hardly keep pace with the magnitude of the work at the present time. Our dear Savior, the Chief Reaper, is at the head of the whole work, and he is seeing to it that not one precious grain of wheat is left by the wayside.

In benighted Asia Minor the message is being put forth in Greek, Syriac and Turko-Armenian. In Greece and Crete there are workers' stations at Piraeus (port of Athens) and Canea, respectively. The Society also supports workers or assists workers in Hungaria, Servia, Italy, France, Spain, and the Azores.

In India and Coylor, where there are myriads of people and scores of languages, the work is just beginning with center at Madras. The Tamil language, which has about the largest usage of any, is thus far exclusively employed.

No doubt you have heard some of the interesting reports of our dear Brother Russell's trip abroad. One or two items might interest you. You will recall, for instance, the wonderful triumphant entrance of our dear Savior into Jerusalem riding upon the colt of an ass. The very identical spot is claimed to be located. You remember how Jesus stood and looked over the hill, and seeing Jerusalem before him, uttered these words: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." I am told that our dear Brother Russell and the party who were with him were privileged to visit and see this very spot, and now negotiations are under way for the purchase of it. Our dear Brother and Sister Thompson, who have been working in Australia, are now in Jerusalem establishing headquarters for the Watch Tower Bible & Tract Society. And thus the work is going on, grandly and gloriously.

We are glad, dear friends, that we see how gloriously God is carrying on this work, over the head of all opposition. God's name will be glorified. Every grain of wheat will be gathered into the garner.

Now, my dear brethren, you and I still have the opportunity of colaboring with our dear Savior, assisting him, so to speak, to thrust in the sickle of Truth; and it is the sickle of Truth that is gathering the grains of wheat; it is nothing you and I can do apart from the Lord. You and I can do nothing only as we handle this sickle of Truth. It is God's great love that is now attracting all the true consecrated children of the Lord.

Our dear Brother Garr will now conduct the testimony meeting.

Praise and Testimony Meeting, Led by Brother Dr. Garr

BROTHER GARR: — Indeed we have great reason to rejoice and be glad. It is very inspiring to our hearts to hear the report of Brother Wise of how the Truth is being witnessed all over the earth, and it encourages us to have more zeal to spend our every effort to proclaim this glad message of great joy which shall be to all people in God's due time.

We have been rejoicing here now for some several months in anticipation of this convention and having you friends with us to enjoy a season of blessing, and our hearts have been overflowing in gratitude to our Heavenly Father for having permitted us this pleasure of doing a little in bringing a blessing to others. We certainly appreciate having you with us; our hearts are overflowing with joy this morning; they have been overflowing ever since our dear Brother Russell said we would have a convention here; and our hearts have overflowed with joy in the work we have had in bringing it about, and the work we have had all along in arranging the details.

We are now to have a little testimony meeting along the line of our motto: "Rejoice and be Glad!"

A Brother:—I am glad to be here this morning. I have been paid already for the trip down here, even if I do not get anything else out of this convention than just the pleasure of seeing you and getting into this atmosphere once more. It has been my pleasure to go to a good many conventions the past few months, and I am not filled up yet. I was thinking of the motto, "Rejoice and be Glad." Why? Because the Redeemer has come. It all results from his *presence*, his being here. He said when he returned he would gird himself and serve us. He is doing that now. He said that where two or three are gathered together in his name, he would be present; so if we want to get a blessing we must meet with the dear brethren. I want to extend to you the greetings of the Chicago class. They would have liked to be here in person, but could not do so. They sent their love and greetings down to you, and extend a hearty invitation also for you to come to the convention to be held there this next week. We feel that this convention will just whet our appetites for a little more, and when you come to Chicago that will whet our appetites for the convention at Chautauqua, and then all of these together will whet our appetites for the great general assembly of the Church of the First Born. I hope we may all be at that one. I was just thinking that the dear friends at these other places where conventions are to be held are not attending here to-day; many of them could not be here because they are making preparations for those who will attend the convention in their city. So it is with the General Assembly of the Church of the First Born: many have gone beyond, and they are making preparations for us. I like to think of it in that way. Our dear Brother Edgar just went last week. I feel that all of them are there making preparations for us, and when we get there we will have a royal welcome, I am sure. Let us seek earnestly to make our calling and election sure.

A Sister:—I am glad I could come to this convention. It has been my privilege to go to a great many conventions, and as I have said in my testimonies before, I guess the Lord knows that I can tell when there is a good feast ahead. I always like to partake of the good things, and I expect to get a blessing here, and hope I may also be one. How much we have to rejoice about, knowing that our Father is not going to put people in a place of eternal torment. At a testimony meeting the other night in our city a sister who had just come into the Truth as a result of the Swedish meetings said, "Why the Lord is now just what I expected him to be." Before he was not just what she had expected. So we have something we can tell and rejoice in, something that we are not ashamed of; and I am so glad that I am still in the narrow way, and trust I may be with the faithful overcomers and be granted to sit with him in his throne and bring blessings to the rest of mankind a little later on.

A Sister:—I am very much rejoiced to be here this morning, and I appreciate very much the things that Brother Wise has brought to us. I have rejoiced in the Truth for a number of years, but realize more than ever this morning the nearness of the Kingdom, and we can rejoice at the prospect of being soon with our dear Savior; and as we think of the work that is going on, of the hearts that are gladdened with the news of the precious plan of our Heavenly Father, and we remember how our hearts rejoiced when we first learned of the truth, I am sure that our hearts can rejoice again and again. When we think of the dear ones everywhere that are learning more of our heavenly Father,

and as we think of the ones in the Millennial age that will learn of these wonderful blessings, I am sure that our hearts are full to overflowing.

A Brother:—I rejoice to be with you. I am one of the colporteur brothers. I find great pleasure in serving the Lord in this capacity, and I am reminded that the Apostles and the seventy whom our Lord sent out in the early days of the Church went forth reaping what the prophets had sown, gathering the fruit, and that they were also sowing the seed of which the fruit is now being harvested. So we are going forth reaping the fruits of their labors, and sowing the seed for the coming Kingdom reign. What a glorious privilege to help fulfill the Scriptures. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7).

A Brother:—It is a wonderful privilege indeed to be engaged in the Lord's work; and we rejoice in being able to witness this Truth, sowing the seed of the Kingdom. We may not see the results of our work at this time, but if we are faithful we will certainly witness the result in God's due time.

A Sister:—This is *my first convention.* And while we are all assembled and rejoicing together, I beg of each and every one of you that you do not forget to pray for those who are isolated, as I have been in that situation myself.

A Sister:—I also rejoice to be here. This text comes to my mind: "Behold what manner of love the father has bestowed on us, that we should be called the Sons of God." I rejoiced in spirit as I came up the street this morning and saw the sign, "WELCOME."

Note:—Quite a number of the friends selected a song as expressing their testimony.

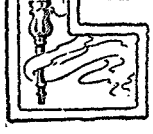
2:30 o'clock p. m. Praise service.

Brother Wise favored the convention by relating the following experience:

I will tell you of a little experience. Recently we had an invitation to be present at the Missionary Laymen's Banquet in New York—a very unusual thing when you consider that it was a dollar a plate. About nine of the dear friends accepted the invitation, and when it came to the dinner part of the program of course we separated and took our places in the various parts of the dining room. It was my lot to sit down with one of the D. D.'s of Brooklyn—two of them in fact—and the elder gentleman present, after a few moments of silence, said, "Partner, what is your name?" I told him my name was Mr. Wise, of the Brooklyn Tabernacle. He was a Presbyterian minister, and his church was within about two squares of the Tabernacle. I was very glad to meet him, and he also gave me his own name. I have not been so cold for some time as I was there; it was like sitting between two ice-bergs. It required a good deal of effort to thaw those gentlemen out, and I was trying to find out some means whereby I could warm them up. In the course of the conversation they gave me the opportunity I sought. One of the Reverend Doctors said this: "I would like if you would tell me what you believe. I have asked a half dozen of you people, and no one has yet been able to tell me." I said, "My dear brother, I will be glad to tell you what we believe." This gave me an opportunity for probably twenty minutes' talk. But right in the midst of this talk I was interrupted by the elder gentleman, who said: "Now, Brother Wise, not knowing or caring what you are saying—I don't care anything about that at all—but if you will give me the receipt of how you are carrying on that wonderful work over there at the Brooklyn Tabernacle and Academy of Music without taking up a collection, that is all I want." I was not able, dear friends, to give him a recipe, although I did the best I could; but I had the opportunity of witnessing, which I *de*-lighted in. I found all the other eight brethren did the same thing. We had a glorious opportunity to witness the Truth. Once in every month there is heralded all over Brooklyn, New York, and adjacent cities this wonderful announcement, "*Seats free. No collection.*" It costs from one to five hundred dollars to get the Academy of Music, and they cannot understand that; they seem to take it as a personal slam against them, because they are having a hard time getting even a corporal's guard out to their meetings. At almost every meeting at the Academy of Music hundreds are being turned away. So you see they are "sitting up and taking notice," and wondering how we can carry on a wonderful work without taking up any collections. The Lord is at the helm, and the silver and the gold and the cattle on a thousand hills are his; this is the Lord's work and that is the reason why it is going on over the head of all opposition. God's will shall be accomplished; as the Prophet says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

Discourse by Brother J. D. Wright. Subject: "YOUR CALLING AND ELECTION, BRETHREN"

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (*2 Pet. 1:10.*)



IN God's great arrangement for blessing mankind, he has provided for an election, just as in the government of the United States, and a number of other governments, there have been arrangements made for an election. The people of this present world think we have quite a great election here, sometimes. This, we are glad to know, is not the kind of an election that Mr. Calvin used to tell about, and that others used to believe, and that a great many people still believe, that God had elected from all eternity to all eternity, those whom He purposed to save; that it does not make any matter who the individual may be, or what his advantages may have been, if the Lord has elected him he could not be unelected if he wanted to; and it does not matter what the others might do or how good they might be, if they are not of the elect they must be everlastingly passed by. We are glad that God has an election in which he is electing a certain class of persons whom he will allow, ultimately, to bring blessings to all of the rest of the families of the earth—pretty much as we have an arrangement made in this country for the election of the President, and then we allow him to appoint several men who are recognized as heads of departments—a cabinet. So that when he comes to his office as President, these men are associated with him for the purpose of carrying on the affairs of state, and that all the families of the United States might receive as much material blessings as possible.

We wish that all could think that God would arrange something quite as reasonable, but instead they have fixed up some nonsense, and worse than nonsense because it finally results in eternal torment of nearly all of humanity. We are glad to know that the Lord during this present dispensation has been electing a class. First of all, Jesus was designated as God's elect, because of what God knew he would do. When he finally came, God could with assurance call him his elect. Nevertheless, when Jesus came into the world, he had somewhat to do—he had to make his calling and election sure. There were two or three things for him to do before he could come into the office to which he was finally to be elected. First, he must leave the glory he had with the Father before the world was, and be found in fashion as a man; the next thing for him to do was to present himself in consecration, or to give himself as a ransom for all, as he said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." So the Apostle Paul, in speaking of this matter, said, "To this end Christ both died and rose again, that he might be Lord (or King) over both the dead and the living." So our Lord, Jesus, came into the world, and was found in fashion as a man, he humbled himself, and became obedient unto death, gave himself a ransom for all, and because he had finished his course with joy and had completely done the work that was marked out to do, God raised him from the dead, thus attesting that Jesus had finished his sacrificial work. Then God set him at his own right hand in the heavens, when his election was made sure. But we are to notice that he had not yet come into his Millennial kingdom, just as when we elect a president of the United States he does not come into his office as President for some months afterward. When the returns of election day are in, it is found that he has become the President-elect, but not actually President until the day of his inauguration into office. So with our Lord: the Heavens must receive him until the times of restitution of all things, until the time when all his enemies are to be made his footstool,

as the apostle has said, "Henceforth waiting until his enemies be made his foot-stool." He has been waiting there ever since his election; ever since he sat down at the right hand of God he has been waiting for the kingdom, when he will put down all authority and power, for he must reign until he has put all enemies under his feet.

But not alone has God arranged for his election and that he should be king of kings and lord of lords, but he has arranged also for a certain number of joint-heirs. There is an election being carried on during the gospel dispensation. God has been taking out of the Gentiles a people for his name. This, apparently, has been put largely into the hands of our Lord Jesus, as he himself said: "For the Father judgeth no man but hath committed all judgment unto the Son." These people whom he is taking out from amongst the Gentiles are to be a sort of cabinet with him in the kingdom. These are now being judged and tried. As the Apostle points out, "We must all stand before the judgment seat of Christ." Now in this present time the Lord has been gathering or electing a class from two different classes of people. First of all this was in the nature of a visit by our Heavenly Father through his Son to his own people, the Jews. So our Lord first came and visited that people alone, and did not go into the way of the Gentiles at all. In sending out his Disciples you remember he said, "Go ye not into the way of the Gentiles," etc. So both our Lord and his disciples for three and a half years, down to the time of our Lord's crucifixion, went alone to the Jewish people. They were the only ones for that length of time, at least, that were eligible to the kingdom. So the Lord presented to them an opportunity to enter the kingdom with him as joint-heirs. His purpose was, therefore, to gather his elect from amongst the elect nation—the Jews. They were to be the Seed of Abraham. This is one of the reasons the Lord visited the Jews first—as the Apostle says, it is to the Jew first and also to the Gentile. God foresaw, hundreds of years before this, that there would not be enough Jews, so provision was made for gathering the remainder from among the Gentiles. James mentions the matter to us in Acts 15:14, as you remember: "Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name." So from the time that Peter was called to take the Gospel to the Gentiles down to the present, the Lord has been visiting among the Gentile nations in order to gather out of them a people for his name, gathering his elect, carrying on this election.

So, dear friends, the reason why you and I are here today, and having any part or lot in connection with this matter as we now have, is because blindness in part happened to Israel nineteen hundred years ago; so we may not flatter ourselves that it was because we were so much better than the rest of the human family, but simply because a certain class of people fell, and we were brought in to fill the vacancies.

The Abrahamic family is represented by an olive tree, with a certain number of branches. When Jesus came he purposed to have twelve thousand branches, twelve thousand of the Seed of Abraham, out of each of the twelve tribes of Israel; twelve times twelve thousand equal 144,000. For the sake of convenience we might think of the possibility of there being about one-half to be found amongst the natural branches, and possibly no more than that, and maybe a great deal less than that, for all the tribes. In the end he would have only 72,000—not nearly enough. There would be lacking yet 72,000. What is he going to do? There are to be 144,000 branches allotted to 12 main branches in the tree, 12,000 each; but he purposes to trim that tree down. There were a great many more branches than that on the tree when the Lord came, but he trimmed it down until there were only left 12,000 for each main branch. But by the time he got done trimming there was not the number he wanted, but he kept on trimming all the dead and dying branches. Then what is he going to do? He will go amongst the wild olive trees—the Gentile nations—and gather branches and graft those in, as the Apostle points out. That is why we are here today, because the Lord has considered us fit branches to be grafted in, so he has taken us out from the Gentiles and brought us in because of the breaking off of the natural branches, the Jews. But just as with the natural tree, when you put a graft in, if it is ever to amount to anything, it must grow fast to that tree and become part of the tree. The branches must partake of the life of the tree, otherwise it is no good as a branch at all; and so when the Lord brings the Gentiles in to graft them into Christ, they must partake of the spirit of Christ that they may become part of the Christ; and if part of him, they become members of the Seed of Abraham, because they are simply taking the places of certain Jews that were broken off. "And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise."

In Romans 12:1, the Apostle urges all that are of the proper condition of mind and heart to present themselves living sacrifices, and he gives this as the reason: "I beseech you, therefore, by the mercies of God." Here he is talking to brethren of Christ. He is not recognizing anybody and everybody as brethren, but rather those who have come out of darkness and into this marvelous light, and believe in the Lord Jesus Christ with all their heart, and are justified freely from all things that are past. Now notice he does not say, "Brethren, the Lord has something good for you and it will be a good thing if you will present your bodies in consecration; if you do and become dead with him then you shall reign with him in the kingdom; but nevertheless, you can do as you like about that; we are not urging the matter, but would be pleased to have you do so, and finally obtain joint-heirship with Christ in his kingdom." But he said, *I beseech you;* or, as the Diaglott says, "*I entreat you,* by the mercies of God, that you present your bodies living sacrifices." In the 11th chapter of Romans, he points out that mercy has come to the Gentiles or to as many as the Lord our God has been calling from amongst the Gentiles, because of the breaking off of certain of the Jews from the family of God. Because of their fall, mercy has come unto us. It is a great mercy, therefore, that the Lord has extended to us, that we might become joint-heirs with his Son in the kingdom, so on this account he says, "I beseech you, therefore, brethren, to present your bodies a living sacrifice." But in doing this it necessitated certain other mercies; namely, the calling us out of darkness and into the light of his truth. It was not merely, therefore, that the Lord had turned his attention away from Israel and toward the Gentiles, although that in itself was a great mercy, but in turning his attention to us it was necessary that he enlighten the eyes of our understanding, and this he has done; otherwise we could have no part or lot in connection with this matter.

We are living in a time now when there are wonderful things to be appreciated, and I trust that all present do appreciate the great plan as he has made it manifest to us. Our spiritual vision has been clarified so we can discern the truth. If we believe with all our hearts, he is willing to justify us freely from all sin, and count us as though we were not sinners at all but as though we were perfect. That was a wonderful thing, a most marvelous favor that God has extended to us. So is it any wonder that the Apostle says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

So I trust we have realized these several mercies and have taken more or less account of them and are seeking more and more to do so. I trust we are all justified freely from all things that are past, and if we are at that point where we may do so, let us hear the Apostle say, I beseech you, brethren, present your bodies a living sacrifice, for this is necessary in taking out from the Gentiles a people for his name—necessary first to be enlightened, and next to be justified, and then that we consecrate ourselves wholly unto him; otherwise we could not have any part or lot with Jesus in the heavenly kingdom; we could not be of his elect at all unless we do this.

Perhaps some of the Lord's dear people when they get to this point where they see the privilege of consecrating themselves to the Lord are troubled somewhat by the Adversary. It is here that he is likely to make his first determined appearance, because he knows there is something going to happen pretty soon for that individual. He is either going to consecrate himself or he will go back. He does not want any of us to consecrate ourselves to the Lord; he wants as many of us on his side as he can get. Now if persons would just become justified, then go no further, but turn back and serve him, the devil would not care much for that. He wanted our Lord to bow down and he would give him all the kingdoms of this world. He is going to block the way to any further progress if he can. I imagine this is the way he goes about it, judging from the experiences of some of the Lord's people. For instance, here is a person who has learned to know something of God and his great plan; he finds himself at the point where he might be supposed to be justified,—to some extent anyway,—and he has come face to face with consecration; he begins to con-

sider what that means; he sits down to count the cost. Some of us had better not sit down too long; if we could stand up and do it it would be all the better for some. At all events we are to count the cost, and some are saying, that is what I am doing. Ask one why he does not consecrate himself to the Lord, and he will say, I am counting the cost. A year afterwards you ask him the same question and he will say the same thing,—I am counting the cost—counting it over and over, a good deal as a miser counts his money—counts it today and finds he has so much, and counts it tomorrow to see if he has any more, or if he has less, and so on. The Lord does not want his people to keep on counting the cost. When they have once counted the cost, then it is time to do something, either to stop or to go ahead. Suppose we count the cost and find we are not able to do the things that the Lord wants us to do, then what? Do you imagine that there is anybody that has counted the cost and found he was able to do these things? No, there is nobody I know of that has ever counted the cost and found himself able to do what the Lord wants him to do. The thing is to count the cost, first to see how much there is of it, and see what it is going to cost, and then there is something on the other side of the ledger to count. It is all cost on one side, but there might be a credit or two on the other side. We do not want to look just on one side and not see what is on the other side also. If we count what consecration is going to cost us, we will find invariably that we are not able for it, just as the apostle has told us. The spirit lusteth against the flesh and the flesh against the spirit, and these are contrary one to the other, so that ye cannot do the things that ye would. When we have counted it all up, the result will be,—ye cannot do the things ye would. What can we do then, if we have counted the cost and found we could not do the things we would? Well, we should do the way the Lord expects his people to do. A man starts out, for instance, to put up a large building, and finds when he has counted the cost that he has not enough by one-third to complete the building. What is he going to do? He may go to the Bank and borrow enough to finish it and give a mortgage on the property, and he will finish it just the same and he may pay it out in the end and have it all for his own without any mortgage at all. Just so it is going to be with the Lord's people. When we have counted the cost, if we are going to do anything at all, we will have to borrow something, we will have to borrow enough to finish. And the Lord has promised us grace sufficient and to withhold no good things from those that walk uprightly. If we just have confidence enough in him to apply to him, as he tells us through the Apostle, to obtain mercy and find grace to help in every time of need, then with the Apostle we can say, "I can do all things through Christ which strengtheneth me."

But here is the way the Adversary gets at some people, apparently: He begins to suggest to them, "Don't you see if you make a consecration, that it is a narrow way, and straight is the gate, and few there be that find it? The Lord does not want everybody in the kingdom—you know that there are very few people who can find the way to the kingdom, and many of those when they do find the way will not walk in it." There are a great many people, when they come to this part of consecration, will listen to these suggestions of the Adversary and will magnify all the failures of the past and all the hardships of the way before them, keeping their eyes only on one side of the ledger all the while. They are counting and magnifying the cost, and think that if they are to depend on themselves they will surely make quite as big a failure in the future as they have in the past, and maybe a great deal worse. Besides this, consecration means even unto death from the very start, as the Apostle says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Yes, dear friends, consecration does mean baptism into death. If you consecrate yourself to death, you will have to go to death, won't you? Then the Adversary suggests to them, "If you fail, then it is the second death. Now don't you think you had better give it up?" Some have listened to the Adversary's reasoning and to their own reason, and they concluded, "No, I do not believe I had better undertake that. Of course I cannot do that. I cannot lead such a life as that. I am not good enough." As one man said to me once, "Well, that high calling is for a great deal better people than I am." I agreed with him. It is for a great deal better people than anybody I have seen yet. We will have to improve somewhat before we can get into the kingdom, but the Lord calls us out of darkness and into the light, then promises grace to help to the end of the way, so that we can finally come off more than conquerers.

Notice then, dear friends, that the proper sort of faith, when it comes to the point of consecration, recognizes all the Adversary may bring forth along that line, so long as he states the truth,—and the Adversary even has to tell the truth sometimes, for when it comes to that class of people they are likely to be looking out to see what the Lord has to say about it. But those who have the true kind of faith will count the cost and find it means consecration even unto death. They will find that if they will live godly in Christ Jesus, they will suffer persecution. They will recognize the fact that through much tribulation they shall enter into the kingdom; that they shall follow in the footsteps of him who left them an example; that they are to endure hardness as good soldiers. But those who have the true faith will say, "I have committed my way unto the Lord, I will trust in him, and I am persuaded that he is able to keep that which I have committed unto him against that day." As the Apostle says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." And he has promised that he will withhold no good thing from those who walk uprightly. Therefore, one may say, if I should fail of myself, which I know I would, he has promised grace for every time of need, and if I commit my way to him and trust in his grace, he will bring me out more than a conqueror. "Yea, in all of these things, we are more than conquerors through him that bought us with his own precious blood." So if we do these things we shall never fall. This is what we must do, if we would make our calling and election sure. When we have consecrated ourselves, that is not all. No, there is something more the Apostle tells us about—to give all diligence. Yes, there is a good deal, as we are nearing the close of this harvest period, that calls for all diligence on our part. The Lord has called us as assistants in the harvest field, dear friends. He has given us the sickle of the truth. But, *he has not given us this sickle of the truth simply to look at and admire,* and to talk about, occasionally, when we have somebody to entertain; but *he has given us something to do.* He has given us each a little part in the work. In times past there were very few people who could exercise the sickle to any great extent in connection with the Lord's work, because of the ignorance that prevailed over a large part of the world, but today, if we find ourselves slow of speech, and cannot say much to the point that would awaken interest, the Lord has arranged the matter so that all who have any interest in this work at all can have something to do. He has arranged so that some may do colporteur work and some can be sharp-shooters, and some can be volunteers, and some can be newspaper workers, and so on. Some, perhaps, may have their activity somewhat curtailed even in connection with the volunteer work, but the Lord has provided through the *Watch Tower Bible and Tract Society* numerous tracts that may be used judiciously, and we can have those free. If we will just use what the Lord has put within our reach, we can all have a little part in this work. So the Apostle says, "Give all diligence."

It seems to me that I have noticed some places where some of the dear friends get the idea that if the door is not closed now, it ought to be, and they will just take their hand and push it shut. They seem to think that these things are only for ourselves, to build ourselves up. And I find in those different places where they seem to have that idea, that when I talked to them just a little while in the meeting they would probably go to sleep while I was trying to talk. It looked to me very much as though there was a tendency to sleep in two ways where that is the case. I know there are sometimes physical reasons for going to sleep that have nothing at all to do with one's duties and connections with the truth, but one would think that they would not all go to sleep at one time. I am not inclined to charge it up to the friends, because I think the preacher very often has a good deal to do with the going to sleep on the part of somebody else, but I remember of being at one place where I just had to stop and tell the brethren to wake up if they wanted me to talk to them. And they would wake up for a time. But, dear friends, if we have to go to sleep physically, let us not go to sleep spiritually anyway. Let us not imagine the door is shut as long as opportunities remain open. Let us remember Peter's

words, "Give all diligence." Yes, there are still opportunities for us. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth, and no man openeth." So we will wait until the Lord shuts the door. Let us go into all the doors of opportunity we have, either by printed page, public services, or whatever way the Lord may put before us. Let us seek to be thoroughly and continuously active in connection with these matters, always abounding in the work of the Lord. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love . . . for if ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

If we are giving all diligence to serve the truth to the best of our ability, using the opportunities the Lord thrusts before us, then we will be found making these several additions, and if we are making these additions as the Apostle has described them, then we are doing the other thing. "And if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." "But he that lacketh these things is blind and cannot see afar off."

I trust there are none of us going blind. Let us seek to be up and doing, just as I trust we all are, or are striving to be. Wherefore, says the Apostle, the rather, brethren, give diligence to make your calling and election sure; and if we do these things our election may be made sure. And the Apostle finally says, "Behold I show you a mystery: We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." And it shall be ours to reign with Jesus in the kingdom for the purpose of administering blessings to all of the families of the earth as his elect. Amen.

Discourse by Brother M. L. Herr. Subject: "A CROWN OF LIFE"

Text: *Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life."*

DEAR Friends: In order to impress upon our minds the exact wording of the phrase in this text, I want some brother to read from his Bible the last part of it. I know many of the Lord's people quote this text as though it read, "Be thou faithful *until* death"—that is, as though it was a certain length of time in which this faithfulness was to continue—as though it were a matter of time. It is a matter of time, but in a spiritual instead of a natural sense. Now, brother, how is it in your Bible?

A Brother:—"Unto" death.

Brother Herr:—"Be thou faithful unto death, and I will give thee a crown of life." I find, dear friends, the Lord has provided for us a wonderful help in the comments of the new Bible and that there are many of these niceties of distinction made in a few words. I am going to call on several of the friends to read a few of those comments to assist us in grasping the thought of our lesson. Will someone on this side of the hall read the first Scripture quotation after the words, "A crown of life."

A Brother:—"Which the Lord hath promised to them that love him."

Brother Herr:—Notice those are Scripture words, "A crown of life, which the Lord hath promised to them that love him." It is a part of the promise. Will someone read the next Scripture quotation in the same paragraph?

A Brother:—"Henceforth there is laid up for me a crown of righteousness."

Brother Herr:—Now I wish you to notice carefully, dear friends, that it is in the present life. The Apostle before he died said, "Henceforth there is laid up for me a crown of righteousness."

Now turn to the comments on 2 Tim. 4:8. Whoever is ready kindly read after the word "Henceforth."

A Brother:—"Ever since I reached the mark of perfect love."

Brother Herr:—Do we all catch the thought when this henceforth began? "Ever since I reached the mark of perfect love." The thought is, that when we have reached the mark of perfect love, that henceforth there is laid up for me a crown of life. "What is the mark?" Here are the earnest words as given from our text: "Be thou faithful." We have counsel from the brethren on every hand to be faithful unto death. We hear them say, "Now, brother, good-bye, may we meet in the kingdom,—but, oh, let us be faithful." Do not we hear that pretty often just now? I am glad we do, and we are all determined that we are going to be faithful. Now the Scriptures make a distinctive standard. They do not merely leave the matter general, but make it distinctive and positive. There is a mark, a standard, of character. This morning I had to wait a few minutes for a brother, and I reached up to a shelf and helped myself to his Watch Towers, and opened at once to this subject, and the words which I will read were right before my eyes in the article. It is the issue of March 15, 1908. Now notice how much there is in one sentence: "There is no doubt that in the divine schooling there is a mark or standard of fitness for graduation to the church in glory." You will understand we have reasons for departing just a little from our ordinary method of discourse. My calling attention to the new Bible comments and to a few sentences in the Watch Tower has a purpose behind it. I wonder if we are all getting the depth of meaning there is in the Bible comments in one sentence of the Watch Tower. Our blessed Lord has evidently put very deep meaning into these words and expects us to feed upon them as we would feed upon very special food, or, using another figure, regarding them as very precious treasures; indeed in some cases hidden treasures. Not in the sense that it is not understandable, but hidden in the sense that it requires just a little application to grasp it. Now we do not wish to look at this matter from any mysterious standpoint but from the standpoint that there is a standard of heart-character and also a standard of attainment, something not possessed at once, but which we are to attain, and which the Scriptures call the "Mark."

I will read a few sentences more and we will see how much there is contained in it. "When first we surrendered our wills to the Lord it was necessary that the consecration should be a whole or perfect sacrifice of our wills to the Lord's will." But here is the part that impresses so strongly as we look at it: "But our wills were not at the mark or standard of perfect love. And if our experiences could be imagined as cut short in death immediately after our consecration we could not think of ourselves as 'fit for the kingdom.'" Now this sets aside some popular thought. By "popular" I do not mean in the world, but on the surface we might think that the whole matter is settled, that our hearts are all right, and we are now fit for the kingdom because we have consecrated and therefore if we just stay at the place we have reached, we will be sure of the crown of glory. But notice that these words contradict this thought. I will read the next sentence: "Because the rewards are not promised to consecrators, but to 'Him that overcometh.'" Does not that broaden our thought, dear friends? Our dear brother has just emphasized this matter of doing, and you will notice all the brethren are emphasizing this matter of doing. It is more than just believing, and hoping—it is also doing. "If ye do these things, ye shall never fall." "Thus in the case of the Master himself, our forerunner, it was necessary he should suffer and thus be proven worthy of entering into his glory." In a word, as the child cannot be graduated the day he enters the school, neither can we who enter the school of Christ. Now I have not read more than one paragraph, but I wish I had the power to give a discourse this afternoon that would cover all the thought in this paragraph. The Lord is bringing us precious treasures and I am sure when this issue of the Watch Tower came out, I did not grasp all the thought that was there. There is a world of meaning in these words the Lord has given us.

The standard of our heart attainment is not reached when we consecrate. Do we say, "What more could I do than give up my own will and receive the divine will?" Dear friends, you are growing grapes, and you have a vine which is tender, and branches are growing out from it, and you watch those branches as they grow out, and you say, "I wonder if they will all be fruit bearing." You watch day by day until you see little buds appearing on some of them, and presently you say, "I know that one will be a fruit-bearing branch, but I wonder how about the rest." There are six or eight others and they have not shown any buds as yet. You keep watching them anticipating that they will all be fruit bearing—but they are not all friut bearing. Well, now, you satisfy yourself that at least two of those are fruit bearing. But it will require the whole season before the fruit-bearing branches will have ripe grapes. Now that is the point we want to emphasize, that there is to be a development of the Christian character after consecration. That from the time we show evidences of fruit-bearing, then the blessed Lord recognizes in us the beginning of the fruit of the spirit, but there is a difference between the beginning to bear fruit and the full, ripe, luscious fruit. Those who wish to follow this thought will find it carried out in the comments of June 15th, in the first two verses. "Every branch in me that beareth not fruit, he taketh it away." Who knows what the comment is in the new Bible without looking at it? Who constitutes the class he takes away?

A Brother:—Those who bear not the fruit.

Brother Herr:—The Scapegoat, or Great Company, class. Just take the combination of the two verses and the comment and see what a world of meaning there is there given to us. Every branch in me that beareth not fruit, he taketh away. The husbandman is going to cut off every one of those branches that are not bearing fruit, but those who are bearing fruit he is going to deal with so that they may bear more fruit, and he is going to watch the development of that fruit from the time it is just a little flower until it is ripe, luscious fruit.

I will continue: "The rapidity of progress in learning the lessons depends greatly on our temperament and our zeal. Some evidently make as much progress in one year as others do in twenty and very many never graduate at all —never reach the standard which God demands, perfect love. The Word of God, our text-book, informs us, that 'Love is the fulfilling of the law'; that 'the end or purpose of the divine commandment is love out of a pure heart and a pure conscience.'" Now notice this: "Those who have 'thus learned Christ' he has taught the meaning (1) of perfect love toward God, which would prompt them to do and to dare anything in his service; (2) of perfect love for the brethren, which would prompt the laying down of life itself in their service; (3) of perfect love for the world, yea, even for enemies, which would lead us to do good to them that hate us and despitefully use us, and say all manner of evil against us falsely."

Now this might not seem new, but the more we think of it, the more there is in it. We may say, Yes, I want to love the Lord, and want to love the world, and want to love my enemies. Is there not a difference between having reached a mark of wanting to love the Lord to the extent that we would lay down our life in his service, and wanting to love our brethren so that we would do anything in the world for them, and loving our enemies so that we would not want to be found doing anything against them—is there not a difference between wanting to do that and doing it? Surely there is. The Lord allows us to decide whether we want to have this perfect love at a certain stage, and then he gives us a period of time in which we prove or disprove that we will do it. Now that is what running the race for the mark is. When we have reached the point where we decide, "Yes, that is what I want to do, that is what I want to be," that is consecration, and we are not consecrated before; but the doing it in the will and the intent of our hearts —not necessarily doing it perfectly in our flesh, but the doing it in the acts of our life which represents what is our heart—represents reaching the mark.

Now the sentence that follows amazed me at first, and I looked to see that I had read it right. I will see if it seems the same to you: "Alas! we cannot suppose that many of the consecrated"—notice the word consecrated—"have reached this standard or mark; hence we must expect that few have graduated as 'fit for the kingdom'! Hence also the intimation of Scripture that the left-overs—non-graduates—will be a Great Company as compared with the little flock of overcomers who do attain the mark, the fixed standard."

I think we have this clearly before our minds. We do not want to be of this under-graduate class. When I was in school we had several young men who were there five years; they would come up to the time of graduation and fail, and the rest of their class would graduate, and then the next year they were still in the same class, and came up for graduation and failed. And this was repeated over and over for five years. That was a good illustration of the Great Company class. Now, dear friends, it was not anything very honorable to be those few, but the Scriptures put it the other way. We want to be of those who graduate, and if we are to be of those who graduate, we want to have clearly before our minds what the conditions of graduation are. Surely if we profess consecration, we have reached the place where we want to have love for the brethren, where we want to have love for the Lord, where we want to have love for our enemies; but, you see where the test comes. In the daily experiences of our lives, in our associations with the brethren, as we have fellowship with them in the meetings, and in our various dealings with them, do we do what we consecrate to do? That is what is deciding whether we have reached the mark. While we are working in this direction, we are progressing toward the point of reaching the mark. It is very evident from what I have read, that the mark is to be *attained.* I think we all have grasped that there was a "henceforth" in the case—"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me at that day."

Now gold pieces are rather valuable, and I only happen to have one, so my one piece will answer instead of five. Suppose I had five gold pieces and there was a race here in which the conditions were that all who attained a certain mark would gain a crown, and we will let this gold piece represent a crown. And if you wish to take this rostrum as representing the race course you will have to extend it, because it would be rather short. But we will imagine someone standing over here and saying, how many crowns shall I lay out? Count the distance. So he counts one, two, three, four, five. These crowns are not stated as being apportioned to any one, but there are five crowns for five runners, each of which may gain a crown. If they all get to the goal in the limit of time, they will all receive a crown. So they run, but there are only two out of five who receive crowns, and so there are three more crowns yet to be gained. After these two contestants reach the goal, the president of the association steps up and hands them crowns and says to them, "Take these, let no man take thy crown." The point I wish to impress is, that by the time those two have reached the goal, the crowns are theirs. But even after they have reached the goal and have the crowns, there is a possibility of losing them. The word of the Lord is, "Take heed, let no man take thy crown." There must be some sense in which one has a crown in order to have it taken from him. We will read the answer to this from the Watch Tower I have here, but the point I wish to impress on our minds is, that while we are running for the mark, the crown is not our crown. It cannot be said that we have the crown, as an individual crown, but when we have reached the mark, then it can be said that the crown is our crown, and we have to keep before our minds the possibility that we may lose our crowns. But there is surely coming a time when the tests are all over. There is surely coming a glorious time of standing, and, dear friends, I think *the fellowship of those holy ones who have done all and are standing, down to the very end of the course, will be very precious on this side of the veil;* and I should not wonder if some of them have reached that place, judging from the fixedness of their character under every trial that comes, which is an inspiration to all of the Lord's people who know them. Oh, dear friends, may we keep this goal ever before our minds. If we have not yet reached the place where in our daily lives we show love for the brethren, love for the Lord, so that we will do anything the Lord asks of us, under every circumstance and condition, and where we deal with the world lovingly, kindly, we have not yet reached the mark. But if the tests which come to us show that we have reached that heart condition which is at the mark, then, dear friends, let us hold fast so that no man take away our crown. Stand fast at the mark. *Maintain this position under every test and trial, that we may stand approved.*

There is much that could be said on this subject that we will leave you to work out in your own minds. I wish to

read what is here stated, so that we may have the matter clearly fixed in mind: "'Hold fast that which thou hast; let no man take thy crown' seems logically to refer to those who have reached the mark or standard of perfect love"—these are the ones who have run the race and reached the mark—"and not merely those who have taken the first step of consecration, entrance into the school of Christ. The words, 'Hold fast that which thou hast,' imply a previous effort and attainment and that the attainment has had something to do with the *right* to the crown."

Now here we make a distinction which perhaps you were anticipating and wondering how the Scripture could speak about giving the crown at the same time that we had a crown now. This ought not to be difficult to grasp. The one refers to a right which we have at the present time and the other is the actual possession of the actual divine nature, spirit and body. We received the Holy Spirit at consecration, but it is not our spirit until we have reached the mark. That was very clearly brought out in a recent Watch Tower. Those who are reading closely will notice a sharp distinction made between the mind of the spirit and the determination or will which we manifest out of that mind. That clears up many points which have been rather hazy in the minds of some of the Lord's people. God gives us his Holy Spirit at consecration as a seal of our begetting, but we must take that Holy Spirit and employ it as our spirit, and the making of his spirit our spirit through the acts of life, is what constitutes running the race for the mark.

Now I think we all ought to see just what that mark is, and how it differs from consecration. The mark is when we have made his spirit our spirit, when we have made in our life his will manifest through our mortal body; that is, that our doings are done by his spirit; that the impulses which animate us are no longer human impulses but the impulses of his spirit. Now this would take away the thought which we know has been taught by nominal Christianity, that God does everything; that all we do is just give ourselves to the Lord and he does everything else. You see what a serious error this would be. We meet people who tell us they received the gift of the Holy Ghost and that they do not do anything now, the Lord does it all through them. When we make the distinction we have been endeavoring to make this afternoon we see the folly of such a position. The Lord gives us his spirit and then we, using that spirit in the deeds of our life, manifest his spirit as our spirit. "May thy rule come into my heart." Now our heart is our intention, our will—something that we operate. The Lord does not operate our heart. We work out our own salvation in that sense. So the heart represents that which is us, and that is where the Lord's people differ. We all receive the holy Spirit, but some will attain a higher place in the kingdom than others. Why? Because some will and do in a stronger, more earnest, more zealous degree than others. That is just what determines their place in the kingdom. We know how it was with the men who received the pounds: One man with large zeal gained ten pounds, another man with less zeal gained five pounds; and so according to our hearts is our attainment spiritually.

The closing paragraph which I will read contains these words: "This may be a new and somewhat startling thought to some who have erroneously supposed either that consecration alone was necessary, or that to attain the mark or standard of perfect love would end the struggle." Now, shall we all get this thought? "Apparently the severest struggles, tests, temptations, assail those who are *at that mark*, and this is in accord with our Master's promise that we shall not be tempted above that we are able to bear. The stalwarts at the mark should be able to bear most, and they will be the most severely tried. Mark the exhortations to these, 'Watch ye, stand fast, quit ye like men.'" These are no longer babes in Christ, but men. Manhood is the standard. Notice the force of the figure. The Apostle Paul gives us this figure in the fourth chapter of Galatians, first two verses, when he speaks about the child who is an heir, but he tells us that the heir does not differ from a servant as long as he is under age, but he is tutored and is dealt with as though he were a servant. We are running the race for the mark, we are under age, but when we reach the mark, we have reached the condition where we are of full age—manhood.

You perceive, then, that the Great Company never attain this manhood before they are separated from the Body of Christ. No doubt we are living in an important stage in the Church's history. The earnestness with which the Lord's people are studying the Great Company in its contrast with the Church is quite manifest, and that indicates that the Lord's people are determined that there is but one hope of our calling, and that hope they are to attain, and evidently they are determined they shall attain. Shall we not all have that determination? That is what causes us to be of the overcoming class, when it gives us determination, when it leads us to will and to do, to overcome. These are either reaching the mark, or, having reached the mark, are standing. Now I will leave you to read the rest of this wonderful article. It is not very long. I very frequently refer to it, and read it over, every time seeing more in it.

There is a little coincidence I observe and I want to call it to your attention. I am sure I do not know that there is anything in it. However, we know that the great harvester, our Lord Jesus, has his times and seasons in the harvest work, and those who are familiar with the chronology of the Scriptures are well aware that the spring of 1878 marked the period when the resurrection of the Church was due to begin, and those who are reading the first volume of Studies in the Scriptures closely have noticed this sentence: "The birth of the New Creature is in the resurrection." That is the birth period. None were born from the dead of the Body of Christ before the spring of 1878, according to this thought. Now we can very readily carry in our minds the length of time covered by the scriptural period from birth to manhood. It is a period of thirty years. Now suppose this arch will be taken by us to represent that period. Here is the spring of the year 1878; here is the arch which covers the period from birth to manhood. Now what date would this end of the arch represent? April, 1908. The Watch Tower which I hold in my hand bears date March 15, 1908. By the time it reached the Watch Tower readers it was April, 1908. And you notice it mentions manhood as a standard. Now I am not nearly so inclined to presume as perhaps I once was—I think we are all learning a little conservatism in these matters—but I want to merely call attention to what seems at least a coincidence: that this strong article with its statement of the standard of Christian manhood went out to the Church just at the date when possibly his standard of manhood was due to come to the whole Body of Christ.

Now another thing: The Vow was sent out to the Watch Tower readers in the 15th of June, 1908 issue, but the Vow as it went out to the Pilgrim brethren bore the date of April 3, 1908—and almost immediately following this article. So if in the future the Lord should make it clear to us that he had a definite period here, we should not wonder at all. I do not want any one to take this as a positive statement, or that we believe this is the case, but I should not wonder if the standard of Christian manhood, as the Scriptures so frequently use the figure, is being held up before the church today as the standard we must at least keep before our minds. If we have attained it, let us maintain it. If we have not yet attained it, then we should have clearly before our minds what constitutes manhood.

What constitutes natural manhood? You would answer the ability to assume responsibilities—to assume responsibilities. To be responsible as the head of a family, or have the ability to do so—*responsibility* is the thought. Is not that the thought that is urged in this article—spiritual responsibility? The Lord is bringing out this truth clearly at the present time as an offset to the opposite teaching that we are irresponsible, that the Lord does it all, and that we do not have anything to do.

There is a clear, distinct statement made in that wonderful chapter in Studies in the Scriptures where the chart is explained. The statement is to the effect that justification was accomplished for us without work, that our works were not necessary to justify us before God; but now if we go further, we cannot go without work. How much is contained in those few words. In this afternoon's talk I have endeavored to bring your attention to those wonderful helps the Lord has given us. My own thought has been that *the more attention I give to the words which the Lord has given us through this channel the more I get help.* I used to take up the Bible and figure out what this and that Bible passage meant myself, thinking that while of course we get general help from those whom the Lord hath set in the Church, we could all help ourselves a good deal, not seeing it was not a matter of intellectual ability—reasoning of course that I had some ability, and some other brethren had just a little more. But I wonder if we have any ability apart from the spirit of the Lord? I wonder if we have any ability apart from the help that the Lord has

given us? Is it not through the power of the New Mind that we can see these things? I believe we are all coming to see this point clearer and clearer. Some of the dear brethren do not see it yet very clearly. Let us deal kindly with them. If we see the point, and our brother does not see it so clearly, let us show we have love for him by dealing kindly with him. We do not want to beat him over the head because he has not the advantages we have, but we will help him and do all in our power to lead the brethren to put confidence in the helps which the Lord has provided.

I would rather encourage the brethren to help themselves than give my own thought. I started life as a teacher in the public schools and found that there was very little room for me to use original methods in the school room. You know teachers are apt, through model school training, to have a great many fantastic theories, and they look very beautiful in the model school, but when we try to put them into practice they do not work so well. I found that the best thing to do was to take the text-book and help the child get what was in it.

We could each read the article in the Tower from which we have quoted this afternoon, but, dear friends, was not there quite a help in reading it together? When we are all united with one mind, we get a deeper grasp on it. I think I know more of this article myself after reading it with you this afternoon than I did when I read it over this morning; and I have read it over at least twenty times, perhaps a good many more than that; so we cannot use these helps which God has provided, too constantly; and our hope this afternoon has been to bring before your minds probably what you all knew, but still more definitely, if possible, the amount of simplicity and clearness that the Lord has given us in these grand and sometimes short articles, and in the short, terse comments that are found in connection with the quotations of Scripture in our Bibles; and if we have accomplished this, we have not lost the hour.

But, dear friends, we could not consider any thought more important than the one we have had before us, this crown of life. It does not mean merely spiritual attainment, spiritual life, but *the very crown of life*. What is that crown of life? It is the glorious spirit that our Master showed while he was here, that beautiful spirit of service. What will be the difference between the Great Company who elsewhere are represented as branches in the vine that do not bear fruit, and who ultimately will attain spiritual natures, and those who do attain the crown? Just notice the simplicity of the language, and the force of the words, the position of the Great Company will be "before the throne." What will be the position of the others who do bear fruit? Why, they will be "on the throne." What does that mean? They will be the ones through whom the blessings will come to the world. You remember how the Scriptures in speaking of the Great Company put it, "They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters." They will get all the blessings they want; they will be receiving blessings. But how about those on the throne? They will be giving the blessings. Let us illustrate that by a simple picture. We will take this water pitcher and we will hand it empty to the Great Company. But the Church keeps their pitchers filled and they say to the Great Company, hold your pitchers, and the Great Company hold the empty pitchers. The Church pours their pitchers full. Then the Great Company go and pour it out to others. But the church has a pitcher that is never empty. I did not make this picture. Do you not find it in the Scriptures? Do not the foolish virgins come without oil in their vessels, with empty vessels, empty pitchers, and say, Won't you please fill our pitchers? What do the full pitchers say? They say, I have that which I can give. These simple pictures represent the relative difference between the two classes. Those who merely attain the spiritual nature will not be those who have the crown of life. The crown of life is that glorious condition that has life in itself. And out of them shall flow living fountains of water. That is the quality of immortality. Those are grand things for us to consider. The time in which we are living, in which we are attaining the mark, and standing fast and holding fast at a certain attainment of Christian character, is the most wonderful privilege for graduation to any, and may we not pass by this time, but may the spirit of the Lord work in us to will and to do, that we may be represented in the immortal condition,—or, using the figure of the pitcher, in the condition in which we have life that we can give to others.

We can well trace these two characteristics. Some of the Lord's people are not out of the place yet where they say, I am just longing, longing, longing. That is not high enough for us yet. We must get to the place where our joy is not asking of the Lord and receiving, but I thank the Lord I have had the opportunity of giving in this instance, and that instance, and the other. Do not mistake my statement, and think therefore that the brethren who are doing pilgrim work, or the elders of the classes, are the only ones that have reached the mark. I am not speaking about this, I am speaking of heart conditions. By heart conditions I mean, what do you take as your joy? What is your greatest joy? Have we got to the place where our greatest joy is the joy of service—the joy of bringing good and blessings to others? Or are we still at the place where we are just asking, "Please fill my pitcher. My pitcher is still empty. Please fill it." You see there is a certain natural greediness that is very similar and I am rather fearful that sometimes what passes for spiritual hunger is really intellectual hunger —some of the old natural greed in a refined form. It is well for us to watch this old natural disposition, because that greedy characteristic of the human nature represented in swine may not entirely be destroyed and it would prevent us from reaching the mark. We want to get to the place where our greatest joy is in the blessings we can bring, and we grow most rapidly when we reach that place. And thus our brethren who have not much opportunity will find some opportunity and joy in service, if it is only giving out a tract to the man who comes to the door, if it is only saying a good word, or doing a kind act; it is the blessed spirit which is so Godlike. "Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." And so, dear friends, if we want to reach the mark, the crown of life, we must have that disposition. And some of the Lord's people show that disposition under very unfavorable circumstances. I thank the Lord for knowing a great many of the Lord's people. My last trip through the South brought me in contact with many of the isolated, and I want to say that some of the grandest brethren of the truth are found isolated from others of their brethren, standing firmly right at the mark, showing that wonderful disposition to bring blessings to their neighbors in their limited environment; showing forth the beautiful characteristics of God's spirit. When he makes up his jewels they will come from some of the very remote places of the world; and some who have had larger opportunities may possibly not shine so brightly in the kingdom, because while they were doing a great many things, there was not quite so much of the spirit of service as there was of the spirit of doing. There is a distinction there. It is a matter of the heart. Have our hearts attained the place where the joy is the joy of bringing gifts? Here is where the test comes—real, genuine sacrifice. It would seem there is a good deal of misunderstanding on this subject of sacrifice. There is rather a thought that sacrifice means pain. I remember a child once gave me a bright-colored box, and I was called away quickly, but I reflected on her words after receiving it, and I perceived it was given with a great deal of reluctance; she rather did not want to give it. Is not that just the way with the Great Company's sacrifice? When the gift causes pain, it is not nearly so acceptable as it is when given gladly. You remember when the Israelite brought that lamb, he felt so badly that he had to give up the lamb. We should be glad to give, rejoicing in the privilege of giving up the human nature. What do we give up? A little copper piece, worth one cent. We forget all about that copper piece, because the Lord hands up that gold piece worth a thousand times as much. Now there is a medallion of President Lincoln on this copper piece which I hold in my hand. Suppose I say, I guess that is pretty valuable, and keep my mind on the things of the earth. Of course I will lose sight of this other. But we should keep our eyes on the crown of life. We should forget these other things that are behind, and reach forth unto the things which are before us, pressing towards the mark. There are two standpoints of view. From one standpoint we receive the right to have a crown of life in this life when, by the acts of our life, we come to will and to do in such a manner as would show that our hearts are in harmony with God's heart. We have reached the mark in that the purposes of our hearts are perfect love; but the full divine nature we do not receive until we are beyond the veil

I want to call your attention to another thought. Notice the comment on the words in Rev. 2:11, after the words "the second death": "The death of him who lays down his life as a sacrifice with Christ may from one point of view be counted as his second and final death as a man." Be thou faithful unto death,—not until death. We might say that we have been faithful unto death when we consecrated. From a legal standpoint that would be true, but we would not have individually died until in the acts of our life we had proven that this was individually unto death, as this comment assures us, until the human will has proven that it is dead. So it means a certain amount of suffering and proving before we are faithful unto death. Paul says, I have fought a good fight, I have finished my race course.

I want, now, to call attention to a Watch Tower article, a very short one, too, that appeared September 15, 1907, and I want to ask a question. Can some one in the audience tell me when is the close of the harvest period?

A Brother:—October, 1914.

Brother Herr:—That is chronologically the end of this harvest period. I want to know how long a symbolic week is in years.

A Brother:—Seven.

Brother Herr:—I want to know what date seven years previous to October, 1914, would be.

A Brother:—October, 1907.

Brother Herr:—October, 1907. So I want to call attention to another coincidence. That the article referred to in the Tower appears just one-half month before that date. I am not building anything on it, but merely call your attention to the coincidence. The article is entitled, "The Prize, the Mark, and the Race Course." You will find this matter of the time of attaining the mark carefully discussed in a few words. I will not take time to consider it now, but merely call your attention to it. Read it and see how this point is very beautifully handled. You may have all seen it before, but it will come out more clearly in connection with what we have seen this afternoon.

Now in closing, dear friends, may we all have impressed on our hearts, first of all, as branches in the vine if we are not bearing fruit it is not a question of whether or not we might possibly be severed; we have the positive statement of the Father's Word that, "Every branch in me that beareth not fruit he taketh away." He cuts it off from being an approved branch. We see clearly that this is not merely a matter of our consecration, not merely a matter of desiring to do so, but of doing it. Let us not get the thought of perfection in the flesh. Our Adversary would very much like to have us look at our flesh. You remember the beautiful words found in the closing pages of Scripture Studies, Volume I: "Look away from self and its unavoidable imperfections, knowing that all such imperfections are covered by the robe of his righteousness provided for us." So then we want to recognize that the flesh is covered. It is not perfection of the flesh, but it is the perfection of the spirit worked out in our daily lives. Now how, then, do we maintain this perfection? This way: We perceive that we have departed from the divine will; we acknowledge it before the Lord, asking that he apply the merits of the precious blood in our behalf. That is the way we overcome. If we have done injury to a brother, or he considers that we have, let us settle that matter right there, showing our absolute harmony with righteousness. Thus there are no debts left unpaid, the merit of Christ is thus applied on our behalf, and there is now, therefore, no condemnation to them which are in Christ Jesus.

Thus, dear friends, may we be overcomers, keeping covered by the merit of the precious blood, whatever our unrighteousness or imperfections are, we stand approved by the Lord. These are they who shall walk with him in white. These are they who will receive the crown of life. And that is not all: They will receive the crown of glory, the glory of office, which will not be given to the Great Company class, but only to those who, with the Lord, have entered into the marriage of the Lamb, and have been united with him in glory. Amen.

Discourse by Brother C. A. Wise. Subject: "LIBERTY"

I WILL take for our text a Scripture that is very familiar to all. It is not my thought to tell you anything new, but, like the Apostle, I want to try if possible to stir up your pure minds by way of remembrance. You have heard many discourses from this text, no doubt, found in Gal. 5:1: "*Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage.*" My object more particularly in using this text is because it has become new to me recently. I have seen the danger of those who once were standing loyal to the truth and whose hearts were just filled with love for God, and who had developed, apparently, all the graces of the spirit, yet had become entangled, or ensnared, or entrapped, with this yoke of bondage. Some one might ask the question, Brother Wise, do you say that after we have enjoyed the glorious liberty of the Sons of God, after we have enjoyed the liberty wherewith Christ hath made us free, is it possible for you and I to become entangled again? That is the reason why the Apostle instructs us to stand fast, therefore, in the liberty wherewith Christ made us free, and to be not entangled again with the yoke of bondage.

I understand that this Scripture was not applicable to us all through our Christian experience; it came to us, or was applicable to us, after we had attained a certain growth of Christian character. You will recall this letter begins, "Paul, an Apostle (not of men, neither by man, but by Jesus Christ, and God, the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia." So you see this letter especially is addressed to brethren. It is not addressed to the world; the world is still under bondage and thus they have nothing to do with liberty. And so we see this letter is addressed to the foot-step followers of our Lord and Savior Jesus Christ. Then the question comes, When are we recognized as foot-step followers of the Lord? When we turn from sin? No. You will recall, when our dear Savior came, and he gave himself in consecration, he was already perfect, already justified; he needed not to have a work of justification applied to him; and thus when he presented himself it was in holiness; he was holy, undefiled, separate from sinners; but you and I start from an entirely different condition from what our Savior started. You and I start way down, dear friends. We were all under the condemnation of sin and death because all of this came by one Man, and by faith we found rest from this position of condemnation of sin and death and were brought back to this plane of justification; and even when we have been brought back, in its fullest sense, we are not even then foot-step followers of the Lord. It is only after we have given ourselves in consecration, made a complete surrender of ourselves to the Lord, that we can be recognized as foot-step followers of the Lord. Now in this condition we have been endeavoring to develop the various graces of the spirit, we have been growing, as the Apostle suggests, in grace and the knowledge of the truth as it is in Christ Jesus. Then, you say, Brother Wise, if we have been doing all of this is it possible to fall? Yes, there is a possibility, and the probability never was so great as at the present. This Scripture is more applicable to the Church at the present time than it has been at any time during the Gospel age. The Jews enjoyed certain liberty, but there was always the thundering of Sinai in their ears, but you who are foot-step followers, who have come out from all these various yokes of bondage in which you were formerly, you today who have that simple, child-like faith in our dear Redeemer, who are walking in the narrow way of life—you are recognized as having the glorious liberty of the sons of God. And thus our text is applicable to you.

There was a peculiar condition existing in the Church at Galatia at the time the Apostle Paul wrote this letter. There can be no doubt we have a parallel of the same condition at the present time. You recall the Apostle suggests there in the third chapter of Galatians, "O foolish Galatians, who hath bewitched you?" In other words, when the Apostle wrote this, there is no doubt there were scores who had given themselves in consecration to the Lord, who had entered the narrow way, but when they began to feel the narrowness of the way, when they began to realize that consecration costs something, that it means taking off

everything that is contrary to God's will, then they began to be tired of the way, so to speak, and thus the Apostle addresses them, "O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the spirit by the works of the Law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" In other words, we see that this church at Galatia had given themselves in consecration, and when they began to run in this narrow way of life, when they saw that consecration meant something, they got tired of the way and they, so to speak, went back to the altar of consecration and endeavored to take their offering away and run for restitution. "Are you so foolish now, having begun in the spirit, that you are going to be made perfect in the flesh?" Now it is possible that you and I might do the same thing. I want to tell you most emphatically, and most clearly suggest the thought, that if we have intelligently given ourselves in consecration to the Lord and have the witness of God's acceptance of our consecration, we cannot go back to the altar and take therefrom our offering and run for restitution blessings.

Of course, if we have not intelligently given ourselves in consecration, and if the Lord has not accepted our consecration, then this Scripture does not apply to us. In our intercourse with our friends and neighbors, many say, when we tell them this grand and glorious story, that restitution is good enough for them. And certainly it is; we agree to that; restitution will be grand; but, dear friends, you and I are not running for restitution; neither are we running to be members of the Great Company class. There is but one reward open to you and I, and thus consecration ought to mean more today than it did yesterday, last week, or last year. This matter of consecration ought to become more of a reality day by day. We ought to make it the very basis of our life, dear friends, and bring everything, our time, our talent, our will, and all, into accord with the will of the Lord. One will say, Do you want us to give it all to the Lord? Yes, you must surrender your will, your time, your talent, your money, all you have and all you expect to have, to the Lord. Well, says another, if I had known that I never would have done it. Brother, you did not have to do it. Who forced you to consecrate? No one. Has God ever coerced anyone to consecrate? No, indeed. I want to say it is the grandest opportunity that has ever been offered to man to give himself in consecration to this narrow way and to run for this great prize of immortality. Are you getting tired of the way? I hope not. I hope the way becomes dearer to you day by day. You are not going to have a very easy time, because it was not made for an easy time. If you are hunting for an easy time, go out in the world and you can have all the easy time you want. The Scriptures clearly and positively state that whosoever will live godly in Christ Jesus shall suffer persecution. Do you understand we have always to suffer? No, I do not understand God is always applying the lash to us. I trust there comes in our Christian development a time when we stand at the mark, and I understand in its full, deep sense this Scripture is written to that class who have attained to the perfection of love, who are at the mark, and who are holding or maintaining that one hundred points, or degrees, of character. If you are at that point today, it is the most trying experience that you will ever have in all your Christian experience. It is one thing to strive for a thing and it is another thing after you possess it, to hold it. And so, holding, or maintaining, this full perfection of love, the full one hundred points or degrees, is the hardest that you and I have to do in our Christian experience. You might say, why so, if we have attained that full perfection of love? It looks like everything ought to be easy sailing now? Oh, no, there is a crystalization of character after you have proven your loyalty to the Lord, after you have attained the full one hundred points, or degrees, of character. God permits certain circumstances whereby you can prove your loyalty, whereby you can have this character which you have been developing crystalized; and I believe there is a great deal of that work going on at the present time. We find wherever we go the dear brethren are having a hard time, and we rejoice to hear it. We never like to go into a city and visit a class and see that they are having a good time. I always think there is something wrong. This way is a narrow way, and in proportion as you and I are enabled to appreciate the character of our heavenly Father and our dear Savior, we in that same proportion are taking on the character-likeness of our dear Redeemer, we are growing in grace and knowledge of the truth as it is in Christ Jesus, developing all these graces of the Spirit.

The Apostle suggests, "We have all sinned and come short of the glory of God." So you see you and I have not yet anything of which to boast. He tells us that there is not a just man on the earth that doeth good and sinneth not. And so John tells us, "For if we say that we have no sin we deceive ourselves and the truth is not in us." The work of the present time, my dear brethren, is not to destroy liberty, but it is to assist others to maintain liberty. And so you, who are tonight standing, so to speak, on a pinnacle of one hundred points or degrees of character, have a special work to do. As dear Brother Barton has said, we have a great many baby brothers and sisters in the Church, who need all the encouragement and strength we can give them; and the Lord placed you in a place where you can encourage the feet members of the Body, and what a grand privilege this is! The last members, the feet members, who today are making their calling and election sure,—what an opportunity you and I have in assisting to build up these last members of the Body of Christ! A brother recently said this: I used to think I would not like to be the last saint, or last foot-member of the Body of Christ, who was here on earth, but when I got to thinking it all over, when I got to thinking of the 143,999 in the kingdom waiting for that one, I said to myself, what an honor it would be! What a privilege it would be to be the last member of the Body of Christ! Think of the hosts in the spirit realm, all the members of the Body of Christ who have been developed all through the various parts of the age, waiting for the completion of that last one—because, on the completion of that one, dear friends, hangs the glorification of the saints, and also the honor which the Church receives when she is glorified; and, oh, what an honor and privilege it will be! And you do not know but what today we are just doing that very thing—having the privilege of assisting, encouraging, the last member of the Body of Christ.

My eyes have been opened a good deal the last few months, especially, as we have had opportunity of viewing the work in a larger sphere. It has opened our eyes as we begin to see how wonderfully God himself is carrying out the work. And if there is one thing above another which I had impressed on my mind, it is this: God himself is supervising the election and selection of all the various members of the Body of Christ, and there will not be one grain of wheat left in the field when the Lord gets through.

I notice you all have a great many seasons of discouragement in your towns where you stand alone, so to speak, for the Lord, and have opportunity of witnessing, day by day, where, apparently, there does not seem to be any wheat. Do not get discouraged, because God himself is supervising, he is electing, and he will see that every grain of wheat shall be gathered into the garner of the Lord. So we rejoice that he is doing this work himself. Our work at the present time is to assist in giving liberty to these Sons of God, this class who have made a consecration of themselves, and who today are walking in the narrow way of life.

I recall being up in the northern part of Michigan where a sister, who was lying on her death bed at the time, said, "Brother Wise, I am glad of this, that if I fail to make my calling and election sure, I will have restitution." I says, "My dear sister, I do not want to discourage you, but there is not a hope of restitution offered to you, providing you have given yourself in consecration to the Lord and have the evidence of God's acceptance of your consecration." Of course, if you and I have not such experience, I do not understand that God is dealing with us in such a manner. He is only dealing in a special manner with the spirit-begotten beings. I have also to tell you in connection with that thought, that Satan is also dealing with that class. Toward this class Satan is very active, as we will see later on. So I tried to encourage the dear sister that God had given her the grand privilege of making a consecration of herself and that if she had become tired, and failed to make her calling and election sure, God could not give her restitution blessings. There is but one reward—one prize, so to speak. There are not two prizes, dear friends. The brethren have brought out this thought very beautifully in the discourses here. There are not a number of prizes. You and I cannot start in the narrow way of life and only run, say, for a month, or a week, or a year, and finally get tired and say, Why I cannot run any longer, restitution is good enough for me, or, I will get

in the Great Company class. No, nothing of that kind is offered to us. I wish we could impress this thought upon the hearts of the dear brethren everywhere. But one says, "I am so unworthy." Who is worthy, dear friends? This whole matter is a matter of grace or favor all the way through and none are worthy. Neither will you ever do one thing that will cause you to be worthy to inherit the great reward. Even after you have done all you possibly can you have to depend on the Lord. You have always got to go to the Lord and get something of his actual righteousness to apply for yourself. God never helps us where we can help ourselves. For instance, suppose we have developed 20, 30, 40 or 50 points—I do not know whether any of us will ever get beyond the 50 points or not, although we believe we have seen characters that we thought were beyond that point—but say we have only 50 points, we do not get rewarded. Why? Because it requires 100. What are we going to do now? We are going to our dear Savior and get some of his righteousness and apply it to ourselves, and he makes up for all our deficiencies. And if we only gain 10, 20, 30 or 40 points, our dear Savior will make up to us of his actual righteousness 50, 60 or 70, as the case may be. Our standing is all of favor. Then what do we want to do? We want to laud and magnify our dear heavenly Father because of his work toward us. But we must stand fast. Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with any yoke of bondage.

In Gal. 5:13 we read: "For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." I have been in an atmosphere for three months where love has been the predominating feature, where love has been ruling, and the dear ones have been laying down their lives in love. It is a wonderful atmosphere at the Bethel Home. Thus you see this Scripture is actually being carried out. The service the dear ones are rendering is all of love. But we should not use our liberty for an occasion of the flesh. Oh, no, but by love serving one another. The question might come to our mind then, Who is going to destroy this liberty? The Apostle very clearly says in Gal. 2:4, that it is the false brethren who come in unawares, privately. Is that the way they come in? That is what it says here. They come in privately. What for? To spy out your liberty. Now, dear friends, if a false brother was coming in here tonight and he would say to brother so and so, I am going to spy out your liberty, you would all be on your guard. He does not come that way, but he comes in unawares, and comes around to spy out your liberty—to destroy your liberty. In other words, to put a yoke of bondage on you. To entrap or ensnare you is the thought. What is the object of this? In order that he may bring you into bondage. Were we not all in bondage at one time? Yes. First of all we were under the bondage of sin, and through the mercy of our dear heavenly Father we were released from that through the application of Christ's blood. We were released from this condemnation of sin and death. And, oh, what peace came into our hearts then! As the Apostle says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walked not after the flesh but after the spirit." Why? "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and Death." You see at one time we were all under the law of sin and death, but the law of the spirit of life in Christ Jesus triumphed, and we were released from that condemnation, and that is the reason the Apostle says, There is therefore now no condemnation to them which are in Christ Jesus.

Going on to the latter part of the eighth chapter of Romans, the Apostle suggests this thought: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? Is it Christ that died? Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." We are standing, as it were, at the judgment seat of Christ, and we are being judged day by day. If we were still under condemnation we would not be standing at the judgment seat of Christ. Thus we see that the entire world is not being judged now, because they are still under the condemnation. But we have been released through the favor and mercy of our dear Savior, and we have come out from all those conditions. So we are rejoicing in the glorious liberty of the Sons of God.

But these false brethren are the ones we want to warn you against. The Apostle Peter tells us that there were false prophets and false teachers also among the people, even as there shall also be false brethren among you. If they should come in proclaiming aloud, "I am a false brother, and I am going to spy out the liberty," you would all be on your guard. How do they do? They transform themselves into angels of light, and you never saw one of these who did not have part of the truth. What do they say to you? They say, "Now, brother, you have done fine so far, but I feel sorry for you; you have been wandering for about a year, since our dear brother was cast off, like a lot of sheep without a shepherd, and we want to gather you all into one fold." The Scriptures very positively and clearly tell us that our dear Brother has not and will not be cast off, but says that he is going to fulfill his work. He is going to be faithful to the Lord, and he is going to finish the work, so do not be alarmed about the statement of those false brethren about our dear Brother being cast off last year.

There was one time when we were in this condition of bondage, dear friends, then we were freed from that, but by and by we got into another bondage. How was that? Why, you know there are social yokes, financial yokes, and religious yokes, and various kinds of yokes and bondages which we were formerly in, but there came a time when God opened the eyes of our understanding and unstopped our deaf ears and we were made to comprehend something of the lengths, and the depths, and the heights of God's wonderful plan of redemption. We came out from all of those yokes and bondages and we stood as it were in the glorious liberty of the sons of God. Now are you going to allow someone to bind you again? No, dear friends, let us not do that. Let us remain in this position of favor where our heavenly Father placed us.

But there is one yoke which I trust we all wear. Matt. 11:28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Have you all got that rest? I trust you have. "Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls." Is that the same kind of rest? No, that is a different kind of rest. Your first rest was the result of justification, and it was grand. You can go back to the spot, almost, when you felt the cleansing blood being applied to your heart. You were made clean. Joy came in your heart. But there came another time when God opened the eyes of our understanding and we saw this grand and glorious opportunity of giving ourselves in consecration, and entering the narrow way and running for this prize, then we found rest to our souls. I hope we all have that rest. And I want to also say, there is just as much difference in those two rests as between night and day, as far as results are concerned. They are both joyous. We want to have them both. They are grand. But the second rest that comes as a result of consecration is the one we are especially anxious to have at the present time. Remember, the Lord says, "Take my yoke on you and learn of me." That is what we want—to be yoked together with our dear Lord. "For I am meek and lowly." That is what we are trying to develop, the spirit of humility, at this particular time. I do not believe that this fruit of the spirit was ever so necessary as it is at the present time.

Coming back to these brethren who are going to spy out your liberty, Peter tells us that, "While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage." For such are false apostles, deceitful workers, transforming themselves into angels of light. Do you know that just the moment any particular feast of the truth became due and was given to the household of faith, Satan went out, got busy, and counterfeited it. He always sugar-coats it so it is palatable and tastes good to some persons.

"But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage." (Gal. 4:9.) Do we find as we have opportunity of mingling with the various classes, that those ones whom the Apostle designates here as false brethren are creeping in, so to speak, trying to spy out your liberty? I have been amazed at the smooth bait they have out for us. They say, "Now we feel sorry for you, to think that you stopped short. You had certain opportunities and privileges and blessings; you went so far but you stopped too soon. Just come, go along with us and we will show you grander things, more glorious than what you have ever seen." I will tell you, dear brethren, what we want to do is to stay by the truth. And

where did you get the truth? Were you able to go and dig it up for yourselves in the concise form we have it at at the present time? I do not find many of the friends who can dig down and find these grand and glorious things. I am more impressed than ever that God all through the harvest period is using a channel for the purpose of dispensing his food. And I want to tell you that channel and the dispensing of that food is going on day by day, and we are glad our heavenly Father has permitted us to sit, as it were, at the great banquet table, and our dear Savior has girded himself and has come forth and is serving us. It may be that some of us are getting tired of the food. I wonder if we are? I know you are not, because if you were, you would not be here. But we find some of the dear friends are becoming very tired of the food. For illustration, Suppose I was invited to your home tomorrow for dinner, and the sister had made some special arrangements because she knew a brother was coming, and prepared a nice dinner. And when we were about to enter the dining room, the table laden with everything that we could desire, suppose I would come to the door and say, "Now, sister, that looks nice, but if you do not have any objections I will go to the kitchen and prepare my own dinner. You sit down and eat it yourself." What do you suppose the sister would think of me? I would not be surprised if she would point to the door and say, "Well, I guess you had better go." Now while that is a poor illustration, the fact is that from the moment you gave yourself in consecration, you have been partaking of the food the Father has provided for you and this food has not come through a dozen channels; it is not prepared by a large host either, but it is prepared by one. Now you have been sitting at this table, partaking of this food, it may be for weeks, for months, or it may be for years. I know some are present who have been partaking for twenty years or more, and we rejoice with them very much. They are not tired. Their appetite is just as keen today as it was five years ago. So we are not preparing our own food. Personally I could not do it and I find there are very few who are able to prepare spiritual food. What have you got that you did not receive? By and by I think we will realize what a privilege we are having at this present time of assisting in any way in holding up the hands of those who are preparing this grand, glorious food. We will realize it, my dear brethren, if in God's mercy we shall make our calling and election sure. Then we will appreciate the opportunities of the present time and I do not believe we will appreciate them fully until then.

I said a while ago I was amazed when I saw the spirit of appreciation at Bethel Home. And when I began to hear, here and there, expressions of appreciation on the part of the dear ones, I began to think, "Brother Wise, there is something wrong with you, you do not appreciate it like they do. There must be something wrong." I began to study Brother Wise pretty closely. So those three months have been seasons of examination and I trust they have been profitable. Some things have not been very pleasant but have been very helpful in many ways; and if you were to ask me, What particular thing do you see emphasized at Bethel Home and the Tabernacle? I would tell you it is this: The spirit of appreciation. I marveled at those dear brethren laying down their lives and appreciating the opportunity to do so. I am afraid Brother Wise does not always do that as he should. I am afraid we do not fully appreciate this privilege we have of laying down our lives and serving the dear brethren; but we have all received the spirit of adoption. The Apostle suggests that we have not received a spirit of bondage. No, we had that formerly. Now we are rejoicing in the glorious liberty of the Sons of God. We are free now, we are not entangled, entrapped, ensnared; our feet are still on the rock, Christ Jesus, and we are growing up into Christ, our living Head; we are developing all these various graces of the spirit. So we have not received the spirit of bondage again to fear, but we have received the spirit of adoption whereby we cry, Abba Father. And the spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs of God and joint-heirs with our Lord and Savior, Jesus Christ. Can we recognize that we are joint-heirs? I trust we can all appreciate this more and more. But there is a condition to add to this. What is it? "If so be that we suffer with him." Is there going to be suffering? Yes. And in proportion as we are now to go with him, to that extent do we feel the effects of suffering. If we are seeking to lay down our lives, we are beginning to appreciate something of the suffering. But also we are learning this: if one member is honored, we all rejoice with it. It was a joy in my heart as I saw the honor given to our dear Brother on his return home. If one brother is honored we all rejoice with him; and I will tell you, my dear brethren, when the saints all receive the crown, all the members of the Body will rejoice. We have been adopted into this great family and we recognize we are joint-heirs with our Lord and Savior Jesus Christ.

Then the Apostle goes on and shows us how we can maintain this liberty. Of course we are going to have some suffering. We are not always on the mountain top. We want to have some of those valleys, some of those humiliating experiences, occasionally. I want to say I had two or three of the most humiliating experiences in Brooklyn that I ever had. They were hard to bear at the time. But we trust the Lord gave us the grace we needed. Now the Apostle says, Yea, in all of these things—all the suffering, all the trials, all the perplexities, and everything—yea, in all of these things we are more than conquerors through him who loved us. Can we all say that? I trust we can. In all these difficulties that come unto us under all the circumstances of life in which we are placed, whether sorrow, trial, discouragement, or despondency, we can say, "Yea, in all of these things we are more than conquerors through him who loved us and bought us with his own precious blood." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Can we say amen to that? We want to make the matter of our Christian religion a practical thing, because it is the most practical thing in the world. God has made certain promises; take hold of those and apply them to yourself. There are no circumstances, no positions, which you are placed under, but what there is a promise for you. Are you having a trial? Are you having a series of discouragements or disappointments? Well, you say, Yes, I am having all of these things and I find the "old man," whom I thought was dead, is not dead. We have been finding that out day by day that the "old man," which we thought was dead, is not so. I would not dare repeat the experiences I had not long ago, because I thought the "old man" was dead. So we find our experiences are similar. Certain difficulties arise. We are thrown off our guard in an instant, and the "old man" gains the supremacy for an instant. But I was glad, in the experiences which I referred to, that just in a second the Lord's grace was sufficient. So we find it is true in these various circumstances in which we are placed, if we will turn our hearts and minds instantly to the Lord he will give us the grace and strength we need for that particular time.

Then again the Apostle suggests that having developed this spirit of humility, and these various graces of the spirit he shows us, who today are standing, so to speak, in the position of having 100 points or degrees of character, that there are certain things which our heavenly Father has permitted us to do. In 1 Pet. 5:2, the Lord, through the Apostle, says, "Feed the flock of God." And thus we have an opportunity of assisting in dispensing the food which our heavenly Father is now giving to us. I do not know how you are, dear brethren, but there has been so much truth, so much food prepared, that it is just a physical impossibility for me to keep up, to say nothing of trying to keep my eyes occasionally on other things. I do not have time for other things outside of the truth any more. I am speaking about various literature—pamphlets and tracts, and so on, which are brought to our home so often. I do not have time for those things. I do not know how you are, dear brethren, but if you are keeping up on all the various lines and phases of the Plan you are doing remarkably well; you are so busy that you have not the time for investigation of anything else. And how careful we should be at this particular time, when there is so much literature being sent out to our homes! It has been intimated during the convention that some of the dear friends think they have to read this stuff in order to get posted along that line. I am trying to avoid it, so as not to get posted on it. What I want is to see that I am being thoroughly rooted and grounded in the truth. I have not the time for the investigation of all these things. Would you want to feed the flock with poisoned food? No. So take the pure food, the pure Word of God which he has given to you, and of which you have been partaking yourself since consecration, and thus you can give it out to others. Now, my dear friends, if you have no opportunities for service, seek them; and if you have only just a little of God's love in your heart, I will tell you how to get more—give that little away. Just keep giving it away as

fast as you can. Do not hold it. Some of the dear friends close up the doors of their hearts and hold the love they have for fear it will escape. Let it escape; let it bubble over; let your lives be living epistles, known and read of all men.

"Stand fast, therefore, in the liberty wherewith Christ hath made you free and be not again entangled with the yoke of bondage." We cannot hold ourselves together by restraint. If there is restraint there is something wrong. You want to have perfect liberty. You do not want to serve for filthy lucre's sake. That is one peculiarity about the brethren everywhere. I do not know of any of them serving for that. But we should serve with a ready mind. "Neither be as lords over God's heritage but be ensamples unto the flock." Are we all trying to be ensamples unto the flock? I trust so. And when the Chief Shepherd shall appear, we shall receive a crown of glory. We rejoice to think that we are in one of the grandest times of the whole of the Lord's plan, in that our dear Savior has returned, and he is now assisting in the completion of the last of the feet members of the Body of Christ. What a privilege it is that we can have our returned Lord with us in all the trials, and difficulties, and discouragements, which come to us. Now he is assisting in the polishing and molding, and shaping of all these last members of the Body of Christ. As we feel the effects of this work going on in our heart, let us yield ourselves more as clay in the hands of the great Potter, so he can mold, and shape, and fashion, us according to his own good will. So yielding ourselves more and more under all circumstances and conditions under which we are placed, we see that God's will is being accomplished in us. How about our will? Is it gradually being submerged, or are we still having our own way? I trust that our own will has been completely submerged into the will of our dear Savior, and his will is ruling, his will is guiding and directing in all the various affairs of our lives.

The Apostle says, "The Fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, meekness, temperance; against such there is no law." And to this class, who have developed the various graces of the spirit, is our text specially applicable. "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit."

Now let me urge you again to "Stand fast, therefore, in the liberty wherewith Christ hath made you free and be not entangled again with the yoke of bondage."

Discourse by Brother C. A. Owen. Subject: "THE SONS OF GOD"

DEAR friends, it gives me great pleasure to meet with the Louisville class once more, and also to meet and greet in the name of the Lord many other dear faces who do not belong in Louisville.

The subject selected tonight is a very large one. Viewed from a scriptural standpoint, we could not hope to exhaust it, but only touch upon certain phases, or bring out certain facts, relative to this broad subject, "The Sons of God."

I wish to direct your attention to the one central fact of our lesson as we shall try to develop it tonight: That God is now developing a family of sons on the divine plane. We are not in the habit of taking a text. It is our custom and always has been to read a good deal of Scripture, but just for the sake of having a text we will read the first chapter of 1 John, v. 2-3: "Beloved, now are we the sons of God: and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." Just passing this text for a moment, I wish to call your attention to this simple reason John gives why he knows that we will be like Christ. It is intimately connected with our subject. John says this, It doth not yet appear what we shall be, but this we know, we shall be like him. Why? Because we shall see him as he is. In order to see him as he is, we must be made like him, a spirit being. The expression "Sons of God" has a very wide range in the Scripture. In the 38th chapter of Job, 1st to 7th verses, we read:

"1. Then the Lord answered Job out of the whirlwind, and said:

"2. Who is this that darkeneth counsel by words without knowledge?

"3. Gird up now thy loins like a man; for I will demand of thee and answer thou me.

"4. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.

"5. Who hath laid the measures thereof if thou knowest? or who hath stretched the line upon it?

"6. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?

"7. When the morning stars sang together, and all the sons of God shouted for joy?"

This carries us back, dear friends, to a time prior, at least, to the creation of our earth when the morning stars sang together and all the sons of God shouted for joy. This gives us the thought that God had sons in the beginning, how much anterior to the creation of man we may not even surmise, or guess, but doubtless back of that for a long period of time God had many sons on the spirit plane and the highest of all these spirit sons was our dear Redeemer in his pre-human existence. So wonderful was that existence and so wonderful was that being that John tells us it was through him that all things were created and without him was not anything made that was made. This gives us a glimpse of our dear Redeemer in his pre-human existence. Not long since the question came up and the charge was made publicly against us, that we did not believe or teach the pre-human existence of our dear Redeemer. Quite remarkable what stories get out on the "Little Flock," and especially our dear Brother Russell, who seems to be a bright shining mark for all the satanic venom that can be thrown toward him.

In Luke 3:38, we have a brief account of the genealogy of father Adam. Going back to Seth, "which was the son of Adam, which was the son of God," I just quote these few words to get the connection. Adam was the son of God on the human plane, a created son. So do I understand our dear Redeemer was created. There has been some question about where to apply the scripture, "The only begotten son of God." We are not told how our dear Redeemer was created in his pre-human state, how he was brought into existence, but he is described as the beginning of the creation of God. This is a remarkable statement in view of the thought that is so prevalent in the world today that Christ was co-existent with God, that he like God had no beginning, that he was one of a trinity of Gods. You remember Dr. Morehead sneeringly says that Mr. Russell makes of Christ a mere creature. Well, Mr. Russell did not do that. This old Book makes Christ a *creature*, not a *mere creature*. We would not use that appellation in regard to our dear Redeemer. But it makes of Christ a highly exalted creature—the highest and most exalted creature down to the time of his second creation on the divine plane that we have any account of anywhere. But I do not wish to leave any doubt upon this subject—not that most of my audience would not be in perfect accord with what I shall say on this subject, but we wish to call attention to the Scripture, which clearly proves the fact stated, that our dear Redeemer was a creature. The time was when God was alone in his universe.

Turn to Rev. 1:10, where John says, "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet saying, I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the seven churches which are in Asia." Vs. 17: "And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last: I am he that livest and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death."

Chapter 2, verse 8: "And unto the angel of the church in Smyrna write: 'These things saith the first and the last which was dead, and is alive.'" Without going any further, the speaker here is clearly identified. The one who spoke personally or through an angel delegated to do the talking, the one who is behind these words, is the authority in this matter and the one referred to constantly.

Verse 14: "And unto the angel of the church of Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God." In one of the Scriptures I have just read it says, These things saith he who was dead and is alive. These things saith the Son of

God. And now this 14th verse of the 3d chapter of Revelations says: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." It seems to me the speaker here is very well proven; that it is our dear Redeemer who is doing the talking, the one who was dead and is now alive for evermore; the Alpha and Omega, the beginning and the ending, the first and the last, of the direct creation of God.

So I believe that all the sons of God on the spiritual as well as on the human plane were direct creations. God created our dear Redeemer. You may differ from me in this, but we are not speaking dogmatically, only giving our views of the matter, and when we come to speak more particularly of the begotten sons of God we want to be quite sure of our grounds there as speaking of Jesus as the only begotten son of God later on in his career.

John 3:16: "For God so loved the world that he gave his only begotten son, that whoever believeth in him should not perish, but have everlasting life."

Acts 13:33: "God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again, and it is also written in the second Psalm, Thou art my son, this day have I begotten thee."

This brings before our minds, dear friends, our Lord Jesus Christ as the begotten son of God, begotten as a human son. Now I know we are prone to take up this question of the begetting and birth of our dear Redeemer, and, if we are not careful, think of that the same as the begetting and the birth of any other child. We think of the sacrifice of Christ doubtless in a superficial way, beginning at his consecration; but if we let our minds back just a moment it will carry us to the time the Lord Jesus mentions in his prayer when he says, "Glorify me with the glory which I had with thee before the world was"—away back at creation's dawn, when God had delegated him as the agent and as the instrument through which he would create all things. Think of the glory that Christ had back there with the Father even before the world was! Think of the glory that was his in his pre-human existence, while he was doubtless the center, the highly honored one, the bright one among the holy angels in Heaven! His sacrifice involved the giving up of all that glory—something that we have never been called upon to sacrifice—and oh, how glad I am when I look within and see my own human weakness, and when I look before me and all about and see the character of the people that God has chosen out of which to create his new family of sons—I say how glad I am that God has so arranged it that we only get a credit for restitution, and we are asked to lay down our credit—our bill of credit, so to speak—for I fear that if we had restitution even, very few of us would have the grace to lay down restitution blessings and run for something different. It seems to me that would be such a good thing I would have to look a long time before I could muster up the courage to lay that down and run for something better. But our heavenly Father, as in all other features of his plan, has this matter fixed just right, and after we have run a long time it seems to me we get eager to lay down the balance—just the little we have left, and go on to get that for which we have been running for so long a time. But while we doubtless would long hesitate before we would give up restitution blessings, if we had them actually, to enter the narrow way of life, our dear Redeemer, being in so complete accord with the Father, laid down the glory he had before the world was, and came down here to man's estate. He did not die in heaven; it did not require his death up there, but somehow or other, we do not know how, we cannot explain it, God in his infinite power transferred that life to human conditions; the life principle was brought down here to earth. Now someone says, Can you explain that? No, I cannot. Can you explain the life principle that gave you and me life? No, you cannot explain it at all; the wisest men of earth have not been able to tell us what life is. They speculate about it, but where did it come from. Everything we know about the source of life leads the mind back to the one source—God. The Universe is replete with life, it seems to me, ready to express itself through every kind of organism; but whoever heard of life without an organization? I never did.

Now in this begetting we have a Scripture recorded in the 3d chapter of Matthew, 13th to 17th verses:

"13. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

"14. But John forbade him, saying, I have need to be baptized of thee and comest thou to me?

"15. And Jesus answering said unto him, Suffer it to be so; for thus it becometh us to fulfill all righteousness. Then he suffered him.

"16. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him:

"17. And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased."

Some of our religious friends, were we to ask what Jesus' baptism meant, would tell us Christ answered that question when he spake to John, after John had protested against the thought of baptizing the Savior. John was baptizing for the remission of sin, and did not know anything about any other baptism. He was baptizing the Jews. This was the means that God had instituted, a sort of open door by which a Jew could come back into harmony with the heavenly Father. Therefore it is no wonder he did not understand why our dear Redeemer came to him for baptism. John knew that he was the Lamb of God that taketh away the sin of the world; he knew he was holy, harmless, separate from sinners, and it stumped John, so to speak; he did not understand it, hence he asked that question. While the Savior did not attempt an explanation of the matter, the Apostle Paul and others who wrote afterwards explained it. But, dear friends, Christ was not accepting John's baptism. He was instituting a new thing. "A body hast thou prepared for me" was said of him. He came to John and presented himself a living sacrifice, and then and there made his consecration unto death; and the holy spirit coming down in visible form was intended to convey the thought to those who should become the followers of the Lord Jesus Christ, that then and there our dear Savior was begotten of the holy Spirit to a higher nature, to the divine nature. And this object lesson in my studies of this subject has been a guide to me, and a source of great comfort and strength, when I think of the fact that our dear Redeemer did present himself in this manner, and the heavenly Father showed his approbation, or rather demonstrated to us what was taking place by allowing the holy Spirit to come down upon our dear Redeemer in a visible form.

Then and there the New Creature began. Then and there Christ gave us that which was his by right. He did not get his life as we get ours, from an Adamantic source, but he was begotten of the holy Spirit, begotten of God; he had a life that was his; he was born under a law that gave him a right to live as long as he obeyed that law. And when he came, he deliberately made the sacrifice, made the offering, presented his body a living sacrifice, and then and there that holy Spirit came down and he was begotten of the spirit.

I sometimes try to figure out just how that could have been. If it were one of us we were speaking about it would not be so hard to grasp the thought that God would quicken or beget us to a higher nature, but thinking of our dear Redeemer, who said it was always his pleasure to do the Father's will or do all of those things which please him, what change could possibly have taken place at his begetting? We know the begettal only gives us a new mind; it does not plant something within us that is entirely foreign to man, as our well known friends would have us believe, and as I believed once as a Methodist. It is only a question of the mind. But the begetting must give us a mind different from any human mind, or else the new mind that the Lord Jesus Christ got could not have been any different from his old mind. He was always in harmony with God, but then and there his begetting took place and the new nature began to develop, and in the resurrection he was raised up in the likeness of our heavenly Father, became partaker in full of the divine nature; and so we see his course from heaven to earth, leaving the glory he had with the Father before the world was, being born under the law, begotten of the holy Spirit, spending his life in service to the heavenly Father, laying down his life for others and dying by being crucified and put to death in the flesh and made alive in the spirit—that is a wonderful proposition. I feel my own poverty of thought and language tonight to carry your mind, or even my own mind, along the way and picture the different steps that the heavenly Father has taken in the creation of this new order of sons.

Our dear Redeemer was a glorious creature before the world was. We think of the holy angels as wonderful beings, just as far above us—well, in nature perhaps and in capacity almost as far above us as we are above the lower order of creation—but God seemingly was not satisfied with this; that is, he was not fully satisfied with this—or, in other words, it was not all of God's purpose as manifested in the creation of the sons of God before the world was,

but his purpose was more wonderful than all of this—he purposed the creation of a new order of beings. It is wonderful to think of the Lord Jesus Christ as being a partaker of the divine nature, after having been a man and suffered, and having had human experiences, and having served the Father as we are trying to serve him today—being put to death in the flesh and quickened in the spirit. But this is not the most wonderful part of it. Jesus Christ is the forerunner of this wonderful family that God created in his own likeness. Remember in John's gospel it says, He came to his own and his own received him not, but to as many as did receive him, to them gave he power to become the sons of God. You remember those spoken of back there were the servants of God. They were of the household of servants. They never were offered under that Jewish dispensation any such opportunities as were offered under the new dispensation. They rejected the Savior as a nation, but a few out of that nation were gathered as the wheat class, but to them he gave power to become the sons of God. By and by all the wheat was gathered out of that nation and the nation itself was rejected, and the Gospel went to the Gentiles; so it has come down to us and we are gaining the privilege of becoming sons of God. The Apostle Paul tells us that we Gentiles, who are wild olives by nature, have been grafted into the good olive tree to take the place of some of the natural branches that were broken off. God broke some of them off and we have been put in their places. And this is contrary to nature, the Apostle tells us. How contrary we all know, because if we put a wild graft on to a domestic fruit it will produce wild fruit. But this was contrary to nature, that God has put the wild graft on to the good root, so that it may bring forth good fruit, showing that we partake of the root and the root bears us and not us the root. Now, having been begotten of the holy Spirit, we present our bodies living sacrifices, and just as in the picture of our dear Redeemer, so we, dear friends, if we present our bodies, realize the fact that we have this standing before God; that we are grafted into this good olive tree. The Apostle Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service." I would understand that this appeal was made to the justified only. This is the view of the matter that has always appealed to my mind. I beseech you therefore, brethren—you who have been grafted in to take the place of the good olive branches that were broken off—present your bodies a living sacrifice, just as our dear Redeemer did. And in presenting our bodies a living sacrifive, if we meet the conditions, God does the rest.

There has been a good deal said in regard to the beginning of this New Nature that I think is misleading. Men have taught that we present our bodies for holiness. I know that thought followed me for a good many years; I kept presenting myself to the Lord for holiness experience. But the Apostle Paul says, present your bodies a living sacrifice, holy, and acceptable to God. Present it in holiness, not for holiness. And we do not need to be surprised when we present our bodies a living sacrifice, if we do not have some wonderful uplifting experiences—something that fairly lifts us out of ourselves. If we meet the conditions we must believe that God is going to do his part, and if we present our bodies a living sacrifice, holy, acceptable to God, we will be begotten of the holy Spirit. There might not be any great stir at the time, but if we are begotten of the holy Spirit and make any progress along the line toward joint-heirship with our Lord Jesus Christ, toward becoming a partaker of the divine nature, partakers with him in the life hereafter, that life must have a beginning here. If we have been begotten of the holy Spirit, the time when that which has been begotten in us will be quickened. The Scripture follows a picture of nature that we are familiar with to explain something that we do not know much about. When the begetting takes place in the way of nature there is a small change. But after the begetting has taken place there comes a time of quickening, and an unfolding and developing until it is brought forth to the birth. If we have not noticed anything in ourselves that would indicate there has been a begetting there, we have not met the conditions. If we do not feel within us something working—I do not mean some mysterious thing that we cannot get hold of—but if we do not feel a desire taking hold on us to know more of God, a desire to do more of God's will, to walk in the footsteps of the dear Redeemer, then I would think we had grave reason for fearing we had not met the conditions and therefore the begetting had not taken place. But let us not get discouraged with ourselves too soon; if we do not see the fruit right away, let us get a lesson from nature. It is not that we plant the corn today and harvest the full-grown ear tomorrow; it takes time; let us be patient with ourselves if the new mind is not developing just as fast as you and I think it ought—and I presume every one of you has been discouraged and had that thought; every one who has been trying to develop the fruits of the spirit has probably had that thought; it is first the blade, then the ear, then the full-grown corn in the ear. This proposition God has on his hands of creating divine sons out of such material as you and I is no trifling matter; it takes time to do it; it took divine wisdom to think out the plan; it takes divine wisdom to put it into execution; it takes divine wisdom and power to carry it out to a finish, and I know sometimes we get discouraged—but oh, dear friends, let us not get discouraged with ourselves. I think sometimes we judge ourselves too harshly. I do not want to let the old man off easy, but want to be just as hard on him as needs be, but do not want to be too hard on the old man, because that is discouraging. While the Father is patient with us, let us be patient with ourselves, going along day by day and doing the best that we can, leaving the matter in the hands of him who doeth all things well.

Having been begotten by the spirit, dear friends, what kind of experiences would we need expect? I think there is a pretty good picture of these experiences in the 12th chapter of Hebrews. Here is a pretty fair outline of what we may expect after having been begotten of the holy Spirit, after having presented our bodies a living sacrifice to God: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Have you ever been tempted when the chastening and the scourging is going on to think that you are no longer a child of God? I love to think sometimes when passing through certain experiences that this chastening of the Lord is a badge of sonship. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Let us read a little further: "If ye endure chastening, God deals with you as with sons; for what son is he whom the father chasteneth not?" So, dear friends, if you have met the conditions laid down by our heavenly Father, and the experiences are bitter, the Lord sees that it is necessary to chastise you or me. Let us not be discouraged.

In the 3rd chapter of John, 3rd verse, our Savior discusses with Nicodemus this question of the begetting and the new birth:

"Jesus answered and said unto him, Verily, verily, I say unto you, except a man be born (begotten) again, he cannot see the kingdom of God." I think of this sometimes in a natural way—that is, viewing it through natural law. The Savior not only uttered here to Nicodemus a religious dogma, but a scientific truth as well. Henry Drummond illustrates this in one of his writings. I remember reading it several years ago. He speaks of it in this way: Here is one kingdom, the mineral, inorganic kingdom; there is no life here at all. No mineral has life so far as we know. If it has we do not know it. Then here is the kingdom above, the vegetable kingdom, where there is life; and the next higher life, the animal kingdom; and the next higher the spiritual kingdom, where there is still higher life. In this vegetable plane we bury a seed, it goes down into the earth, it is covered up and it germinates, begins to reach out and utilize certain portions of that lower kingdom. They become organized into this body, and by a natural process these elements are lifted out of this lower kingdom up into the next higher, the vegetable kingdom. We may cultivate our vegetables, our flowers and fruits and so forth in this kingdom, but we could not hope to raise them up to the next higher kingdom. But the animal reaches down and partakes of the vegetable kingdom, of the food that grows there; it is incorporated into the body and by this process parts of this lower kingdom are lifted one degree higher to the next kingdom, to the animal kingdom. I know this illustration does not hold good entirely, but it has been a help to me to get hold of these things, and it may be to you. Now we could not lift ourselves. Man is created on this animal plane. He is of the earth, earthy. There is not some immortal principle, entity, or ego, or something of that kind in us that gets up on to this other kingdom by the fortunate opening of the door of death. That is not the idea. But just as certainly as there was a law complied with to bring us into this life, just as certainly will there be a rigid operation of law to take us into the next higher life;

and Jesus says, Except a man be begotten from above he cannot enter into the kingdom of heaven—he belongs to this order down here, he is of the earth earthy and he cannot get above the earth. The finest specimen of manhood that ever lived on this earth was only a more or less perfect man; he could not be an angel; he could not get to the next plane of life; so our Savior says to Nicodemus, Except a man be begotten from above, he cannot enter into the kingdom of heaven.

Now, dear friends, I trust that I am talking to a good many people here tonight who have met the conditions God has laid down, and have been begotten by the holy Spirit to the divine nature, or begotten to the spirit nature at least. What kind of experiences should we expect hereafter? God is trying to grow within us a new nature; a new nature has been implanted within us; a New Creature is springing into life, but oh, dear friends, how foreign to the character of that New Creature is the soil in which the seed has been dropped! It is in the human soil that God is developing the New Creature. This new mind is taking elements, the things it finds within us, and patiently and gradually day by day turning these to account. And as God has planted the seed into our soils, into our natures—a nature so contrary to the nature he is developing; a character so contrary to the character he is developing—that it takes pretty rough treatment sometimes to bring the soil into condition so that the new crop may grow.

I have been an observer of the Truth people for twenty years or over. When I got this truth, I thought, well, that must be a very special class of people; and I expected when I formed the acquaintance of the Truth people to find the most rounded characters, or people the nearest alike, that I would find any place in the world, and you could not rub the hair the wrong way if you tried. Was I right or wrong? Since having this twenty or twenty-five years' experience in the Truth, I think that God has taken some of the queerest sticks to make the new sons out of that I have ever found anywhere. And I verily believe that the heavenly Father is taking from all the walks of life characters that will be able to sympathize with like characters who are left here in the flesh after we are glorified. While the seed is planted down here in this soil, the soil is not all alike; some of it is rich. I have seen some soil where the seed seemed to grow well; it did not seem to require much farming to bring forth the crop; but the majority of the soil is cloddy; God has to put on the roller of adversity and pulverize that soil. Then he has to plow very deep and very close to the new plant, in order that it may grow at all.

I remember when I was a boy, learning to plow, I walked and held the old-fashioned double-shovel plow. Many of you will know all about it. I was holding the plow in a certain way, trying to plow, and it was swinging me around and I was stirring up a lot of corn, and tearing out a lot more, and the old farmer says, That is not the way to plow; you get up and walk between the handles, and put the plow down. I said, That will plow the corn up if I do that. He said, Sink those shovels down that way; it will not plow the corn up. And he said, Let me show you. Then I got along fine and became an expert plowman.

Now the heavenly Father puts in the shovel so close to this new crop sometimes, and tears up the old ground to such an extent, that we get discouraged, and think he is going to plow the whole thing up. But he is not. He is just plowing the soil deeper and deeper so that the roots of the New Creature go down deeper and deeper and absorb the things that are found down there and transform them into its own nature—using these things in the human nature that are right in themselves if guided right—and this new seed, this new mind, this holy Spirit, will take these things and develop by and by a well-rounded character.

We sometimes wonder at the experiences we are having, that God puts the plow so close to the corn. We wonder that it is necessary to put on the roller of adversity so frequently—so mercilessly sometimes, it seems to us. Well, it seems to me that some of the whisperings of the holy Spirit can only be heard by a broken heart. But God makes no mistakes. If he breaks my heart, or yours, if he causes us to shed bitter tears, he knows all about it. It is only to give us a more priceless experience, and that is the experience cited here in Hebrews. If we are rightly exercised by our experiences, they will develop in us an overcoming character; and while we may never know in the flesh why our experiences are just so and so, we will know after a while. And if we cannot know now, God reveals to you and to me in our religious experiences, after the time has passed many times, why that experience was necessary, why it came to us; but we may not know why all of these experiences come; we may not be able to satisfy our own minds in regard to those various experiences, but we can all by faith look forward to that time when we can sing, "Then I will know what thou hast wrought." Dear friends, then we can look back and praise the way that God has led us, day by day. I find it hard to praise the way at times, and I know that I have watched other dear ones pass through the fire when it was hard to praise the way; but God is dealing with us as with sons. "Whom the Father loveth he chasteneth, and scourgeth every son whom he receiveth." So, how different our view of things is now from what it was formerly. I remember about four years' experience I had in the Methodist Church after being converted, that if the Father would undertake to chastise me I would think he had cast me off entirely. When things were going smoothly and I was getting along all right, then I thought the Father was smiling and pouring out his blessings on me. Is not that the view people take generally of these things? It was not hard then in my childish experience in religious things to attribute these to the Father's blessing. It is not so easy when he is laying on stripes now to feel that he is pouring out a blessing; and yet it is a blessing in disguise if we can only accept it as such. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Doubtless many of you think of dear ones who have been chastened and scourged, and who have developed lovely characters, and when I think of the sufferings that come to the various members of the Body of Christ, and pick out one here who has had a pretty hard time, has suffered a good deal, and another one over here that has had a good deal of suffering, and had a pretty hard time to get through,—when I think of our dear Brother Russell and what he has gone through,—I am inclined to hang my head in shame to think that I would ever dare utter a word of complaint or call what I had been through, suffering. God bless him and keep him and strengthen him. I did not expect to be personal in this matter, but in speaking of suffering and trials and afflictions through which we must all pass, what a shining example we have in our beloved pastor! Who would ever know how he goes, day and night? How many times his example has been an inspiration to you and to me and to others who did not feel like going ahead! I am sure it was so with me as I contemplated standing before you tonight, feeling as I did when I left home, and as I have for several weeks. I just thought of Brother Russell. Would Brother Russell lay down on that proposition? No, he would go down there to Louisville and do the best he could, and if he could not do any more than fail he would go right up on that platform and fail there. Doubtless his example has been just such an inspiration to you many times.

The Scripture that I read as a text tonight says: "Now we are the sons of God, and it doth not yet appear what we shall be." The Apostle surely did not mean that we were actual sons of God, any more than the question of begetting goes. When we were brought back into harmony through justifying faith, we were reckoned as human sons, perfect on the human plane. This was a reckoned condition, not an actual one, called justification by faith. Justification, the perfection of the human being, was ours by birth. We presented our body a living sacrifice, holy, acceptable unto God, and were begotten of the holy Spirit, begotten to the spirit nature, begotten to the divine nature, or that which will eventuate in the divine nature to all the overcomers. This is an actual condition—now are we the begotten sons of God. And we are told we were created by God in righteousness, and true holiness—that is the New Creature.

John 4:17: "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we, in this world." That is a strange reading passage of Scripture. I have examined it carefully to see if there was not some mis-translation. I cannot find anything wrong with the translation. How are we like our dear Redeemer in this world? We are spirit beings in this world—that is the only way I can understand it. We are begotten of the holy Spirit, created of God in righteousness and true holiness. God is developing this family of sons, this new order of beings, these beings which by and by will live on the divine plane. Through faith, first, in the precious blood of Christ we come into a justified condition. We pass from death unto life, then we present our bodies a living sacrifice.

We did not get this justification through a mediator; we got it through faith. That is all the requirement God made in the matter; all that he has required of us is to accept

our Lord Jesus as our Savior through faith, and there we pass from death unto life. But now after having presented our bodies a living sacrifice, the knife goes in and in God's reckoning the old creature is dead and there is nothing but the new creature left alive. Now which one of these creatures is it that needs a mediator? Does the new creature that God has made according to his own arrangement, created in true righteousness and holiness, need a mediator? Would a mediator do the old man any good? No, dear friends, there is no room here for a mediator. We have access to God through faith in the sin-offering, and now as Christ is, so are we in this world. God is looking at the new creature, the new nature, and if we will let him have the right-of-way in our hearts and minds he will develop this new creature and bring it forth in the likeness of our glorious Head.

Now I know I have presented this subject in a poor and lame way, but hope I may have opened up various avenues of thought which in time to come will help to develop this subject more perfectly, in order that we may see what our heavenly Father's purpose is concerning us, and how he is bringing forward this new creation, a family of sons. And I feel like doubtless many of you do as we look about us all over the world today, and see the many signs of the coming kingdom; I feel glad that the race is almost over; I feel very glad that the dawn of that better day is here; that we can see just beyond the time of trouble that glad day in which the sons of God will be crowned, that glad day in which the poor groaning creation will be lifted up and brought back into harmony with God. I see some old faces here tonight; some of you have been walking in this narrow way of life for a long time. I am glad to see you here—I will make it a little bit personal—I am glad to be here, although I felt I might better be down in the audience. However, I am glad, and if there is any one thing that I am more glad of than another, it is that God still grants me the eyesight, still grants me the privilege of seeing all the new unfoldings of the truth, and to meet all the dust and confusion that has been stirred up about us. It has only served to make my mental vision more clear, my spiritual discernment better and deeper, and I hope this is the experience of all these dear old faces I see here, and the new ones as well. Do not be frightened. We have not been sidetracked, as one poor deluded sister has said recently, that this is Babylon and those that are going out now, a little handful here and there, are the true wheat class. Do not get sidetracked on those things. I am glad that I can still see the truth and glad that you can still see the truth. May God keep us with our faces Zionward, our eyes open to see any new features of the divine plan, and may the old things that we have learned stay with us to the end.

Discourse by Brother G. C. Driscoll, Manager of the Pastor Russell Lecture Bureau. Subject: "A FEW THINGS TO THINK ABOUT"

DEAR Friends: I was told last night that some of you were anxious to learn a little something of the newspaper work. Of course I do not blame you for that. If I were to exchange places with one of you I would want to learn something of it. A large number of papers are publishing Brother Russell's sermons every week, and as a great work is being done thereby I think your desire for information is justified.

The first newspaper work, as far as it had to do with the present syndicate, was arranged for at the Put-in-Bay convention, and we have found that the newspaper publisher, as a rule, devotes the columns of his paper only to such subjects and topics as promise to be profitable, as he, like other business men, desires to make money. We have also learned that many editors have been disgusted, and all more or less discouraged, by the general conduct of the ministers throughout the country, and consequently they are not very kindly disposed towards clergymen of any denomination. They say that the clergy, generally speaking, are looking for all they can get for nothing and give nothing in return. Furthermore, they say that a large number of ministers of all denominations do not live up to the standard of their own teaching and consequently are unworthy of respect or favor.

If we were to go to a publisher and ask him to publish a sermon simply because it was a sermon he would decline, saying he would rather give the space to sporting or financial news, or something of that kind in hopes thereby of obtaining something in return. There is no sentiment in conducting a newspaper, as they want a profit in dollars and are not in business for their health. Now I think that the sooner the friends learn the position of the editor, the sooner and better they will be able to serve the interests of the harvest work.

If we were to secure a paper in your city and you were to then sit around every week and say, "I will let someone else subscribe for the paper, as I do not think it is as good as the other paper, or say that others will tell the editors of their appreciation of the sermons, etc.," yourself remaining inactive, you would not be of much value in that part of the work.

Who is there among us that can not send a post card of appreciation to the editor, or speak to our neighbors and friends about the fine sermons appearing in our paper every week? It is only a very small matter to loan or give a newspaper to a prospective sermon reader, yet it is a valuable service to the editor as well as to ourselves. Editors of papers start to publish sermons because they think their readers will read them, and if after a fair trial they find a lack of appreciation they will try something else instead, in hopes of striking the popular chord. If WE don't do what WE can, should those interested in nominal churches do it for us? The safe rule for us to follow is to do what we have to do, and not depend upon others to do it for us.

Thousands of fine letters of encouragement have been sent to publishers and I hope many more thousands will be. In order that you may more fully realize the true value of these letters I will tell you what we had to work with when we first started to syndicate the sermons. We had, dear friends, just what you had furnished us. We had a vast number of clippings of "LETTERS OF APPRECIATION" that had been published in the Cincinnati Enquirer, Pittsburg Labor Tribune, etc. I hope every one here present had a share in laying the foundation for our newspaper work.

If you did not share that privilege you need not stop now to cry about it, as you have at present a greater one. The food that you ate last year did not furnish the nourishment that your body is thriving on at present, neither will the letters or subscriptions sent the papers last year suffice for this. In fact, the editor expects the sermons to grow in favor, and while every one of us can not get out among the people to do newspaper subscription work, we nevertheless all have some opportunities in connection with this work.

It seems best when writing an editor to speak of the sermons as Pastor Russell's sermons, or as the Brooklyn Tabernacle sermons. When these terms are used the editor has no way of knowing that you have any special interest other than that you favor those sermons and that you are pleased, which of course pleases him. In towns where the sermons are being published we often meet members and ex-members of the nominal churches who say they read and like the sermons. In every such case we should request them as a personal favor to write a post-card of commendation to the editor. By furnishing the post-card we can be almost certain that the sermon service will get a boost, and we a blessing.

In some places the friends purchase a good number of sermon papers each week, using them among slightly interested acquaintances, and for volunteer matter to the farmers by marking the sermons and placing the papers in wagons, etc. Some publishers are willing to furnish two to three hundred papers for this purpose every week at agent's price or less. Newspaper publishers are as anxious for good advertising as other business men. Many men that are now publishing the sermons have devoted years of time and effort, as well as great sums of money, in building up magnificent papers, and this just in time for the use the Lord is making of them.

A short time ago I had the pleasure of being present at an interview between Brother Russell and a representative

of one of Hearst's New York papers. The meeting was most interesting as well as important, and often fine maneuvering to secure or evade certain points was indulged in by both parties. At one stage of the interview, the reporter thought it well to make Brother Russell think very highly of Mr. Hearst, so he told much about the Hearst papers as well as Mr. Hearst's personal achievements, abilities, etc. He related that with great modern newspaper plants Mr. Hearst had invaded the most important cities from San Francisco to Boston; that he paid the highest salaries known to newspaperdom; that many special trains were run to carry their papers to their readers; that many millions of money was invested and hundreds upon hundreds of men employed, and that Mr. Hearst had spent many years exclusively in building up his great system of papers, having a combined circulation of two million. He said that he wanted Pastor Russell to stop a minute and consider what an influence Mr. Hearst was in the world because of his two million newspaper circulation. The excellent description of Mr. Hearst's notable personal achievement stirred thoughts in Brother Russell's mind. He did not wish, in any way, to belittle Mr. Hearst's work or influence, neither did he like to lose this opportunity of calling attention to the harvest message being sent out in the sermons, so he kindly told him that without owning a single newspaper; without any special trains; without employing hundreds in fine newspaper plants; without investing millions of money, etc., that his sermons were said to be published in over seven million papers every week. The point was so nicely made that the newspaper man gladly complimented Brother Russell upon his wonderful opportunity for good in the world.

What should this teach us, dear friends? That evidently the Lord has raised up the newspapers for this very purpose: that he desired to at this time have in existence channels through which he could send a message to all the civilized world in a few days. Take the Peary and Cook North Pole controversy as an example of how the whole world takes knowledge in these our days. Not only is it remarkable that the papers are circulated in all languages at this time, but even more remarkable is the fact that just within the past few years the people are enabled to read them. The time is now at hand for the Lord's message to go to the world, he having several things to accomplish thereby. If the Lord had so desired, he could have given every newspaper editor in the Universe an understanding of the TRUTH which would have made letters of appreciation UNNECESSARY. Our conclusion, therefore, is that the Lord desires to give each one of us a chance to help the newspaper owner who is looking for prestige and dollars. This is our privilege of sacrifice. Do we accept the opportunity?

For fear that others may be thoughtless, I desire to mention a matter showing how the publishers are sometimes not helped. I have in mind a certain large class in a thriving city who would gladly have pledged themselves to extensively support a paper in their home city, if one could be induced to publish the Brooklyn Tabernacle service. Of course they were not asked to do so, nor did they so pledge themselves. I mention the matter in this way so you will get the thought that they were anxious to help a home paper when there was no home paper to help. Do not get the thought that the friends were not sincere, for they were, and that is just what makes this matter so serious. After several efforts we secured a paper in that city, and evidently the friends thought that the ministers and members of the nominal churches would do sufficient helping and that their assistance was not needed, or maybe they thought the editor had turned Christian, or perhaps they just didn't think at all. While the friends were neither thinking nor doing, the editor was thinking and thinking, and he thought that something else would pay better, so he cut the sermons out. Now the friends in that city who had one chance to help and failed, now have a chance to think, whether they ever get another opportunity to help another paper in their own city or not.

In speaking of the work in general I desire to emphasize very strongly the fact that the Lord has all along been overruling in his own affairs. In the first place the friends did not know what use their letters would be put to. Neither do you know what good can be done next year with the letters that are being published this. Another remarkable thing about the beginning of our work was the almost uniform demand for a Brooklyn sermon on account of the fame achieved by the late Henry Ward Beecher and T. DeWitt Talmage, whose sermons were published in about four hundred papers in America. Talmage left Brooklyn about ten years ago and the Press Association were unable to popularize any other sermons. Sufficient time had elapsed when we came into the field for the editors to be hungry for a Brooklyn sermon. Seemingly a person with even very small perception should be able to discern the Lord's preparation of the way for us in this matter.

Something over seven hundred papers are now publishing the Brooklyn Tabernacle feature, which fact in itself is cause for rejoicing. Those that are looking for evidence to prove who the Lord is specially using as a mouthpiece at this time need look no further than to learn the identity of the author of the Brooklyn Tabernacle sermons.

The work has been wonderfully sustained. We have, time and time again, recognized providential care over the interests of the sermon work. We are glad that the big things of our work have been brought about in almost every case in the most unexpected way. This has made it impossible for any one to take any credit personally.

There are several reasons why the newspaper publisher contracts for the Brooklyn Tabernacle sermons, principally because he thinks they will pay. He is ready to agree that the majority of people in his county are nominal Christians, each affiliated with some one of the many creeds. He is aware that they conflict seriously on doctrines and that they are often jealous of each other. He is aware that he could not publish the sermons of the preacher over on the corner without making the other home ministers mad. He also knows that the merchant will spend the most advertising money with the paper that caters to the highest class people. When we call we find him ready to be shown how he can cater to all the religious people of his community, how to elevate the tone of his paper so as to get the money spent by advertisers desiring to reach the better classes. This we do by offering an undenominational sermon emanating from the Brooklyn Tabernacle, by a man charitable to all; a man without an ax to grind; a man that is not trying to build up one denomination at the expense of another; a Catholics and Protestants as well as the non-church going man that prepares his sermons to interest and benefit both element. We have all this and much more in the Pastor Russell Brooklyn Tabernacle sermons, and the large list is proof that the merit of our service is recognized. Further, the fact that the editors continue to publish is evidence that the sermons are generally appreciated.

In the beginning of our work many editors in the large cities were immune against our persuasive powers, but we now have a publisher in most of the large cities.

There is another phase of the proposition that I want to mention. For instance, in North and South Carolina nearly one hundred papers are publishing, demonstrating the fact that they appreciate good news. Additionally, some beyond our shores enjoy the "Glad Tidings," also. Last year we contracted with one of the largest publishing companies of Great Britain and they told us that the preachers of that country did not preach eternal torment, but that there was not a minister in their midst with courage enough to get up in his pulpit and tell the people the truth upon the matter.

It seems that conditions were gradually shaping up or ripening for the TRUTH, which evidently is to reach them orally, as well as through the printed page. We had a talk with the same publisher this year and their manager said, "We got some very severe criticism last year as well as a great many letters commending us for publishing the sermons. We expected to continue to publish them—we were prepared to withstand the opposition, knowing from whence it would come—but when Pastor Russell refused to give us 'copy' on account of some other feature in our paper, we thought we would get some one else to write sermons for us. We went to a minister that is well educated, a man that holds an important pulpit, and we made a contract with him for sermons. He guaranteed us that he would prepare sermons that no one would criticise, not even Pastor Russell himself."

If a preacher week after week does not say anything that anyone could criticise it is very good evidence that he is not saying very much worth hearing. In contrast with this we are pleased to call your attention to the interesting sermons we have to read, as evidenced by the general interest manifested in the discourses delivered in the Royal Albert Hall, London, England.

The published reports of those sermons carried in the last paragraph this statement: "Pastor Russell desires to

state that upon post-card request, printed copies of the following sermons (naming several) will be mailed free of charge.'' This offer appeared in the last paragraph where it would be seen only by those that read the sermon, which gave us the opportunity of learning whether the people were reading, and if so to ask for more if the kind suited them. Within ten days over five thousand written requests came in. As far as I know we have never had anything like this in the history of the harvest work.

What does it mean except that the people over there are really starving? There is ''A famine in the (THAT) land,'' not for bread and water, but for the TRUTH. We saw a good many evidences of hard times there, but that did not hinder the poor from hearing the message of ''glad tidings.'' The letters seemed to be from people of every walk in life.

Everything that transpired in England this year seemed to bring prestige to the truth. On this question of prestige there are some things at home that we can well heed. For instance, at this convention, you should have some one delegated to furnish to the newspaper reporters such information as you want them to have. If a reporter were to step up to you and want some information, the proper thing for you to do would be to send him to the person or committee from whom he should obtain the information. I realize that we all are anxious to tell what we know, and to tell people about what we hope for, and many other things. Some things, however, are better said by some than by others. If there is an appointed committee for publicity, or for any other department of business in connection with this convention, all ought to see that any persons making inquiries be sent to the proper person or committee. This seems to be the only sure way of safeguarding the interests of the Truth.

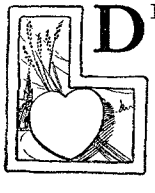
Another important thing to remember is entertainment. I do not expect to be here when Brother Russell arrives and I do not know what the arrangements are for his entertainment, but in nearly every city we make arrangements for reporters to interview him for their papers. They desire this privilege. There is but one proper place to fill such appointments and that is at the hotels. We rejoice to know how anxious the friends are at every place to entertain Brother Russell. We know that he would greatly prefer to be in a private home with the friends than any hotel, even though it were the finest in the world; but at the same time, if he is going to stay in a city for twenty-four hours and has two or three discourses to deliver, he must have a little time for rest between the discourses, and if appointments have been made for newspaper interviews, where is it going to be done unless it is at a hotel?

I am not speaking of Louisville, or in fact of any particular place, for I do not know that he will have the privilege of again being here at a convention. Brother Russell is to-day, in one sense, public property, and for the Truth's sake it seems best that he be entertained at a hotel. Two years ago we did not realize that fact,—that the public had any claim on him, but we must change our point of view and our opinion on that matter. He is not only trying to help us, but he is delivering a message for the benefit of the public in general and you might say he is newspaper property. Editors all over the country figure that they have a right to interview him when he comes to their town, and it is proper that they should do so, consequently we are making arrangements accordingly. I think we all have the right to feel that there is a wonderful work ahead of us for the next two or three years.

I desired to tell you something about the recent sermon on Jerusalem preached by Brother Russell on the fifth of this month in the Brooklyn Academy of Music, but I will not have the time, except to say that the sermon was published in sixteen New York newspapers alone, nine of which were Hebrew papers, three of them being published in English and six in Yiddish. These discourses reached probably altogether, Jew and Gentile, ten million people. It is safe to say that every Jewish family among the reading classes received either the sermon as published in the newspapers or some criticism of it. The papers that did not publish the sermon published elaborate criticisms, which are often as effective as the article criticised. The Jews are evidently grasping for some message, and some of them have made it known to Brother Russell that they want to hear more about the wonderful message he is delivering. At the conclusion of an interview the other evening between Brother Russell and the editor of the Jewish Times in New York City, the editor said: ''Pastor Russell, if you will tell the message to the Jewish people that you have told to us to-night, you will be the greatest man in the world in the eyes of the Jews; they will idolize you. Why is it that we have never heard anything like this from our own Rabbis? Why is it that a priest or a Christian minister should come and tell the Jews so wonderful a message?'' The Jewish people at present seem to be badly split up in factions and evidently are without a leader. We had no thought of endeavoring to reach the Jewish people by the publication of this sermon, but inside of three days after it was delivered, conditions were manifest making it evident that the sermon should be published in the Jewish newspapers. Seemingly, they now have an ear to hear.

As I think Brother Russell is going to tell you something about this matter, I do not feel at liberty to go into detail. I will close my remarks by again calling your attention to the wonderful opportunities of service offered to all by in some way helping in the newspaper work. Be awake to your privileges.

A Heart to Heart Talk by Pastor Russell



DEAR friends: I am very glad to be with you today. It is one of the very wonderful privileges of our day that it is possible for us to assemble ourselves with so many of the Lord's people. Just to think, for instance, in the last three months I have been seeing the Lord's people in Brooklyn, and Boston, and Washington, and all over Great Britain, some in Germany, and some in other places; and now I am here in Louisville, Kentucky. Wherever we find the Lord's people we find they are very much the same. How does it come we are thus of one mind and one heart? What is the explanation of it? I will tell you: It is because we are all baptized by one Spirit into one body. There is not any other explanation of it. It is not that the truth has appealed to a certain shape of head, and they are all God's people who have that shape of head, of about the same size, etc.—not at all. The fat and the thin, the black and the white, the tall and the short, and the good-looking and the poor-looking—all seem to be of the elect so far as the Truth is concerned. It is some peculiar condition of the heart that the Truth appeals to, and it is the responsiveness of heart in line with that Truth that makes us one in Christ Jesus.

Now what is this one spirit by which we are all baptized? We are not expecting to tell you something new. You will excuse us from trying to do that. You and I as Bible students have concluded there is nothing new in our day, but we are trying to get at the old things—the things that Jesus taught, and the things that the Apostles taught, and that the prophets taught, and that God taught all through, the things that were lost sight of during the dark ages, the things that have been buried under the dust and confusion for 1,800 years. These are the things that are interesting to us. We are going back. We are not satisfied, as some of our dear friends are, to go back for a few years and say, That is where we belong. Brother Wesley first preached the truth. No, we want to go back of Brother Wesley. We think Brother Wesley was a good man and that he presented some truth, and we are glad of it, and appreciate all the truth we can find in what Brother Wesley said, but we want still a better thing than what Brother Wesley presented. We want to go back of him; so we go back to Brother Calvin. And we get some good things from Brother Calvin, and a good many things that are not so good. We want to go further back. Will we all go back to the Catholics? Well, there are some good things in Catholicism, some truth amongst the rubbish there also, but we are not satisfied; we want to go clear back, back to the beginning, back to Him who spake as never man spake, back to those whom He specially commissioned to be His mouth-pieces, the twelve Apostles of the Lamb, back to those words of inspiration which constitute the foundation for all true faith in the Kingdom of God class—back to those who are represented as the foundation stones of this New Jerusalem of which you and I hope we are members.

You remember that beautiful picture given us in Revelation. John, the revelator, tells us that the angel said to him, "Come hither and I will show thee the Bride, the Lamb's wife." "And he showed me that great city, the holy Jerusalem descending out of heaven from God." This was the answer to the suggestion, "Come hither and I will show thee the Bride."

This New Jerusalem is the symbolical representation of the Bride. It is the Church in her glorified condition that is pictured by the New Jerusalem. That New Jerusalem represents the capitol of God's kingdom, and the Bride is at the very center of that kingdom; the capital of that kingdom will be the glorified Church. Then you remember the picture of it. We will not go into all the symbolism, for that is not what we wish to talk about, but merely suggest to your minds that while there is one great foundation, our Lord Jesus Christ, and other foundation can no man lay than that which is laid, nevertheless there are foundation stones in the New Jerusalem. Then you remember these wonderful stones are pictured there in Revelation—one a diamond, another a sapphire, another a topaz, etc., and in these wonderful and precious stones were the names of the twelve Apostles of the Lamb written, indicating to us, dear friends, that our faith should be built upon the foundation which is Christ, and the foundation next to Christ, of the Apostles and prophets. And then you remember that other symbolism in Revelation that teaches the same great lesson, when we read about the Church represented by the woman clothed with the sun, the law of divine truth blessing her, the holy spirit upon her, and under her feet the moon, symbolical of the Jewish law dispensation—she stands higher than it—and around her head was a crown of twelve stars —the twelve Apostles again, the twelve bright ones giving instructions to the Church.

So you and I think we do well in going clear back to the beginning, to the words of Jesus and the apostles and the prophets and taking no authority this side of them. And they tell us that the secret of the oneness of the Church of Christ is not our making a federation. "Say ye not a confederacy, a confederacy; to all to whom this people shall say, a confederacy, neither fear ye their fear, nor be afraid." What does that mean? Well, they are afraid. It is not that our dear friends of the various denominations are really hungering and thirsting for the true unity of the Body of Christ—no, they are not really well enough informed to hunger for and appreciate the real oneness in Christ. What they are desirous of having is a federation —an outward, organic arrangement for coöperation along business lines, not spiritual lines. They fear that the whole institution is about to crumble, and this federation process is to attempt to bring it together and to bind it into one new heap, that thus each one will support the other, and the life of the present institutions of the church may be continued. But we see from the Word of God that it is not his intention that these sects and parties shall continue, neither in an isolated and divided form, nor in a federated form. All these are contrary to the divine arrangement. God wishes one Church to stand, and that Church, thank God, is not restricted to any earthly denomination, but includes all who belong to God, for the Lord knoweth them that are his, and he also knoweth them that are not his. God is able to gather together in one all things in Christ, and he will do it. And if we have the right understanding, we have now reached comparatively near to the time of this gathering of the Church to Christ, her head; the completion of the Church is at hand, the gathering together unto him seems nearly to be accomplished, and shortly after the Church shall be gathered to her Lord she shall be with him in glory and share with him his heavenly kingdom, and then will be due the antitype, the fulfillment of that picture of John's about the New Jerusalem coming down out of heaven from God. It will be God's kingdom established among men, to lift up the poor and needy, to wipe away the tears and sorrow and distress, to open the blind eyes, to banish ignorance and superstition, and to draw all men unto him. How glad we are! We are glad now for the drawing of the present time, but we know that it is not the drawing of all men. It is only the drawing now of the Church, plainly enough. And it is not the drawing that Jesus speaks of at all, that he will draw all men unto himself. That is future. He has not begun to draw any to himself yet; it is not his time to do so. He will not begin to draw to himself until his kingdom shall be established, then under the influence of that Messianic Kingdom he will draw all men unto himself. Well, what is going on now? Are we not being drawn? Yes, but who is doing the drawing? Who is doing the calling now? We are all called of God, all drawn of the Father. No one is now drawn by the Son. The Son's drawing belongs to the future. It is the Son himself who says, "No man can come unto me, except the Father which hath sent me draw him." How beautifully simple it is when we allow God's Word to just speak for itself.

God has been doing all of the drawing during the Gospel age, and he has given us a picture of this, you remember. Cast your mind back when God gave a wonderful picture, first, of himself; secondly of his Son, and thirdly, of his Bride class. You remember Abraham typified the Father, and Isaac typified the Son, and Rebecca typified the Bride class, now being called. Eleasar, Abraham's servant, represented the holy Spirit. It was not Isaac that sent Eleasar, the servant, to get the bride; it was not Isaac that sent for Rebecca at all; it was Abraham that said to Eleasar, Go and get a bride for my son Isaac. So here is the fulfillment of it. The Father is drawing to Christ those who may become his Bride; all of this is of the Father. By and by another part will come in—that part that is represented by the message. You remember that Rebecca's brother, sister, mother and father, when they parted from her, said in substance, "Good-bye, you are going to be the bride of Isaac; be thou the mother of thousands of millions." They were picturing the great work of the Church during the millennial age—the thousands of millions that will be brought to the true light, to the regeneration, through this antitypical Isaac and antitypical Rebecca, in harmony with the promise, "In thee and thy seed shall all the families of the earth be blessed." How beautifully it all dove-tails and fits together when we simply let God be the teacher. You and I are glad to hear God speak, whatever channel or means he may use to bring our attention to the Word of God which liveth and abideth forever, which was not merely good for the days in which the apostles and Christ spoke, but which has been sounding down clear through the Gospel age, and is still sounding clear as a bell when we get our ears unstopped that we may hear it. This does not mean any unkind sentiment toward our neighbors or friends who may not see just exactly as we do. On the contrary we love them, for we love all who love the Lord, and if they do not see every point just as we do, we are glad any way that they are his followers, and if they are following on to know the Lord, and we are following on to know the Lord, honestly studying his Word, it will not be very long until we will find ourselves heart and head together. There have been people who got off on a tangent and got angry with one another, and even burned one another at the stake, and declared they would have nothing except according to such and such a shibboleth. But that is just the time they are in danger of not getting the proper shibboleth themselves.

But now we are all baptized by one spirit into one body —the body of Christ. What Christ? The great Christ. What does the word Christ signify? The Anointed of God. What is signified by God having an anointed one, a Christ? It is that God purposes a great work, in which he would have an antitypical priest and an antitypical king, and he represented his acceptance of the king by anointing him, and he represented his acceptance of the priesthood by the anointing of the priest. And so Jesus was the anointed of God, that he should be the fulfillment, or antitype, of the king picture and the priest picture—the picture represented in Moses first, and in David afterwards, and that is represented combinedly, you remember, in Melchisedec, because Melchisedec combined the two offices of king and priest. Then comes another thought, namely, that God had more in mind than our Lord Jesus merely when he has been speaking of this great Anointed One. He had in mind the entire Church of Christ. So you remember it was that Moses prophetically spoke of this great one of the future and intimated he would be a mediator as he, Moses, was a mediator, and a teacher as Moses was a teacher; that he would combine these various functions in himself.

The Apostle says we are all baptized by one spirit into this one body. What kind of a spirit is this? By what kind of a spirit were you baptized into this body? What sort of a spirit or disposition did you have that brought you into this position? I am not wishing to give the thought that anything you and I could do would bring ourselves into this position, but that our heavenly Father has certain laws and regulations governing who may and who who may not come into this body, and only those who have the right spirit or disposition will be acknowledged. So then the important thing so far as you and I are concerned

is, that we should have this right spirit, and by this right spirit should be baptized into his death. So far as God was concerned, it was all important that he should have the great plan which would include Jesus the head, and the Church his body. It was all important that God should send forth the message of his grace. It was all important that you should hear that message of grace. It was all important that you should be thus drawn and called of him. All of these things were important, but they were God's part. You had nothing to do with calling or drawing yourself. But after you have been called and drawn, what must you do in order to come within the line that God has marked out? I remind you of St. Paul's words in the 8th chapter of Romans, where he says, that those whom God did foreknow, he also did predestinate. What a mess we used to make out of that, dear friends! We built all sorts of nonsensical things on it. We are ashamed of the nightmare, as it were, we had on this point, and that good Brother Calvin had, and that so many others still have, as shown by their creed. But how simple it all is when we get the key-note, when we see the point. Those whom God foreknew them he also did predestinate. There we stopped; we did not read any more, but we said, That means God foreknew a certain handful to go to glory, and the great mass of mankind to go to eternal torment, and he predetermined it to be so. It does not say a word about God predestinating anybody to go to eternal torment, but merely says that those whom God foreknew and predestinated should be *conformed to the image of his Son.* That is to say, he foreknew, predestinated, that you and I could not be of that elect Church unless we become copies of his Son. What does that mean? Does that mean we would have to look exactly like Jesus did, and all look exactly alike? No. That we would all have the same quality of hair and complexion, and the same shape of head, and so on? No. Then what does it mean to be copies of his Son? It is to have the same character-likeness that he had. God has predestinated that no one shall be of that elect Church, the Body of Christ, except he shall have the character-likeness of the Head.

In the Pyramid the cap-stone represents our Lord Jesus as the head, and all the stones under that are in exact alignment with the cap-stone. A line drawn from the cap-stone to the foot of the Pyramid is exactly a straight line, because they were all built to conform to cap-stone. So every member of the Church of Christ must be conformed, and exactly proportioned to, and in full alignment with the character-likeness of our Lord Jesus, the Head. And this is merely what the Apostle is saying in this other text of Scripture.

Now we might speak of this matter from various standpoints, but time would not permit us to go into details. However, I remind you that Jesus had a spirit of loyalty to the Father from the very beginning, when God set before him, before he left the spirit plane to become a man, the great privilege of doing some great work—and what do we read? We read that for the joy that was set before him he endured the cross, and all of that; so we may understand that when the Father set before him the opportunity of some service our Lord Jesus gladly assented and said, Father, whatever is your plan, I will be glad to carry it out.

Yes, but you do not know what my plan is.

No difference, Father, my loyalty to you and my confidence in you is such that whatever you have planned I will freely engage to do; you would not plan and you would not lay out for me anything that would not be for my good and to your glory; so Lord, any way that is your way.

Now that was the spirit of our Lord before he came into the world, or else he would not have laid aside the glory he had with the Father, and would not have become poor as he did for our sakes. It was because he had this loyalty, this implicit trust in the Father, this determination which would trust the Father even where he could not trace him, for we have no reason to understand that Jesus comprehended the fulness of God's plan in respect to his sacrificing, etc., before he came into the world. If he had done so that would have been the place where he would have made the sacrifice, you see. He came into the world and was found in fashion as a man. When did he find that out? Not when he was the babe, for he was in fashion a babe then. He did not find himself in fashion as a man under the law until he was thirty years of age. There, then, at thirty years, being found in fashion a man, he humbled himself, even unto death. How did he do it? Why, he knew that the Father's time would be when he was thirty. There is no such limitation with you and me, whether we are ten, fifteen, twenty, thirty or fifty, whenever we hear of the grace of God and are able to appreciate and comprehend this, we are at liberty to come to him; but Jesus was under the law, and according to the limitations of that law he could not present himself in this final consecration condition until he was thirty. You remember he had thought of the possibility of doing something of the kind when he was a boy, but after consulting the Scriptures, and inquiring of the doctors and men of his time as to what would be the propriety of the case, he decided there was nothing for him to do until he was thirty, and so we read that he went home and was subject to his parents, became a member of the family, to go about the usual interests of the family work, not thinking that to be the time for him to become the special servant or messenger of God in the way he afterwards did. We read that when he began to be about thirty—taking the matter in a little in advance so he would be there in time—he cometh to John at Jordan. When he got to Jordan what did he do? He merely gave himself to God. Well, one says, had he ever been away from God? My dear friends, I do not mean that he was converted there. You know the word "convert" means to turn around. If Jesus had been converted when he was thirty, it would have meant that he was previously out of harmony with God. Not at all. He was always in harmony with God,—holy, harmless, undefiled, and separate from the sinner race. Then what did he do when he was thirty. He said, using other words, "Father, I give all that I have into your hands; use it, Lord, in ways of thine. Just as we have a hymn, you remember, that says:

> "Use my warmest, best affections,
> Use my memory, mind and will."

And so we enumerate the various powers that belong to the human nature that we consecrate to the Lord to do his will. Our Lord Jesus said, Whatever thy will should be, I have come to do it. Did Jesus mean he had come to keep the law? Oh no, he was already under the law, he was indeed bound by the law. He did not mean, I have come to consecrate myself to keep the law. God does not ask people to do that. God says, There is the law; I set that up as my standard. If you want to be in harmony with me, you know nothing less than that standard is acceptable. So our Lord Jesus was bound to keep the law on his own account in order to have eternal life himself, and he did not come to John like the others that were coming to him, to be baptized for the remission of sins, because he had no sins. Why, then, did he come? He came there to give away all the rights that he had. Give away his rights? Yes, my dear brethren, that is what he did. He gave away his rights. What rights? Why, everything that he could in justice have claimed of God. "Father, I do not ask even to have justice done to me; if it is your will that I should suffer injustice, and should die as a malefactor, whatever your will is, whatever would best carry out this great plan of yours which you formed before the foundation of the world, let it come to pass; I stand ready to receive at your hands whatever you may pour for my cup." "The cup which my Father hath given me, shall I not drink it?"

When we are thinking about these things respecting our Master, it is well that we apply the same to ourselves. We have heard of Christian people talking of not having justice done to them, their rights trampled on, etc. How many rights have you got? If you made a proper consecration and understood what you were doing, you have no rights left; so whatever happens to you, you have not a word to say. There is no room for grumbling here; if you grumble it implies you are trying to take back and hold on to some of those rights you consecrated. You gave yourself entirely to God? Very well, then you have nothing left, but the Father will do as he will with his own.

But coming back to Jesus, what is the pattern? You and I are to walk in his steps; wherever he took a step you are to take a step and I am to take a step; and all of these steps, as we walk in his footsteps, are the ones which lead to glory, honor, immortality, joint-heirship, membership in the Body of Christ. None others but those who walk in his footsteps will be baptized by the one Spirit into the one body, because only those who have the one spirit, the one disposition, the one mind that Jesus had, will be of that body at all. Now his mind was to do the Father's will at any cost. So our mind and our will must be the same if we would be associated with him, sharers in his sufferings, and sharers also in his glory.

I remind you here that there was a Scripture written prophetically of Jesus a long time before he made his consecration, representing exactly what he did: "Lo, I

have come to do thy will, O God, all that is written in the Book." That is not quite the way it reads, is it? Not quite, but that is the proper way to read it, "I have come to do thy will, everything that is written in the Book." But what things were written in the book? Oh, a great many things. God, you see, had a great plan in his own mind, and this great plan he had he tells us he purposed in himself before the foundation of the world; he had not told it to anybody, not the angels, nor even to the *Logos;* but this purpose he had caused to be expressed through the law and through the prophets. Through Moses a law was given and regulations made for a Jubilee year, and about a system of Sabbaths, and Sabbath days, and Moses and the Jews did not understand what these things meant. Then they had their Atonement day, and this offering of the bullock and the sprinkling of the blood for the household, for the body, and then the killing of the Lord's goat and the sprinkling of its blood for all the people; then they had the Scape-goat. But what did they mean? It was written there, but the angels did not know what it meant, Moses did not know what it meant, and our Lord Jesus did not know what it meant. None but the Father knew what it meant. How do we know that? Because God says so, as we shall see.

God had caused the prophets to write this, that and the other thing. Some of them spoke about the time when the knowledge of the Lord would cover the earth as the waters cover the sea, and they did not know what they were writing about. In a general way, of course, they drew the inference that this meant the wonderful Messianic Kingdom; they got a general idea it meant there was a great time of blessing coming. They read about the one who was led as a lamb to the slaughter and opened not his mouth, and the serpent that was raised on the pole, and about various things, but they did not understand them. And you may be sure our Lord Jesus, not imperfect in his mind as we are, but perfect, the one who as a boy had such a knowledge of God's Word that he was able to astonish the doctors of the law—the doctors of divinity of those days—you may be sure that by the time he reached thirty he was mentally furnished with everything pertaining to God's work. He did not go to the synagogue in vain and hear the Scriptures read every Sabbath day, but they made their impress on his perfect mind, so that he knew the Bible from Genesis to Malachi, everything perfectly.

But what did it mean? He knew he came into the world to do the Father's will, and he knew those things were all written in the Book, but he did not know what those things written in the Book meant. And so when he came to his consecration he said, Father, I have come to be the great Messiah; I have come to do thy will; I have come to carry out your great purpose, whatever it is. And when he had made this consecration unto death, he symbolized it by baptism, the burying in water symbolizing his death, and his being raised up symbolized his resurrection from the dead to carry out the Father's plan; and then we read as he came up out of the water, the heavens were opened unto him. And then what did that mean? The higher things, the spiritual things, were opened to him. Why? Because John tells us when he was in the water, "I saw the Spirit descending from Heaven like a dove, and it abode upon him." The influence of the holy Spirit upon our Lord Jesus was an anointing influence; it was an enlightening influence; it caused the opening of the heavens. The word "heavens" in the Hebrew and Greek signifies the higher things; so, used in its spiritual sense it meant all of those higher spiritual things were opened to him. A great flood of light, of spiritual understanding, rushed into his mind, and he began to see all of those details of the Bible. They began to go together and he began to see through them. He did not see it before. Why not? The Lord said that was his arrangement. The angels had desired to look into these things. Did they understand them? No. And the prophets desired to look into those things. Did they understand them? No. Jesus could not understand these things either. Saint Paul tells us the reason: The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. So our Lord Jesus, who was not an imperfect natural man, but a perfect one, and who had left the spirit plane to become a man, was unable to understand the spiritual things until he received the spirit of God. But just as soon as he received the spirit of God, it opened his understanding—just as the Apostle says to you and to me, you remember, in Hebrews 10, "After that ye were enlightened." When we made our consecration, then the enlightening began, and we have been growing more and more in the deep things of God. God has given to each of us a measure of the spirit to profit withal. You can have such measure as your earthen vessel will hold, and I can have such measure as I can hold. If you can get your earthen vessel enlarged, you will be able to receive more, and if I can get my earthen vessel enlarged, then I will be able to receive more.

But in the case of our Lord Jesus, there was no impediment, there was no blemish, and therefore the Scriptures say that God gave him not the Holy Spirit by limitation, but without limitation. He received the full measure, because he was perfect. He had a wonderful enlightenment. What was the effect? To drive him into the wilderness. You remember how it reads there, in the account, that he was led of the spirit into the wilderness. Perhaps you and I have sometimes wondered what spirit it was,—whether it was the spirit of the Devil or the spirit of God that led him into the wilderness, or what spirit it was that led him into the wilderness. I answer, it is all very plain if we take the record. He was impelled of the spirit. It is stronger than we have it in our English Bible; instead of being led he was forced, or impelled of the spirit. What spirit? His own spirit, his own mind that was now enlightened—this mind that was consecrated to do the Father's will. He was led by his own obedience to God to turn aside into the wilderness, where he was afterwards tempted of the Devil, but he was not in any way in these things led away of the Devil, but of his own spirit. He said, Now here, I am beginning to understand these things. I must get them all straight; I must not begin my ministry in haste, not knowing what I am doing. The Father has now given me an illumination of the mind, and I must turn aside and before I say a word, before I perform a single act, I must know perfectly, definitely, what is the will of God concerning me. You remember he went away into the wilderness and was busily engaged in thinking over these wonderful things, and putting them together, and fitting them all up—the bullock and the goat, and the Atonement, and the different parts of the Tabernacle—the court, the people, and all of that, and these things all began to come together and he was forty days under those conditions—forty days of wonderful Bible study; and he was so busily engaged in studying these things that he forgot all about food. He did not even get hungry. He had so much spiritual food to eat that he did not think about the natural food. He had meat to eat that others knew not of. So we read that after the forty days were finished he hungered—not before. Then came the time, you remember, when the great Adversary approached him. The temptation came at the hour when he was weakest, the hour when he was faint and famished by forty days' fasting. The time had come when not only his body was weak through this fasting, but he was now having in full panoramic view before his mind what he never had before—all the will of God respecting him, and what his consecration meant: how it meant that he would be led like a lamb to the slaughter; how he must be lifted up like a serpent in the wilderness on the cross, how people must regard him as a sinner, etc. Not that he would be a sinner, but he would be viewed or regarded as a sinner. All of those things were before him. Now Satan cometh unto him. Full well does Satan know the opportune time to come—when you are the weakest, when you have the greatest trial; that is the time to expect the Adversary in your case and mine; and the way the Master met him is the way you and I are to meet him if we are to meet him successfully. At the very start Satan posed as his friend, and said (paraphrasing it), Here you are, you know me and I know you very well. We remember those centuries in the past. Things have changed. Here you are and here I am. Now I want to say, before I say another word, that I am very sympathetic with you; I know something about the great plan you come to carry out. I appreciate it. You may think of me as the Devil and fallen, but I have sympathy and I appreciate purity and goodness and loyalty to God, such as I see in you. I want to tell you now that I am your friend. And, by the way, the first thing let me say to you is this: Here you are famished; you don't know how weak you are, you have not been eating anything here; and another thing, you didn't know what wonderful power came on you back there at Jordan forty days ago. You have power now to command these stones to be made bread. Do so for yourself first, and then we will talk about other things.

Oh, how cunning is the Adversary to become a friend, and how well the poet has said, "Is this vain world a friend of Grace to help me unto God?" No. Whenever the world, the flesh, or the Devil, begins to pat you on the

back and express sympathy with you, then begin to watch out. Jesus began to be very careful. Let that make you and me careful, understanding in the beginning that there are two parties, God and the Devil. We are to be on the side of God and his righteousness and his will is to be done in us, no matter what anybody else may plan, or suggest, or sympathetically advise. You remember Jesus answered, No, No, I would not use that power for myself. That power given to me is not for selfish uses at all; I will not command these stones to be made bread; I will trust rather to my God. He has said that we shall not live by bread alone, but by every promise of his, and I am going to trust in his promises.

Then Satan took a different turn, another temptation, and that failing, another temptation, and that failing, another temptation.

"I know about this thing you have in mind; I know your thoughts; I know how you are thinking; I understand this matter as you are viewing it, but this is the wrong way to look at it. Now I can help you. I can turn over these kingdoms to you; you recognize me as the prince of this world; you are ready to acknowledge that; anybody that knows anything about my power over the world would be ready to acknowledge that. Now I am ready to coöperate with you. I am tired of it myself; I am tired of sin; tired of seeing my estate going to rack and ruin; tired of seeing mankind in a fallen condition and helpless; I am ready to join with you; I want reformation myself."

It is always a dangerous thing, either in earthly politics, or anything else, to find those who have been supporting the wrong side to come around and wanting to help. Just as soon as the reformation movement starts it is a good time to be a little suspicious. Jesus did not take any of the suggestions at all. He repulsed them all so thoroughly that the way it reads, you remember, is, "The devil leaveth him." The thought seems to be that he was utterly disgusted that he had not made the least impression, so he left him, as it were, for good; and you and I have no intimation in God's Word that Satan ever attempted after that to do Jesus any harm in the way of temptation, thinking that if he could not do anything with him when he was weak and famished for food, when he was just ready to begin his work, when he had just gotten a full view of God's will—if he could not influence him then, he would leave him. But if Jesus had toyed with the matter and said, "Now I will tell you in advance I have no notion of doing what you suggest, but I wish you would outline to me anyway what you do suggest, so I may have it in mind"—if he had done that, you and I do not know what the result would have been. The proper course was the one that Jesus took. So with you and me. The proper principle to govern us is, I have consecrated all to God and I will not consider, not even think or ask how good some other way would be; the fact that it would be any other way than that which God has marked out would stamp it with my disapproval from the very moment I would hear the suggestion. If that be our attitude we are safe. Let us then walk in the Master's footsteps in respect to our meeting the Adversary—meet him promptly, positively. Then he will leave you and you will not have nearly as much trouble with him afterwards. If you parley with him a while he will come back again. "He pretty nearly yielded the other time; those thoughts I gave him are, no doubt, working in his mind yet, and I will go back and give him some more suggestions." A great many, I believe, have been led astray in that manner. What was all of this Jesus was doing? He was demonstrating his absolute loyalty to the Father.

I remind you again of the picture of all this given us in Revelation. You remember how we read, Jehovah sat on the throne of his glory, and in his right hand was a scroll written inside and outside, and sealed with seven seals. The proclamation was made throughout all heaven and earth, saying, Who is worthy to take the scroll and loosen the seals—to carry out the plan that is there in God's hand and God's power? God had that proposition in his mind, in his power, from before the foundation of the world; it was always in his hands; he never gave it to anyone else. Why not? Because no one was worthy. You see the angels were not worthy. Were they sinful? No, they were not sinful, but they were not worthy. Was not Adam worthy when he was a perfect man? No. Was not Jesus worthy before he came into the world? No. Why not? Because this plan is so great and so wonderful that the heavenly Father will not trust it to anybody who will not prove his loyalty to him, even unto death. Now that was true of the Master. He could not have that scroll given to him until he had proven himself worthy by loyalty even unto death; and neither you nor I can be members of his body in glory and share with him the carrying out of God's plan unless first we are tested and found worthy. How worthy? As he was found worthy, even unto death, so you and I shall have to thus show our faithfulness before we can be sharers with him in that glorious work.

Now go back to the picture in Revelation, and after this proclamation was made in heaven and earth, we read that no one was found worthy. Then the picture says, and I, John, wept much; and he said, Our Heavenly Father, our Creator, has a great and wonderful plan, which he intended to carry out and he does not find anybody in heaven or in earth that is worthy of being the executor of that plan. I am so sorry. And John wept. And the angel touched him and said, Weep not, John, behold the Lion of the tribe of Judah hath prevailed. What does this mean? Who is this Lion, the strong one out of the tribe of Judah? Jesus, the strong one, prevailed. What does that mean? It means that he has fought a good fight, and that he has come off a conqueror. Then John looked. "And I looked and beheld as it were a lamb slain." In the Greek we read, "I looked and beheld a freshly slain lamb." That tells the story, my dear friends! It is all in a little picture you see that God gave us there. As soon as the lamb was slain the proclamation was made, Let all the angels of God worship him, reverence him, acknowledge him; he is the great victor, he has prevailed, he is worthy. After this the scroll was given to the Lamb; it was no longer kept from him, because he had proven himself worthy. And then the proclamation was made, "Worthy is the Lamb to receive glory, and honor, and might, and power." Thank God, dear friends!

When did he become the slain lamb? And when did he get the scroll? We answer that the lamb was slain the moment Jesus gave himself in consecration at baptism, just the same as in the picture on the Atonement Day. You remember the bullock represented the man Jesus, and the High Priest stood there, and slew the bullock with a knife. The moment the bullock dropped dead, the High Priest was recognized as the High Priest who did the sacrificing. He was a double picture for a while, representing Jesus, the man, and the High Priest representing Jesus anointed of the holy Spirit. And you remember in the picture the High Priest immediately left the bullock he had slain, and, taking some of the blood with him, passed under the first vail into the Holy. Jesus, our High Priest, was in the Holy, with his own blood, taking his own blood with him, for three and a half years. The death took place outside of the Holy, and by virtue of that death he was permitted to enter the Holy, and there he was for three and a half years in the light of the golden candlestick, and at the table of shewbread, and offering incense on the golden altar. Yes, he was High Priest all of that time. His death on the cross was represented by his passing under the second vail, and rising on the other side in the Most Holy, perfected as a New Creature, on the spirit plane.

So Jesus was the slain lamb from the very moment he consecrated himself, and that was where he received the scroll. And that is what is meant, you see, by the heavens being opened. The higher things were opened unto him,—not that he could read, as yet, all that was in the scroll; he could read many of the things in it; that is to say, the scroll was written on the outside and on the inside both, and sealed with seven seals. These seals could not be broken until he should have finished his work; but he had the scroll and was permitted to read all the outside things. They were for his encouragement and strength, and showed him how he was to be the lamb slain, and how he was to be the antitypical bullock and the antitypical priest, and all the work he was to do in the acceptance of the Father's will, and if he would be faithful unto death then all the seals would be opened unto him—everything in the scroll.

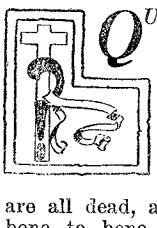
Now that Jesus did not before his death know all that was written in the book, I remind you that the disciples asked him about when he would do certain things, referring to his second advent, and Jesus answered, Of that day and hour knoweth no man, no not even the angels in heaven, neither the Son. He knew the outside of the scroll, but he did not know everything that was on the inside of it—the times and seasons were still on the inside, under seal. But after his resurrection beyond the vail, he then said, All power in heaven and on earth is given unto me. He was

then on the plane of glory and had full knowledge of all the features of the divine plan.

Now, dear friends, so it will be with you and with me. There are certain things we will know now in proportion as our Great Head will show them unto us. He has declared he had many things to tell the disciples that they could not bear then. Howbeit, if I go to the Father and the holy Spirit comes, he will make known all things unto you. That is to say, everything that is necessary for you and me to know that would help us along he will make it known to us. And so I take it that our dear friends of the past—for instance, one hundred years ago, and five hundred years ago, etc.—did not know the same things we know today; that they did not need to understand these things; that there was revealed to them everything that was necessary for them but that now in the time when we are coming in contact with all the forces of darkness along the lines of higher criticism, evolution, Christian Science, spiritism, etc., if God's people today do not have on the whole Armor of God, they will be in great danger of falling away. Therefore, the Lord is gradually giving to us as we come into the right attitude of heart to receive them, more and more understanding of his Word. But in order to get any of these blessings we must come by the appointed route—we must be baptized by the one spirit into the one body. Well, how was Jesus baptized? What spirit led him into baptism? "I delight to do thy will, O my God, thy law is written in my heart."—I have come to do everything that is your will. And so with your consecration and mine, dear brothers and sisters. We must have the same spirit as that exactly—I delight to do God's will and not say, I hope God will not ask me to do very much, because you know I do not like suffering and pain. That is not delighting to do the Lord's will. That is having the fear of death that is spoken of in the Scriptures—through fear of death they were all their lifetime subject to bondage. There are some Christians in that attitude—they fear the death. They make a consecration, then they are afraid to go on, but hold back. They never get the higher prize, and by and by the Lord will bring them through great tribulation and make them members of the antitypical Levite house on the spirit plane, but servants of the priestly class. They will never attain to the things God intended for them. Let us therefore remember that if we want membership in the Body of Christ, which is the Church, we must be baptized of the same spirit, baptized into his death, to be dead with him, to die to all earthly interests as he did, to surrender up all our earthly rights as he surrendered up all of his, and give up our will to do the Father's will as he gave up his will to do the Father's will. Thus, you see, that same spirit or disposition is necessary to us to bring us to the step of consecration. That was the thing which brought him to the step of consecration—the difference between his position and ours being that he was perfect and the Father could accept his sacrifice, and you and I are imperfect and the Father could not accept our sacrifice, hence we must wait until he becomes our advocate and we must come into contact with him as our advocate. Therefore none were received into this relationship with God until after Jesus died, and ascended up on high, there to appear in the presence of God for us.

What proportion of his merit does he apply to us? He does not give us his earthly rights, for if he would give them to us that would mean to give us restitution. He merely imputes to your sacrifice and to mine sufficient of his merit that our sacrifices may be holy, perfect and complete in the Father's sight, so the Father can accept them. So the Apostle says, Present your bodies a living sacrifice, holy, acceptable to God, your reasonable service—holy and acceptable because our great Advocate imputes of his merit to cover the blemishes of your sacrifice and of mine, and then your sacrifice is accepted, and mine is accepted; and this being so, we go on from grace to grace, as the Apostle says, in his footsteps.

Question Meeting. Conducted by Brother Russell



QUESTION:—Does the vision of dry bones of Ezekiel 37 refer to the resurrection of the dead, or what?

Answer:—We answer that, to our understanding, this vision of dry bones does not refer to the resurrection of the dead in the ordinary sense of that word, but that it does refer to the resurrection of the dead Jewish nation, who say, mark you, "Our hopes are dried." Their hopes are all dead, and this awakening, this coming together of bone to bone, represents the gradual way in which the Jewish hopes will come together and gradually reanimate them as a people.

Question:—What event is to take place in 1910, which is pointed out in the Pyramid?

Answer:—I do not know. There are many people who can tell you a great deal more about 1910, 1911, 1912 and 1913 than I can. All I know is there are certain dates that seem to be well fixed as far as we understand the Scriptures—1874, 1878, 1881 and October, 1914. I do not know about anything between at all. If other people do, they have a right to talk about it.

But do you not say something in the third volume of Scripture studies about 1910? Yes, I said we might take a measurement up over that step. We do not know whether there is anything to be measured that way or not, but suppose we do take a measurement over the top of that step: It would indicate about the year 1910. But I do not know whether God meant something to be marked for 1910 or not. I think by the time we have passed that time, we might see something perhaps for 1910. Perhaps we have gotten up on that step now, for all I know. Things are going along pretty rapidly just now, dear friends.

Question:—Is the thought that the Great Company class is a part of the spiritual seed of Abraham contained in the question re the covenants? See February 15, Tower, 1909.

Answer:—I do not know what the reference is. The questions should always be independent of anything, then if the Tower is out of harmony you will notice it. But I will answer the question without reference to the Tower—"Is the Great Company class a part of the spiritual seed of Abraham?" I answer, Yes, to my understanding they are, but there are two ways of viewing the matter. The type of the spiritual seed of Abraham was Isaac and Rebecca, Isaac representing the Lord and Rebecca representing the Church, the Bride Class, the Little Flock; and then in the account of how Rebecca was called, you remember we read that certain maid-servants were given to her and they went with her. These maid-servants, you see, represent the Great Company class. They traveled right along with Rebecca; they were not the Bride, but "The virgins, her companions," that went with her. So it was customary in all incidents of the Old Testament, that wherever the bride is mentioned, there is mention also of a maid as going along. There were the wives of Jacob, and each one of them had a maid. It was a custom of the times. So we read that Rebecca had at least two if not more. In the 45th Psalm, picturing the Church as the Bride of Christ, we read that the Bride is all glorious within; that she shall be brought unto the King in raiment of fine needlework. Then we read of the virgins, her companions, that follow her. These companions of the Bride are a part of the household. So the Great Company class is a part of the household. But take another picture that is given, the tribe of Levi. Go back and see where it came from. You remember the passover night. In that night the Lord passed over the first-born of Israel. Then you remember that subsequently the Lord said to Moses, I have passed over and spared the first-borns of Israel, but now exchange these for the tribe of Levi. Thenceforth the tribe of Levi represented all of that first-born class, and that first-born class represented the Church, for ours is called the Church of the First-born whose names are written in Heaven. Now the whole Levite house, you see, was representative of this first-born class, this Church of the First-born. But among these Levites there were two classes. There was selected from the Levites a little flock of Priests—Aaron, and his family—and the remainder were the servants of this priestly family. Here we have another picture of the general fact that the household of faith includes Jesus, and the elect Bride class, and the Great Company class, and they are all the Church of the First-born whose names are written in Heaven, and they are all of those who are spared or passed over in this night time,—in the present time before the Millennial morning begins. That night takes in the whole

Gospel Age, and all of those who are spared in that night were represented in the whole tribe of Levi. Therefore the whole tribe of Levi represents the Church of the Firstborn, and these two classes are the elect Body of Christ, or Bride of Christ; and on the other hand the spiritual servants of the Church, the Great Company class.

Question:—Do you anticipate an outward separation of the Great Company from the Little Flock, or merely a separation in spirit, and a general affiliation of both classes in one assembly to the end of the harvest period?

Answer:—I know of nothing to indicate that the Lord will make a separation between the Little Flock and the Great Company, as far as separating them into parties is concerned. You remember we pointed out in the Scripture Studies that Elijah was a type of the Church and that *possibly* Elisha was a type of the Great Company class, and subsequently of the Ancient Worthy class. We are not so sure about Elisha, but we are sure about Elijah, because we have positive proof in Revelation that Elijah was a type of the Church class; but *if* Elisha was a type of the Great Company class, then that type would seem to prove that there will be no separation, because there were frequent offers to separate as representing the trials and testing that would tend to turn them aside. As, for instance, Elijah said to Elisha, Now you tarry here, the Lord has sent me thus and so. But no, says Elisha, I will not stay; wherever you go I will go with you. So he went. Then presently another time Elijah said, Tarry here, the Lord hath sent me to so and so. But Elisha went with him everywhere. And finally Elijah acknowledged to Elisha that his getting a special blessing would depend upon his being with him down to the last. Elisha asked to have a special blessing—Cannot I have a special blessing, give me your blessing? Elijah answered, *If you are with me when I am taken,* then you shall have a blessing. In other words, if you continue steadfast and follow on and are not separated by the trials by the way, you will get a special blessing after the Elijah class is gone. And that is just what we would expect. You remember then the picture that when Elijah was taken up, his mantle fell from him for Elisha and Elisha went and got the mantle. The mantle is a symbol of power. You remember Elisha put on the mantle of Elijah and had some of the powers of Elijah. When he came to Jordan he smote the river with the mantle and it divided so he could cross over dry shod. All of which would be symbolical of the death of the Great Company class—that they would pass through death, which is symbolized by Jordan, victoriously, after they had the mantle of Elijah with them. Anything that happens beyond the crossing of the Jordan we would understand, if this be a type at all, to be typical of what the Ancient Worthies would do when their time would come after the Great Company had passed through the Jordan of death.

Question:—To what extent can Satan imitate the purity he once possessed as a holy angel?

Answer:—When it best suits his purposes.

Question:—Does his degradation in sin in any degree hinder him from affecting or imitating holiness?

Answer:—I would understand that Satan has not deteriorated in any physical sense, but has the same power, and that all the fallen angels have the same power they always had; that there was no death sentence upon them; that they have not degenerated as men have. Whatever change has come to them has been merely in their own attitude—at least they have developed a devilish spirit among them, and we suppose to suit their purposes they could simulate righteousness. As, for instance, there was a woman came to me here at the theatre this afternoon and told me that perhaps I did not know it, but Christ had come the second time in her person, and she had the evidences and proofs of it in her own person; that she was possessed by Christ and he was acting through her. I tried to tell her she was probably under the deception of the Adversary, that he was misrepresenting it to be the power of Christ moving in her, but she would not hear that at all, she knew what she had. So I would think it quite possible for Satan to transform himself into a minister of righteousness. The Apostle used these words, they are not original with me. I do not have anything original. Mine is all copied, and is what I find the Apostles and Jesus said. I hope I never shall be original.

Question:—To what extent can fallen men, once sanctified, do the same? Does their departure from God limit their power to imitate holiness of character?

Answer:—I am not sure. It seems to me it is a little different with men from what it is with these fallen spirits. I should suppose they could, especially if they were used by the Adversary, simulate holiness and talk from that standpoint to some extent. But my experience with people is that when once they leave the truth, the difference of character is so manifest you can very generally see what spirit they are of, that it is not the spirit of the Lord, the spirit of meekness, gentleness, patience, brotherly kindness, love, but is the spirit of anger, malice, hatred, strife, and envy. And that is generally the sign. I rather think they cannot help it, that they do not really know to what extent they have changed. I think the Lord gives us ground for supposing that is so when he tells us, you remember, that we are not capable of reading the heart, but we may read the outward life. "By their fruits ye shall know them." If they have a wicked spirit, a malicious tongue, and take pleasure in doing unrighteousness, contrary to the Word of God, then it betokens a change of heart, a change of spirit; that they have not the holy Spirit governing them as they once had.

Question:—Can any one who has reached the mark of perfect love fall back into the Great Company?

Answer:—I think he could; I think he could not only fall back into the Great Company, but I think it would be possible for him to fall away entirely. That if he had reached the mark of perfect love, and been a teacher of others, he might be a castaway himself if he did not maintain his standing and relationship to the Lord.

Question:—June 15 Watch Tower makes a distinction between the world and the people. Are we to understand that the Great Company suffer only for the sins of the people, or do the Great Company suffer for the sins of the world?

Answer:—The Watch Tower did not know it was making any such distinction. I understand the people mentioned in the Scriptures to refer to the world, so if we made a distinction of that kind it was unintentional. It is very difficult to write and keep from tramping over somewhere in your writing and to remember all the different attitudes of mind, and how someone may look at it from this standpoint, and some from that, and some from another. You will have to read more carefully and I will have to write more carefully; so we will both take a share.

Question:—Are the Great Company priests in the service of holy things?

Answer:—No, they are not priests. They were accepted as priests. The picture is a double one. But the priesthood God is providing is one that belongs to the future, that is, the spiritual priesthood; the Royal Priesthood is future. We now speak of ourselves as members of the Royal Priesthood, but not in the actual sense; you are now probationary members to see whether or not you will be worthy of being members of the Royal Priesthood. The members of the Royal Priesthood will be those who will share with Jesus in his resurrection, the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But the Great Company are those that after having consecrated and proposed to take the proper steps to which they were called as priests, fail to take the steps and therefore they will not be priests in the future. They are now in with us, and it is not for you and for me to determine who are the priests, and who are performing their sacrifices properly; that is for the Lord to determine. In this company there may be some who will be Priests and some who will be Levites, and will not attain to worthiness for the priesthood. But it is not for me or for you to make a distinction and say, You are not a Priest, but you are a Levite. The Lord did not give us any such authority. So we now speak of ourselves together. You consecrated and are going on, but I don't know whether you are making your sacrifice properly or not, and you do not know about mine.

Question:—Is there a difference between the mark attained by the Great Company and the mark attained by the Little Flock?

Answer:—The Little Flock has consecrated not only to be obedient to all the demands of righteousness and justice, but they have agreed with God that they will do his will at any cost to themselves, whether justice should demand it of them or not. What you must sacrifice is something beyond what justice does or could demand. Just so with our Lord Jesus. Justice could demand that he keep the law, but Justice could not demand that he sacrifice his life. God demands that every man keep the law, but never demands that we should present our bodies a living sacrifice;

it is an invitation. God does not invite you to keep his law; he says that if you do not keep the law, thus and so will be the result; there is my standard. So God sets before you and me this standard, that we should love the Lord our God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves. But you say, We cannot keep the law. No, we cannot, so far as the flesh is concerned, but we can keep it in our minds and hearts. We must do so. Anything short of that is to come short of the law of God and to find ourselves unworthy of having any eternal life. So it must be with the Great Company. They cannot come short of this standard of the law of God. They have agreed to do more, but they must come up to the standard of love. That is the standard for the world in general during the next age, which they will be obliged to come to. If they do not attain to that during a thousand years, they will not attain eternal life at the end of the thousand years. Now then, dear friends, don't you think the world will be a pretty nice set of people? I think they will be fine. When Jesus gets through with the work I tell you it will be well done, and humanity will be a fine representation of the power of God, and godliness in humanity.

Question:—Tabernacle Shadows, page 69, states that the Great Company class cut themselves off from Christ. John 15:2, "Every branch in me that beareth not fruit he taketh it away," seems to indicate some additional act on God's part. Please define the two acts.

Answer:—Well, God acts only because the others act. For instance, Jesus says, "I am the Vine, ye are the branches; every branch in me that beareth fruit my Father purgeth it that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit." This pruning we see to be the trials and difficulties of life, but these are only for such as are branches in Christ. Now how do they get into Christ? By making consecration. And what was the legitimate intent or purpose of your consecration? That you might be a fruit-bearer. That is the very object of your coming into the membership of the Vine, the Body of Christ. Therefore if you do not bear fruit, if you do not cultivate the fruits of the spirit, you are marking yourself off, or cutting yourself off, for your failure to bring forth the fruitage God is requiring. Then he would separate those from his Church of the elect—the elect Body of Christ.

Question:—Are the words "Take heed, let no man take thy crown," strictly applicable to the Great Company class? Can these be said to have the crown of life?

Answer:—I answer that there is no Great Company class in the beginning. Nobody was received as a member of the Great Company. He was received as a consecrating priest, and everyone is elect at the time of consecration. A crown was apportioned to such one. The object in inviting him at all was that he might have a crown. But the question is, Will he maintain his right to that crown by being an overcomer? If he does that will mean that he continues to be one of the priestly class to which he was invited, for we are all called in one hope of our calling. But if he fails to be an overcomer, then he ceases to be of that Body of Christ class, the Little Flock class, and by ceasing to be of that class forfeits his right to a crown. But the crown was there when he consecrated, for no one is accepted but to a crown.

Question:—Please give some illustrations of the yielding of self-will to death only by subjection as mentioned in Tabernacle Shadows, page 71.

Answer:—I don't remember the matter in Tabernacle Shadows. I do not understand the question exactly. Self-will is what we had at first when we came to God, and what we gave up when we presented our bodies living sacrifices. If we do not give up our wills then God does not accept us at all. Whoever did not give his will did not give anything, because the will carries all with it, and God would not accept anything else. Now suppose we gave up our wills when we made our consecration to the Lord, and suppose we proceed along the pathway of life, and trials and difficulties come to us, and we fail to maintain this submission of our wills; and suppose the will of the flesh is strong, and the will of the New Creature does not conquer the will of the flesh—what then? Then we are not walking after the spirit properly. That means we are yielding something to the flesh, and the Apostle says, if ye walk after the flesh ye shall die, but if through the spirit ye do mortify the deeds of the body ye shall live. So every one of the overcomers will have to mortify the will and the deeds of his flesh and bring it into subjection. Is it possible for us to conquer the flesh? In our minds it is possible, and that is what God is speaking about. He is speaking to your mind and to your heart. You must not consent to sin, you must not be servants of sin. The New Creature cannot take its orders from the Old Creature. The New Creature must be an overcomer. It may be sometimes a hard struggle between the two, but if you have been faithful in putting up a strong fight against the flesh, even if you failed in it, God might count you nevertheless as having been faithful to the extent you were able and give you a blessing, and really make that a strength for you in the future, if you remember that weak point the next time. You would say, There is the place I slipped before. Do you remember ever passing along a street where there was a slippery place and you fell? As you went past that place again you said, There is the place I fell once. You would remember the spot where you slipped before, where the snow was over it, and how you fell down. I have had that experience several times. Now in spiritual matters it is the same way. Perhaps some place you slipped and fell down and that slip in God's providence may make you very strong on that particular point, because every time you go near there, you say, "Here, beware!" And it will strengthen your character on that very point. So by various experiences our Lord is teaching us in the School of Christ. And what he is looking at, let us never forget, is the heart; and if your heart came off a victor, even if you failed in the particular trial at the particular moment, and if when you got up out of the difficulty you went to the Lord, in the name of the great Advocate, and apologized to him, and told him how sorry you were, and how you would endeavor in the future to do better, then you know that you were forgiven, and a victory was thus gained. You did not count it all when you slipped and fell, but you counted it afterwards when your character was made stronger by following the directions of the Lord's Word and came with courage to the throne of heavenly grace that you might obtain mercy and find help in every time of need.

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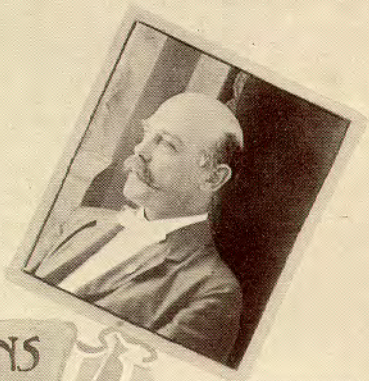

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Chicago Illinois

June 24, 25 and 26, 1910

Opening Address of Welcome, by Brother John T. Read, of Chicago

DEAR Friends: As you see from the program, it has fallen to my lot to welcome you to this convention. I only wish I could do it in a manner befitting the occasion, for I believe that I am privileged to speak the word of welcome to the *ecclesia* of God, those who are soon to be glorified as Kings and Priests of the Most High, the architect, builder and preserver of all the Universe;—He who calls Heaven his throne and earth his footstool. And so I appreciate very much the honor that is bestowed upon me.

When at Brooklyn in the early part of February a representative of the Chicago class arranged with Brother Russell for a one-day convention to be held some time this month, and we secured an option on the hall. In a week or so we received a letter, saying that we might have a three-days convention if we so desired. In thinking the matter over, this committee concluded that one good turn deserved another, and as Brother Russell had favored us by giving us the one-day convention, he might consent to make it three days; and as there is nothing small about the committee except its number, he asked for the three days, and got what he asked for—which proves that the Scripture is right when it says, "Ask and ye shall receive."

The Chicago friends were delighted with the prospect of having a convention and accepted the offer as soon as it was possible to get together and vote on it, and they set to work at once to perfect the arrangements. We reasoned that there was nothing too good for the Lord's people, and so we secured this, the best available auditorium in the city. We have worked and planned and done everything in our power to make this convention a success. We speak of this so that you may know how much we appreciate your coming, and how very welcome you are.

But we realize, dear friends, that, notwithstanding all this preparation and all the effort that has been put forth, this convention would be a failure if it was not permeated and controlled by the Lord's spirit—the spirit of humility, of gentleness, of patience, or love. The only excuse for our existence as probationary members of the glorified Body of Christ is, that, like trees planted by rivers of water, we may bear the fruitage pleasing unto the Father. "Herein is my Father glorified, that ye bear much fruit."

And so we expect that, like the wise virgins, you have come here with your lamps trimmed and burning, and your vessels running over with the oil, the spirit of the Lord, and that we are going to mutually benefit therefrom. We feel sure that as you have looked forward to this time you have prayed the Lord's blessing upon our fellowship together, and thus your own hearts have been prepared to receive the greater blessing; for undoubtedly we are blessed in proportion as our hearts are prepared to receive of the Lord's goodness.

In the first chapter of Second Peter the Apostle speaks of the development of Christian graces, of adding to your faith, virtue, knowledge, self-control, patience, godliness, brotherly love and love, and says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." I wonder if any one here is able to grasp the full significance of that statement, "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ"? The most royal welcome that we have ever known anything about will not in any way compare with the welcome that will be given those who are faithful overcomers and win a place in the Body of Christ.

We have all read and wondered at the reception Theodore Roosevelt, our former president, has received wherever he has gone in various parts of the world. No matter where he may go, from the land of the Hottentot to the land of Emperor Wilhelm, he is given the most royal welcome, and is the recipient of the greatest honors they know how to bestow. Without doubt he is the most popular man on earth today, and has won that high place in the esteem of men through the faithful and courageous performance of the duties attaching to the various positions he has filled. But even so, how very insignificant is all of this compared to the welcome that will be accorded by the King of Kings to his royal Bride. All the host of heaven will be there to welcome the royal Bride, who with her Head, Christ Jesus, will receive the highest honors that the heavenly Father can bestow. She will be clothed with the glory of inherent immortality, and with her Lord she will be exalted above all others of God's creation. In fact, she will participate in all the glory, honor, position and power to which her Lord is heir. And what is best of all, she will realize that this royal welcome is to be hers throughout the ages of eternity, because of the love of the heavenly Father and of the Lord for her.

Dear friends, we trust that you may realize just a little foretaste of that welcome here at this convention, and that you may be built up spiritually, and be strengthened in your faith and zeal to run with patience the race that is still before you, so that you may partake of that abundant entrance, that most royal welcome into the everlasting kingdom above.

In all probability this is the last convention of more than one day that you will ever have the opportunity of attending here in Chicago, and we want you to feel that it has indeed been good to be here; we want you to feel welcome.

Some who were with us last year have passed beyond the vail into their eternal reward, and we rejoice with them and our hearts burn within us when we think of the joy they are experiencing. And, again, some are not with us because they have gone out from us. The dear Lord knows how glad we would be if we could have said or done anything that would have kept them from the step they have taken. And, as Paul could say concerning the house of Onesipharus so can we say of some of these, that they have often refreshed us and through their labor of love and ministry we have been greatly blessed and strengthened in the faith. And with Paul also we can say that it is the sentiment of our hearts that they may find mercy in the Lord's great day of reckoning.

We have great cause for rejoicing, dear friends, that June, 1910, finds us still in the race, and we should praise and glorify our heavenly Father for his grace and loving-kindness which have kept us faithful.

Especially do I wish to extend the word of welcome to our beloved Pastor, who has been so wonderfully used of the Lord to bring the light of present truth to us, and who will be with us tomorrow. I know that I express the heart sentiment of each brother and sister here when I say that we love him and greatly appreciate his labor of love on our behalf; and although we shall not know until we reach the other side of the vail how great has been that labor of love, yet we know now that he has worked night and day, and has gone through much suffering for our sakes, and has filled up on his part that which remains of the afflictions of Christ on our behalf. And so we welcome him with all our hearts and pray God's richest blessings upon him.

And to you, dear Pilgrim brethren, we would say that we are glad to welcome you with us today. Though as

pilgrims and strangers in this world you are buffeted and tossed from pillar to post, having no certain dwelling place, yet we know that you rejoice in your sufferings for our sake. May the dear Lord bless you, and may this be a bright spot in your journey homeward.

And we welcome also you who are laying down your lives for the brethren in the Colporteur Service, and assure you that here you will have no doors slammed in your face, and we have no dogs to chase you off the premises. May you also be blessed in your fellowship with us and be strengthened and encouraged to continue steadfast unto the end.

And to each brother and sister here we extend a cordial welcome. Some of you are more or less prominent in the harvest work, and others almost unknown, yet all filling your place in the Body, and all known and loved of the Lord. We are glad to have you with us, and we hope that you will be made stronger in the faith and in your determination to press on with vigor until changed from glory to glory into his image you behold the Master face to face.

And we would not forget all the dear friends who, though not able to be here in person, nevertheless are with us in spirit. We welcome their prayers and loving thoughts for our profitable association together here and we pray and believe that the Lord will in some way make up to them the blessings they miss by not being here in person.

And so, Brother Chairman, as representative of the Watch Tower Bible and Tract Society, and of the Peoples Pulpit Association, we welcome you and commit unto your hands the conduct of the meetings of this convention. And we trust, under the Lord's guidance, you may so direct the various services that all will redound to his glory and honor in the upbuilding of each one here, and may you be blessed in your endeavor.

Response and Address of Welcome on Behalf of the Watch Tower and Bible Tract Society, by Brother Horace Hollister, of East St. Louis, Ill., Chairman of the Convention

DEAR FRIENDS: I hardly know to what I owe the double honor of welcoming you in the name of the Watch Tower Bible and Tract Society, and of responding to the address of welcome by our dear Brother Read. I certainly feel incapable of making an adequate response to the brother's address, and of performing what the brother suggests devolves upon me. However, I must place the responsibility in the hands of the Lord, and ask only that I may be used by him and by you as a servant at this time.

But, speaking for the society, and also for everyone present, and for myself as well, I feel sure that we all appreciate most deeply the efforts of the Chicago friends in our behalf. We cannot imagine how they could have been improved upon, or extended in any direction, or how anything further could have been done for our comfort and pleasure and profit. We can only express this gratitude and appreciation by using these things as Chicago's *ecclesia* would desire we should use them—to his honor and glory to the fullest extent possible, remembering, as our dear brother said, that it is more blessed to give than to receive, and having as our highest heart's desire that we may serve others, and be a blessing to each one with whom we may come in contact during this convention.

An occasion of great spiritual uplift, such as this convention is certain to be to everyone present, is in the nature of a strong stimulant. A good physician prescribes a strong stimulant only under critical conditions. Probably you will realize that we are living under critical conditions at this time, and we earnestly desire that this strong stimulant, this strong spiritual uplift, may strengthen us for the battles which we know we have to fight and are fighting now in our Christian warfare—each one individually as he seeks to overcome the world, the flesh and the adversary.

In thinking about what I should say in response to the brother's words of welcome, the query suggested itself, Why are we here? From the natural standpoint we come from every direction, geographically, characteristically, politically and socially. What is the basis of attraction? What is it that draws us together here on a footing of not only equality but on terms of deepest and most cordial fraternity? We might answer, briefly, with a Scriptural thought, that it is because we are *eagles*—not because we belong to that secret society called the Eagles, but because we belong to the heavenly order of eagles. While welcoming some of those attending the St. Louis convention at the time of the World's Fair, at the Union Station, we met different trains coming in, met and greeted the friends and welcomed them to St. Louis, and one of the hotel porters standing there looked on with a good deal of interest at the cordiality of our greetings as train after train came in, each bearing its quota of the friends. Finally he stepped up to the speaker and said, "What order do you belong to? You all seem to know each other, and all seem to think a great deal of one another, no matter from what part of the country you come. What is the name of the society you represent?" I did not tell him it was the heavenly order of eagles; if I had he would not have understood. I simply said, We are attendants on the Bible students' convention, and thus put him off. But we understand and know that the bond of union is something beyond the ken of the fleshly-minded man.

What do we mean when we say we are eagles? We answer that we might divide mankind, in a sense and after a fashion, into three groups, namely, worms, butterflies and eagles. In Job 25:5, 6, we read: "Yea, the stars are not pure in his sight. How much less man, that is a worm, and the son of man, which is a worm." What are the worm characteristics? It crawls around in the dirt to get its living; it has shortness of vision, restriction of field of operation; it is limited to the ground, for all its interests are centered in the dust of the earth. This, we recognize, would symbolize and include the vast majority of mankind. How closely, both physically and in every other interest, are they associated with the earth—with the dust; they are of the earth, earthy, as the Scriptures elsewhere declare.

The next is the butterfly class. It is the highest possible attainment of worms to become butterflies. They look up from their dust and see the butterflies going from flower to flower sipping the cup of pleasure and profit of life in various ways, and their thoughts, were they to be given expression, might be, "Oh that I were a butterfly!" Earth has its butterflies—the favored few, the ones who are privileged to sip the cup of pleasure, and pride, and ambition, and profit—the upper class, the upper crust so to speak—supported by the efforts of the great majority. But what are the principal characteristics of the butterfly? The pursuit of enjoyment, of pleasure seeking, for a few brief days, and then death, destruction, forgetfulness. What a figure of frailty, being the sport and buffet of the elements, destined but for a brief day of pleasure, and then what does its life amount to?

But there is a third class of which we would speak, and of which we are all desirous of being members—the heavenly order of eagles. In Luke 17 we have these words of our Lord in answer to a question by the disciples: "I tell you that in the night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." We can imagine the pitch of excitement of the disciples, and their surprise and wonder, and the naturalness of their question, "Where, Lord?" Are we to be separated so suddenly? Where are we going? And the Lord answered in this way, and it has never been understood until the harvest time: "And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." What did he mean? He meant that this heavenly order of eagles, partakers of his holy Spirit, would be gathered together by a common source of attraction, and it is ours to consider what that is for a few moments.

In Proverbs 23:5 we have a comparison: "Riches certainly make themselves wings; they fly away as an eagle towards heaven." One of the eagle characteristics as mentioned in the Scriptures is keen sight; they see the food afar off. And the heavenly order of eagles who are engaged in this enterprise fly toward heaven, treading the upper heights of the atmosphere, rising above and beyond the

earth and toward heaven, having keen eyesight as regards the place where food may be found. An eagle flying through the heavens sees the food and he immediately falls toward it. Miles away is another eagle flying around in search of food; he sees this eagle going in the direction of the earth, and he immediately flies in that same direction. Miles away another eagle observes that one, and also flies in the same direction. So in a few hours the eagles from a wide expanse of territory have gathered around the place where the food is found. That was the thing in nature that our Lord referred to.

Concerning the eagles recognizing the presence of food, and gathering toward it from every direction from their lofty habitat, we read in Job 39:27-30: "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she." How shall we apply this to ourselves, brethren? Our eyes have been opened by the Lord to the glory of the truth, we have been gathered together from every quarter, and the only bond of attraction has been the wonderful harvest truth, which has become so plain, so grand, so sweet in our eyes. That is the bond of union which has attracted us like a magnet and has drawn us here to enjoy the truth and the fellowship of those who love the truth. It is because we have been borne aloft on eagle wings, above the things of earth, of the dust—above even the flowers of earth and sweet things that grow from the dust, as the butterfly sees it—it is because we have mounted up higher and have been able to see the food from afar, that we are gathered here.

Another characteristic of the eagle is its great age—its long life; and its going suggests strength and vigor. Year after year the eagle is recognized as returning to the same nest; one generation comes and another goes, but the same eagle is recognized. So the eagle is used as a symbol of immortality, which is one of the things we see, and one of the things that is promised to us. And here again the comparison is apt. In Psa. 103 we have this reference to the eagle: "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Our youthfulness of thought, our youthful energies, our youthful activity, are renewed by the Truth. We are energized so that even our mortal bodies are given greater energy in the service of the Lord than we would have otherwise. The promise in Isa. 40:31 is one we may take to our hearts and enjoy and appreciate, and it will be a source of strength to us: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint: and to them that have no might he increaseth strength." We would understand that the figure here would represent the Lord as the great chief eagle. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

There is one other point we desire to consider for a moment in connection with this figure—the treatment of her young by the eagle. Since we infer from His Word that our Lord is compared to the chief eagle in some of his relations to his people, this point is of particular interest to us. In Deut. 32:9 a well-known characteristic of the eagle is suggested: "For the Lord's portion is his people; **Jacob is the lot of his inheritance.** He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."

Consider for a moment a little eagle's sensation when this great mother bird, who has been feeding and caring for him, suddenly turns him out of the nest, tears the nest to pieces and sets him out on a branch, shivering, frightened, hardly knowing what is going to happen next. Is she to tear him to pieces also? He cannot understand it. Then she pushes him off the branch and makes him launch out in the air; and as he thinks he is about to be dashed to pieces on the earth there is a rush and a swoop and the mother bird catches him and bears him up to a place of safety. She wants to teach him to fly; it is a necessary part of an eagle's education. So with us. The Lord stirs up our pleasant nest; he breaks each earthly tie. It is to teach us how to fly. But underneath all of this, whether we always realize it or not, are the everlasting arms. Each of us must some time go through the experience of the tearing and breaking up of the tender ties of earth, and when we do let us remember that the Lord has promised to guide and control in all our affairs; let us remember that underneath are the everlasting arms; let us remember this symbolic presentation of God's Word—the eagle who turns her offspring out of the nest into a cold, hard world, in order to teach them to use their wings and fly, so they, too, may become eagles.

And so, beloved brethren, if we complete the course of instruction, if we learn of the great chief eagle, if we follow up the lessons given us, the outcome will be as expressed in Exodus 19:3-6: "And Moses went up unto God, and the Lord called to him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel."

We understand here the house of Jacob and the children of Israel are differentiated; it refers to the fleshy house of Israel under the name of Jacob, and the spiritual house under the name of Israel. "Ye have seen what I did unto the Egyptians." If we keep our eyes open we are going to see what He will do unto the antitypical Egyptians. In fact, we are seeing it right along. "And how I bore you on eagle's wings and brought you unto myself." Do you, beloved, desire to be borne up by him, and to trust these eagle wings, and this eagle wisdom? "Now, therefore, if you will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine."

And so I would supplement the welcome of our dear Brother Read by saying, Welcome, heavenly order of eagles, and may you in the coming three days receive and assimilate the food necessary to strengthen you, that you may mount up on eagle wings, that you may run and not be weary, that you may walk and not faint, until you arrive at the end of the journey and receive that abundant entrance of which Brother Read spoke so eloquently, into the everlasting kingdom of our Lord and Savior Jesus Christ.

Now I will side-step the responsibility and put it on your shoulders to make this convention a success and blessing to every one present.

Discourse by Brother Edwin Bundy. Subject: "FISHERS OF MEN"

DEAR Friends: Our text you will find in the 4th chapter of Matthew, 19th verse: "And he saith unto them, Follow me, and I will make you fishers of men."

We recognize these as the words of our Lord Jesus, and when we remember all that the prophets have said about our Lord Jesus, concerning the success of his mission, that he should not fail nor be discouraged until he should have set judgment in the earth, and when we remember also that the same prophet has said that of the increase of his kingdom and of the abundance of peace there should be no end, that he should see the travail of his soul and be satisfied—we may be very sure, dear friends, that whatever he has promised to do, whatever he has undertaken, will, in due time, be a grand and glorious success. We may also be well assured that when he called these followers out of the Sea of Galilee and told them to leave their nets and their boats and follow him and he would make them fishers of men, their success as fishers of men, in due time, will also be grand and glorious. If we should judge of their success by what we have seen in the past, if we should judge by the conditions we see about us today in the world, or in the nominal systems called churches, we would say what these followers said on more than one occasion when they were associated with our Lord Jesus—"We have toiled all night and caught nothing." But we do not thus judge—not at all. We have come to learn that

our heavenly Father has a plan and that he has a due time for the accomplishment of every single feature of that plan, and therefore we are looking forward to that time when the success of the fishers of men will be grand and glorious, —in the morning. And though they have been toiling all night, and, practically, as far as the reconciliation of this world is concerned, have caught nothing, yet we are glad to know that there is a glorious morning coming. I suppose the prophet David had a glimpse of that time when he said, "Weeping may endure for a night, but joy cometh in the morning." We remember also the words of David in the 46th Psalm, "There is a river, the streams whereof shall make glad the city of God; God is in the midst of her, and God shall help her, and that right early." The margin says, "When the morning appeareth." So I suppose all who are here this afternoon and looking for the coming morning, are looking for the success of the fishers of men when the daylight appears, and if they have failed in the past to convert the world and bring about its reconciliation to God because of the blindness caused by the Adversary, and the flood or darkness and superstition and ignorance that have covered all nations, most surely they will look forward to success in the future, because that veil is taken away. We remember many incidents that came in the experiences of our Lord Jesus in his association with his disciples that were wonderfully suggestive in their prophetic significance, as they point forward into the future. You remember on one occasion at night he told his disciples to get into the boat and cross the lake and himself went into the mountain to pray; and he was in the mountain all night. You remember how in this experience of the disciples the adverse winds came against them and they toiled all night, rowing against the wind and the waves, and in the early dawning of the morning they saw Jesus walking upon the water and thought they saw a spirit. How wonderfully significant is this, dear friends! We are in the dawning of the morning and Jesus, as a spirit, is walking upon the waters, and very soon he will embark in the boat and immediately it will be at the shore, as was suggested in this incident.

You remember the occasion when he crossed the sea with his disciples, and a great multitude followed him, going around the sea, and in the close of the day when they were tired, and faint, and hungry, the disciples asked the Lord Jesus to send the people away that they might get food, and Jesus says, "Give ye them to eat," but Peter said, "We have nothing for them to eat; it would cost two hundred pennies to go into the city and get food for this great company that each might have a little. And you remember they found a lad there with five loaves and two fishes in a basket, and Jesus said to bring them to him. He took the bread and brake it and gave it to his disciples, and they commanded the multitude to sit down in companies upon the grass, and they dispensed this bread to the great multitude of five thousand, besides the women and the children. They ate and were all filled, all abundantly satisfied, and they took up of the fragments ten times more than they had when they began. What does this suggest to us, dear friends? It suggests just what the prophet Isaiah in the 25th chapter and 6th verse, speaking under the inspiration of the holy Spirit, says: "In this mountain shall the Lord of hosts make unto all people a feast of fat things." And in connection with this feast you remember it is written that he should take away the veil, the covering that is cast over all nations, and the reproach of his people should be taken away, and he would wipe away the tears from off all faces. These are not the only incidents in the experiences of our Lord Jesus that were wonderfully suggestive.

I want you to know the significance of the words of the text as the words are spoken, "Follow me, and I will make you fishers of men." He called them to do the things they could do—that was to follow him. Now the disciples commenced to follow him there, and from that time to the present they have been following in the footsteps of the Lord Jesus, learning the great lessons he came to teach them—lessons that should qualify them in the knowledge of the truth, in the knowledge of God's plan, in the perfection of character—that should qualify them to be successful fishers of men after the following had been accomplished, after they had learned the great lessons he came to teach them. In the morning when they are all called together, and all glorified, then he will do his part of the work, and that is to make them fishers of men. He has not made them fishers of men yet, in the full sense of the word, by any means.

Now I want you to note another incident in the experience of our Lord Jesus with his disciples in the 5th chapter of Luke, beginning at the first verse:

"1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.

"2. And saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets.

"3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship."

Now suppose we let these two ships represent the two phases of the kingdom, the heavenly phase and the earthly phase. With this thought in mind, see how wonderfully significant this incident is. Then we would suppose that Peter's ship would represent the heavenly phase of the kingdom, and you will note that he entered into this ship, and out of this ship he taught the people. And after he had taught the people, after he had left off speaking, he said unto Simon, "Launch out into the deep and let down your nets for a draught." Now after the people have been taught, after they have come to a knowledge of the truth, then will be the time for the fishers to do their work. And you remember the Apostle Paul says that God will have all men to be saved and come to a knowledge of the truth. That is what we are looking for; we are looking for all men to be saved from their blindness, to be brought out from under the dominion of the great Adversary, to have their eyes opened and their ears unstopped, that they may know the truth. That will be the due time for the fishers to let down their net and to do their work, and the success of their mission at that time is suggested in the words that follow, as you will see: "And Simon answering said unto him, Master, we have toiled all night, and have taken nothing: nevertheless, at thy word, I will let down the net." Now how suggestive it is that they took nothing in the night. You remember the Apostle Paul tells us that the Gospel is the power of God unto salvation, that it is the instrument that God is going to use for the reconciliation of this world if it is ever reconciled to God, but, he says, "If our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe it not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." That is the thing that hinders, is it not? Most surely it is, dear friends, the blinding influence of the great Adversary. And you remember that John foresaw, or saw in a vision, a mighty angel coming down from heaven with a great chain in his hand and laid hold on that old Serpent, the god of this world, who has blinded the minds of the human race lest the light of the glorious Gospel should shine unto them; and he was put into the pit and shut up, and a seal put upon him that he should deceive the nations no more, that he should blind the people no more. Then the veil of darkness will be taken away and the morning will come, and then will be the time for the fishers to let down their nets.

"And Simon answering said unto him, Master, we have toiled all night and have taken nothing: nevertheless, at thy word, I will let down the net. And when they had thus done they enclosed a great multitude of fishes: and their net brake." This suggests the success they will have in the morning after the darkness has disappeared.

"And they beckoned unto their partners, who were in the other ship that they should come and help them, and they came and filled both the ships so that they began to sink." This suggests to us, dear friends, that it will take the combined efforts of both phases of the kingdom to do the work that God purposes the fishers of men, the spiritual seed of Abraham, shall do in the morning. The spiritual seed and the fleshly seed will be associated together in this great work of uplifting the race of humanity and bringing about their reconciliation to God. These are to be the Mediator of that new covenant which is to be made with Israel directly, and incidentally with all the families of the earth, when all nations of the earth shall be adopted into the family of Israel, and Abraham, according to God's promise, shall become the father of them all. That is the time when the fishers will do their work grandly and successfully.

"And when Simon Peter saw it he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the great draught of fishes which they had taken." I

have no doubt, dear friends, when the morning shall come even the fishers themselves will be surprised at the glorious triumph of their work and their mission to which they have been appointed by Jehovah and for which they have been and are being anointed by the power of the divine Spirit.

But the question will be asked, Have not the fishers done anything in this dispensation? What have they done? Our Lord illustrated what they would do in this dispensation, and they have accomplished all the purposes that God designed for them to accomplish, and that you will find suggested in the parable in the 13th chapter of Matthew, 47th verse: "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." This net suggests the proclamation of the Gospel—the Gospel net as we call it—and the experience and observation of every single one of us attests the truth of the statement that it has gathered every kind. But it was not cast for every kind; God did not purpose to gather every kind in this dispensation; the net has been cast for a peculiar kind. Our Lord Jesus began to choose that kind when he chose Peter and Andrew, and later on others, and told them to follow in his footsteps and learn the lessons that he came to teach them and he would make them fishers of men. Then the fishers of men are the only ones that have been sought for in this dispensation. But we see that the net has drawn in a great multitude of others that were not desirable, that God has no particular use for at this time, whatever he may have for them in the future. "Which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." So shall it be at the end of the age. Now the question would be, What did he do with the bad? I suppose if we should accept the teaching of modern theology, we would have to expect they were cast into eternal torment to be tormented for ever and ever, but there is nothing of the kind suggested in this parable. The only inference, according to the rules of language that we could draw from these words is, that the peculiar kind for which the net was cast were taken out for a special purpose, and the rest were simply put back in the water. And this tells the whole story, as we understand it. Now because such a great multitude of undesirable ones have been caught in this net and have been cast out of it, this is the cause of the great spiritual dearth that prevails throughout Christendom today. The millions that have been taken in this net have been set aside. And you remember that the Apostle Paul foretold this very condition of things when he said that the establishment of his kingdom would not come except there come first a great falling away. We have seen this condition, dear friends. This condition was foretold by many of the prophets in symbolic pictures, as we find by studying the prophecies.

I want to call your attention to two or three of the prophecies that foretold this great falling away and this great spiritual dearth which prevails today. Note, first, in Isa. 19; "The burden of Egypt. Behold the Lord rideth upon a swift cloud, and shall come unto Egypt." You understand Egypt represents the world, and this cloud represents the swiftly coming time of trouble. "And the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: And they shall seek to the idols and to the charmers, and to them that have familiar spirits, and to the wizards." We see this condition prevailing today, dear friends. We see this great appeal to spiritism and to those who have familiar spirits today as never before, perhaps, in the history of the world. The Lord tells us in the next words what he will do with the Egyptians. "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord of hosts." Now it seems that the Lord is bringing this upon the Egyptians, as he has foretold. You remember David tells us in the 78th Psalm that just previous to the deliverance of the children of Israel from Egypt God sent evil angels amongst the Egyptians to torment them. Now we believe this is already being fulfilled today, and we believe that the great Adversary and the demons are having power today that they never had before.

I was surprised in a city near here recently. As I was looking out of a window on the street I saw a great crowd of people, and a horse coming down the street, a man on his back with a black cap tied down over his head and tight, apparently, around his neck, and he was looking forward and the horse was running this way, and that way, and the other way. When I inquired what this man was doing, they said he was advertising for the hypnotists. Now I have no doubt a demon, or Satan himself, was driving the horse, and the man, too. This is a suggestion of the conditions we see today.

Isaiah, 19:5, 6, 7, 8: "And the waters shall fail from the sea, and the rivers shall be wasted and dried up. And they shall turn the rivers far away and the brooks of defense shall be emptied and dried up; the reeds and flags shall wither; the paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." No more fishes to catch of the desirable kind that the Lord has allowed them to cast the net for in this dispensation.

Now another picture of this same scene you will find in the 4th chapter of Hosea, first three verses: "Hear the word of the Lord, ye children of Israel, for the Lord has a controversy with the inhabitants of the land, because there is no truth, no mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." No more fish to be caught, you see.

But there is a fairer side to this picture that I am tempted to look at and present to you. I want to call attention to a few words in the 16th chapter of Jeremiah, beginning with the 14th verse: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he hath driven them; and I will bring them again into their land that I gave unto their fathers." We can see the fulfillment of this prophecy without any faith at all. We can just read the newspapers and see the fulfillment of this prophecy in the great Zionist movement, which has become universal. Now note the next words: "Behold, I will send for many fishers, saith the Lord, and they shall fish them." I understand these to be the fishers of men. We believe the Lord Jehovah has sent for the fishers, and he sent them forth just at the right time, just when he wanted them. In 1878, just when he would begin to restore the kingdom of Israel and build up the tabernacle of David which had fallen down, he sent for the fishers at the same time, and now he says further: "And after will I send for many hunters and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks." Now if these fishers represent the Church and the resurrection of the Church, the hunters would very likely represent the resurrection of the Ancient Worthies, who are to have a hand in this great work of the restoration of Israel and the establishment of the kingdom of heaven in the earth as a ruling power among men.

Now we find another wonderfully prophetic picture of these fishers of men and their work as foreshadowed in the vision of Ezekial, 47 Chap.: "Afterward he brought me again unto the door of the house"—the prophet had various visions of the temple and after he had several other visions of the temple, here comes another one; and he brought him to the door of the house. If the house, the temple, represented the Church, certainly the door would represent Christ. You remember he said to his disciples, "I am the door." "And, behold, the waters issued from under the threshold of the house eastward." How this reminds us of the words of Jesus, "If any man thirst, let him come to me and drink. I am the fountain of living water. You remember I said to the woman of Samaria, at the well, If you will drink the water I give you, it shall be in you a well of water springing up into everlasting life." And then subsequent to this he said to his disciples, He that believeth on me, as the Scripture saith, out from him shall flow rivers of living water. That will be in the morning; that will be when the water of life is disclosed to all the families of the earth; that will be when the Spirit and the Bride shall say come, and when

whosoever will may come and partake of the water of life freely.

"For the forefront of the house stood towards the East." You remember the door of the Tabernacle was always toward the east. It suggests to us, if this temple represents the Church, that every one of these spiritual stones which are being built into this temple have their faces turned toward the east, toward the sunrise.

Now he says further, "And when the man that had the line in his hand went forth eastward he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand and brought me through the waters; the waters were to the knees. Again he measured a thousand and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over."

There are several things suggested in this part of the vision. It suggests to us the gradual, yet grand and glorious unfolding of God's plans and purposes as we come down the stream of time. It suggests what another prophet has said, that the pathway of the just is as a shining light which shineth more and more unto the perfect day. These measurements to my mind suggest the four attributes of our heavenly Father. They suggest that it would be impossible for anyone to comprehend the character of our heavenly Father, the height, and depth, and length, and breadth, of his infinite love and the broad scope of the water of life, by recognizing one or two of his attributes and ignoring the other two. It seems to me we must recognize all of these attributes, his justice, his wisdom, his love, and his power, as equally balanced and poised, working in perfect harmony with each other, if we would comprehend the water of life.

Another thing is suggested here. Suppose we should call these cubits years. Go back over the year measurements four thousand years and what do we find? We find the covenant God made with Abraham, and the Apostle Paul tells us that was the Gospel. He says, you remember, "And the Scriptures foreseeing that God would justify the heathen through faith, preached beforehand the gospel to Abraham, saying: In thee and in thy seed shall all the families of the earth be blessed." That was perhaps the first intelligent construction of the Gospel that could have been had. We come down one of those measurements a thousand years and we get the testimony of some of the prophets; particularly we get the testimony of Moses, and we remember our Lord Jesus recognized Moses as the first and foremost of all the prophets that have ever spoken; and we remember what the Lord said to him at Kadesh Barnea, when the children of Israel came up to the Jordan and were to go over and possess the land, but because of lack of faith and confidence in God you remember they sent the spies over there and they came back with an evil report, and the children of Israel turned back to wander for forty years in the wilderness; and right in the face of that apparent defeat of God's purposes, God said to Moses, As surely as I live, the whole earth shall be filled with my glory—a grand unfoldment of God's plan and purpose.

We come down two of these measurements, two thousand years, and what do we find? Life and immortality brought to light in the Gospel through our Lord Jesus, who came as the light of the world—the true light that lighteth every man that cometh into the world.

We come down to the fourth measurement where we are today. We are right in the early dawning of the glad new day when the light and glory of our blessed King shall fill the whole earth as the waters cover the sea, and where we are about to see the unfolding and disclosure of this river of the water of life as we see it in the vision of this prophet Ezekiel. We will see this fulfilled in the antitype in the dawning of the new day, when the Spirit and Bride say come, and whosoever will may come then and drink of the water of life freely,—a thing which is not true today, because the morning has not yet dawned.

"Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other." If this river is symbolical, the trees, we think, are symbolical of the fishers of men. You remember in the first Psalm David says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law does he meditate day and night. And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither (suggestive of the immortality of the fishers of men); and whatsoever he doeth shall prosper." What shall we see as we look forward into the coming day concerning the success of the fishers of men? We shall see that God is true, and whatsoever they shall do will prosper in the hands of the Lord.

The Prophet Isaiah refers to these fishers of men in similar language in the 61st chapter, where he speaks of the Church and says, "They shall have beauty for ashes." Ashes are what is left after the sacrifice is completed. What do you think, dear friends, we had better do—leave our sacrifice on the altar until it shall be consumed and get the beauty for the ashes? I think that is what we had better do, and, by the grace of God, that is what we will do. Then he says of these, they shall have "the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified."

Jeremiah, in the 17th chapter, uses similar expressions and calls the church the tree, the planting of the Lord, that the Lord might be glorified.

Now he says further, "Then he said unto me, these waters issue out toward the east country, and go down into the desert, and go into the sea: Which being brought forth into the sea, the waters shall be healed." The sea on the east of Jerusalem is the Dead Sea. If seas represent the living kindreds, tongues, peoples and nations, surely the Dead Sea would represent the dead nations; and what a fitting symbol is this as we remember that the Dead Sea is 1,200 feet below the level of the other seas, and when we remember also that that sea is so saturated with poisonous salt that nothing can live in it. What is suggested to us? That the dead know more than the living? Nothing of the kind. It suggests just what the Lord's Word tells us in many places, that the living know that they shall die, but the dead know not anything; there is no knowledge, device, or wisdom in the grave whither thou goest. You remember that the River Jordan is suggestive of the condemnation that has come on the race of humanity, as the very word Jordan —judged down—suggests the death sentence upon the race of humanity. Then how fittingly the waters of the Jordan would represent all the condemned race going into the Dead Sea—into the condition of death.

"And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed; and everything shall live whither the river cometh." This vision does not need very much comment here, dear friends.

Now the prophet Isaiah has told us the waters would be in the desert—that streams shall break forth in the desert. In the 44th chapter, verse 3, the Lord tells us by the mouth of this prophet, that he will pour water on him that is thirsty and floods upon the dry ground. This is suggested in this vision, as you will see. It says here there will be a great multitude of fish. You know we have just found a picture in the prophecy of Hosea that says there shall be no fish to be caught. This seems to be a contradiction, and if we had not heeded the admonition of the Apostle Paul, when he says to study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, we would think here was a contradiction; but we have come to learn, as we have studied these prophetic pictures, that God has a due time for the accomplishment of every feature of his plan, and that this prophetic picture here shows the time during the darkness of the night when the fishers are toiling all night but catching nothing, but this picture in the prophecy of Ezekial shows the condition that will obtain in the morning when the darkness is broken and the fishers are prepared to do their work in the daylight.

"And it shall come to pass"—I am very glad it is Jehovah that says it shall come to pass, and if all the creeds of Christendom, and the combined wisdom of this world conspired together to see that it shall not come to pass, we will believe it shall come to pass. Let us listen to what the God of Israel says shall come to pass at that time. "And it shall come to pass, that the fishers shall stand upon it from En-Gedi, even unto En-Eglaim (These are the names of two ancient cities that stood at the extremes of the Dead Sea); they shall be a place to spread forth nets; their fish shall be according to their kinds, as

the fish of the great sea, exceeding many''—not exceeding few, as many suppose.

Then we have a verse next which seems to suggest that although the water of life would be offered to all the families of the earth, some would fail to avail themselves of the life that would come to them by partaking of that water. ''But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt''—suggesting that although the water of life will be presented to all the families of the earth, some will refuse because of their stubbornness and wilfulness and be destroyed.

''And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat (here we have the trees again, representing the fishers of men) whose leaf shall not fade (suggesting their immortality) neither shall the fruit thereof be consumed (suggesting the great feast which will be abundant for all the families of the earth); it shall bring forth new fruit according to his months, because their waters are issued out of the sanctuary.'' This reminds us of what we have already quoted, that the Lord Jesus said to his desciples, ''He that believeth on me as the Scriptures hath said, out of his belly shall flow rivers of living waters.'' That will be in the morning. ''And the fruit thereof shall be for meat and the leaf thereof for medicine.'' And you remember John's vision of this same scene shows the leaves were for the healing of the nations.

Now we can see the royal spiritual seed of Abraham in these fishers of men, the seed that God told Abraham should bless all the families of the earth by and by. What a beautiful picture this is of that scene which will be brought to pass by Jehovah himself in the morning when he, through this promised seed of Abraham shall fulfill this covenant he made with Abraham. Abraham looked forward to the day when that covenant should be fulfilled, as our Lord Jesus said, you remember, to the fishers, ''Abraham saw my day and was glad.'' Do not think that Abraham saw the day when our Lord Jesus hung on the cross and was cruelly crucified by his enemies, not at all. That was not our Lord's day; that was not Christ's day; that was Pilate's day; that was the Roman soldiers' day; that was not the fishers' day, but our Lord's day is just dawning; he is already establishing his kingdom; he is already coming in to the day of the Lord, into the glad morning when the fishers of men will do their work. This is the day Abraham looked forward to and was glad. This is the day that our Lord Jesus looked forward to, and for the joy that was set before him endured the cross and despised the shame that was heaped upon him. That is the day we are looking forward to; that is the day we are praying for when we say, ''Thy kingdom come, thy will be done on earth as it is in Heaven.''

Now, I have just one more incident, one prophetic picture to call to your attention, in the experience of our Lord Jesus with his disciples after his resurrection. You will find the record of the incident in the 21st chapter of John, beginning at the first verse: ''After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.'' This is the third time he appeared to his disciples after his resurrection. ''There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana, in Galilee, and the sons of Zebedee, and two other of his disciples.'' There were seven all together. It is significant that our Lord in choosing his apostles chose just seven fishers—a perfect number, suggesting the completeness and the fullness and the perfection of the body of fishers of men when it is complete. ''Simon Peter saith unto them, I go afishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing ''—because of the darkness as we have already shown. ''But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.'' How this suggests to us the words and the manner of the coming of our Lord Jesus, that he should come as a thief and as a snare; and Paul says how he should come on all of them that dwell on the face of the whole earth. ''Ye, brethren, are not in darkness that that day should overtake you as a thief.'' How it suggests to us the words of our Lord when he said, His kingdom cometh not with observation. How it suggests to us the words of the prophet Daniel, when he foretold that the stone cut out of the mountain without hands should smite the image and that in the days of these kings, represented by the image, the God of heaven should set up a kingdom that should never be destroyed. Why should it be thought incredible that the Lord Jesus would come here as a thief, at night, and quietly, unobserved by the world, establish his spiritual kingdom as a spiritual ruling power to overthrow the dominion of Satan, which has for six thousand years been a spiritual, invisible ruling power? It was foretold that he would do this very thing. You remember when he came the first time John the Baptist said, ''There is one standing among you that you know not.'' They knew not the time of their visitation; so it is now in the dawning of the Millennial day. ''Then Jesus saith unto them, children, have ye any meat? They answered him no.'' The meat in due season had not come, dear friends. He came to bring them the meat in due season, as he foretold that he would come and gird himself and would serve them.

And you remember the same thing is suggested in the message to the Church of the Laodiceans, which represents the epoch in the history of the Church at the present time. ''Behold, I stand at the door and knock; If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.'' How grandly this is being fulfilled, dear friends, and what a privilege it has been for each and every one of us that we have had access to this table, to this meat in due season, that has thus been provided for us!

''And he said unto them, cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes.'' This suggests again the success of the fishers of men in the morning after the darkness of the night has disappeared.

''Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now then when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea.'' Who was the disciple whom Jesus loved? It was John, as you know, the one that recorded these words. And you remember in this same chapter when the Lord said to Peter, ''Simon Peter, lovest thou me more than these, and he said, Thou knowest Lord, I love thee,'' then he told him to follow him; and you remember Peter saw John following him, and he asked, What shall this disciple do? And Jesus said, If I will that he tarry till I come, what is that to thee, follow thou me. And the same went out that this disciple, the beloved disciple, should not see death, but would live until Jesus returned. He did live until in a vision on the isle of Patmos, the Lord came to him and said, I am he that liveth and is alive for evermore and have the keys of death and hell. We know John did represent the feet members of the body who would be alive when our Lord Jesus should come, and they would recognize his presence; so how fitting it was in this symbolical picture in this incident that it should be John who would first recognize the presence of the Lord and his identity, as he stood on the shore in the morning.

''Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea.'' Do you remember what the Apostle Paul says about the coming of the Lord, that he should come from heaven with a shout and the dead in Christ should rise first; they should hear, as our Lord Jesus said, the hour cometh when all in their graves should hear his voice and come forth; that the fishers of men who had fallen asleep, those who have put off this body, this physical organism, and have been naked for 1,800 years, some of them should be the first to hear, and they would come forth? This is suggested in Peter hearing and understanding that the Lord was present, and he arose and put on his fishers coat, suggesting the spiritual body he would put on in the morning—the morning of the resurrection—the body like unto Christ's most glorious body.

''And the other disciples came in a little ship (for they were not far from land, but as it were 200 cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there and fish laid thereon and bread''—suggesting the meat in due season that the Lord Jesus came to bring for the fishers of men. ''Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.'' This suggests what the success of the fishers will be in the morning. ''Jesus saith unto them, come and dine. And none of the disciples durst ask him, Who art thou?

knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise."

Now a few words of the Apostle Paul concerning this new body, concerning the fishers of men in the morning. 2 Cor. 5:1: "For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this (in this physical body) we groan, earnestly desiring to be clothed upon with our house which is from Heaven: If so be that, being clothed, we shall not be found naked (that is, without a body); For we that are in this Tabernacle do groan, being burdened: Not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life." That is, to put on our fisher's coat, if you please, that shall qualify us as fishers of men in the morning and fulfill the words of our Lord Jesus when he said that if we would follow him and learn the lessons he came to teach us he would make us fishers of men, in the morning.

"Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit." He who hath wrought us—this is a very comprehensive word. You remember Paul says we are his workmanship, he is working us, he is forming and fashioning us under disciplinary trials, through which we, as prospective fishers of men, are passing; as the Apostle says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." These are the fishers of men. Now God has wrought us for this selfsame purpose. What purpose is this? To put on these spiritual bodies in the morning—put on the fisher's coats, if you please, that shall qualify the fishers of men for the great work they are to accomplish in the Millennial age, in the restitution of all things and the uplifting of the race of humanity and their reconciliation to God. In other words, they are to constitute the Mediator of that New Covenant which God is to make with the children of Israel directly, and incidentally with all the families of the earth; and God's object in all of this, the Apostle Peter states very plainly, in the 15th chapter of Acts, 14th verse, when he says, that God at the first did visit the Gentiles to take out of them a people for his name (that is, the fishers of men), and after this I will return and build again the Tabernacle of David which has fallen down—that is, the earthly phase of the kingdom, the kingdom of Israel which is to be reëstablished; and the object of this is told in the next words, "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth these things. Known unto God are all his works from the beginning of the world."

Now this is what we pray for when we say, "Thy kingdom come, thy will be done on earth as it is in heaven." We pray that the Sun of Righteousness may arise and drive back the shadows of the night, and shine forth the light of the glad new day when the fishers of men will do their work grandly and successfully, and fulfill the mission to which they have been appointed, and for which they are being anointed as fishers of men.

Discourse by Bro. C. H. Swingle. Subject: "THE PRESENCE OF THE KING"

WE take our text this evening from John 11:28: "The Master is come, and calleth for thee." The setting of the text is most beautiful, as some of the friends no doubt have heard that in this picture we have a view of the grand climaxes of the great plan of God, in that Mary and Martha would represent respectively here the Little Flock and the Great Company, while Lazarus would represent the world of mankind. It is not our thought to discuss that so much tonight, but to point out that a very particular point is here in this text, "The Master is come, and calleth for thee."

There is not a greater event in history than this great thing we are to discuss tonight, the coming of the Master—or, better still, the *presence* of the Master. It is a topic which has been so greatly misunderstood that all sorts of fanciful theories have been promulgated, until many Christians have become sickened about this thought of the Master coming. Way back in the dark ages they had thought he would not come, and they said, We will make somebody to represent the Master; and so they created a head for the Church, a visible head to represent the Master. Oh, how miserable is the representation, as we think of that wonderful Master that we long for, and that Christians have yearned for and sung about so many years! and it was said, This is the Master that was to come. But we have passed that stage and we come down to the time when our friends, commonly termed the Adventists, proclaimed various comings of the Master, and set certain times, until it seemed like it was as in the olden times they asked, Can any good thing come out of Nazareth? Now some will say, Can any good thing come out of Adventism? And I am sure we have great sympathy with them, and if there is an Adventist in the audience it is not our thought for a moment to ridicule your faith or any past presentations of Scripture, but rather to call attention to the fact that this has been in Christians' minds, and whoever has endeavored to solve the great mystery that seems to be there has done so because of intense earnestness and yearning to get into the presence of the Master; so we would not attempt to ridicule, but rather we would gladly give credit to those who have diligently sought to find out regarding the Master, when he would come, and how he would come. Alas, so many concluded that he would come in such a visible way and with such terrible flames, forgetting that he would come as the gentle Jesus, for *it is the same Jesus.* And as we have it, we must recognize a different picture tonight from one that has been usually given—not with the idea of discrediting others, but rather unveiling this wonderful Master, and voicing the words of Martha tonight, "The Master is come."

Then, first of all, Did he promise to come? Yes; but so many Christians have fallen asleep and said he would not come, that he did not mean to come himself, that it only means when we are converted, then he comes; it only means when some one dies, then he comes. If that were the coming, how small it would be! But we have his own precious words in the 14th chapter of John, "If I go away to prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also." And you will remember how they yearned for that, how every epistle teemed with that thought, and the sweetest verse the Church had in the olden times was in the first chapter of First Thessalonians, and the last verse, "To wait for his Son from Heaven." That was the great longing of every heart throbbing with the love of God, and surely the early Church had that thought permeating every meeting—waiting for that Master whom they knew had promised to come. You remember he had told them also in Mark 13, I say unto you, Watch. And what I say unto you disciples before me, I say unto all, Watch. Then if he had told them to watch, without giving them any visible sign whereby they would be able to detect his presence, be able to know that he was present, it would have been all foolishness to say "Watch," because there would have been nothing to watch for. But there is something they might see, and that is what we want to talk about tonight.

In what form is the Master at the present time? The question goes out and the answer returns that he is still a man, still flesh, glorified in some way that we do not know; and yet the Scripture comes back with a sound that is sure and true, a sound that is not an uncertain sound, and says that if he is still flesh, then he cannot inherit the kingdom of God. But someone says, We get around that by saying, a spirit hath not flesh and bones, and therefore, while he is not flesh and blood, he is still flesh and bone. Oh, yes, I might just as well say my canary has not webbed feet and is not covered with fur, and you would get the thought that while he might not have webbed feet, still he was covered with fur. It is absurd to interpret the Scripture in that way. No, brethren, as we study this, let us give the proper weight to these words and we will understand what is meant. 1 Cor. 15:45: "The first Adam was made a living soul, the last Adam a life-giving spirit." And thus we see the difference as they are described. Again you will remember in 1 Peter, 3:18, "Put to death in the flesh, quickened in the spirit." Surely we see the contrast that is given there. In Hebrews, 5:7, is described one of those agonizing moments of our Master in Gethsemane, and this is the way the Apostle puts it, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." How senseless would be the words if he was still in the flesh? But he says, "Who in the days of his flesh." 2 Cor. 5:16:

"Though we have known Christ after the flesh, yet now we know him [so] no more." Should any one say, That means according to the fleshly mind, this same Apostle Paul says elsewhere, that he was holy, harmless, undefiled, separate from sinners. It must therefore refer to the fleshly body—and we know him so no more.

Now we get a better glimpse of our grand and glorious Master. You will remember how he described himself in Heb. 10:4-5. Coming to Jordan he says, "I come to do thy will, O my God, a body hast thou prepared me"—a body in which I am to do thy will.

And then also in Hebrews, 2:9, we read that he was made a little lower than the angels for the suffering of death. In that way he could suffer death, because therefore he became on a level with the first man, Adam. He was made a little lower than the angels, and thus we begin to understand what that was for—it was that he might suffer death; and that is exactly what took place as our Lord said in John 6:51: "My flesh I give for the life of the world." Even a child can reason that if he gave his flesh for the life of the world and then took it back the world would lapse again into a dead condition. And thus we can understand how the giving of the flesh was the important thing indeed; and we can surely know when John says we shall see him as he is, and describes him as the Word made flesh, the Word dwelleth among us, if he had known we would see him as he was, certainly would never have put these words in and said we shall see him as he is. And you will remember also how the Apostle Paul, where he is talking about this great one who in his time shall show who is the only king of kings, describes his present condition and says, "Whom no man hath seen nor can see." Thus we can see how the pictures were drawn in the early Church, and how they come down to us today—we who are contending for the "faith once delivered to the saints," and we get this grand thought how he is coming, the same Jesus indeed, the same loving, tender, sympathetic Jesus, the same one who is such a counsellor to you and to me, and we can surely stand no longer to think of death, of his coming to offer himself as the ransom price, but now to apply that which he has already made, that great sacrifice on behalf of the world of mankind, and how grand he is after the power of an endless life.

You will remember his condition is also described in Heb. 1:3. Notice how emphatically the Apostle puts it—express image of his Father's person. Oh, someone says, did not that mean his character? No, it would have said character if that was what was meant. He is the express image of his Father's character; all of us know that; but here he is talking about the Father's person—the express image of his Father's person. What is his Father? Surely not a fleshly being? No; God is a spirit. How plain the answer comes back in Col. 1:15: "The image of the invisible God." Who would warp the Scripture language and say that invisible means something you can see? It means something you cannot see; something humanity cannot see. One would say, Wasn't that surely a figure of how he will come after his resurrection? No; because we see those were simply appearances, and to witnesses, as the Apostle declares in Acts 10:40 that he appeared not to all the people but to witnesses chosen beforehand of God, even us; and again, John declares, so that we may have two strong witnesses on the subject, in John 20:30, that many other signs than these John recorded did Jesus in the presence of his disciples, and he says that all of these signs and all of these things are written that seeing you might believe and have life through his name. And thus we can understand that these appearances there were as Jesus had described them, that he would not talk much longer with you, or any more with you; his conversations there were very brief indeed; and you remember how he described his condition would be after his resurrection—everyone that is born of the spirit cometh and goeth like the wind. He could not do it and did not do it before his resurrection, but after that, being born of the spirit, it made no difference how many bolts were on the door, how many bars were there, this one was able to enter and there to assume the form which they could perceive and could understand, so that their faith might be strong in him. You remember also the clothing he wore on the day of crucifixion was parted; he did not take it back again; some of it was given to one man, some to another. The very clothing he was laid in the tomb with he had no use for, for it was found there when they went to the door. All of these things, in their simple, silent way, say, Here is a being who has no longer need for the clothing with which his humanity, his flesh, was covered, for now he is indeed the one in whom dwells all power in heaven and in earth, the great one who is no longer a little lower than the angels, flesh, but far above angels, and principalities, and powers, and every name that is named; this is the glorious Christ; this is the one whose glory falls brighter than the sun at noonday; this is the wonderful Christ of God who will sit on the throne of his glory, the great one who will come as he describes.

Perhaps you have all read the second volume of Scripture Studies—and should anything not be made perfectly clear, we solemnly urge you to read again the second and third volumes particularly that it may be perfectly clear to your mind tonight, for it is not our thought to point out all the Scriptures, as time would fail us on that point, but rather to call attention to the fact that we have before us, and you remember how we have learned his own words tell us, he came not with outward show—not with something you could say, lo, here, or, lo, there—not with a tangible form that you could place your finger on, as it were, and say, Here is the Lord, but that wonderful one of power and with full control of all the parts of the great work he was then to do. But someone would say, then, if that were the case, coming not with outward show, coming not with observation, or as he said himself, A little while and the world will see me no more, but you, because you are spirit-begotten and because you will be spirit-born, you shall see me, for where I am there you shall be also. Then does not that conflict with this plain statement in Rev. 1:7 that "every eye shall see him"? No, brethren, no conflict at all, for in that very same chapter John says, "I turned to see the voice"—how foolish that expression would be, how could anybody see a voice? Here we begin to know that later on when the angel said to John, "See thou do it not," he was not talking but seeing with the eye—taking heed, perceiving, discerning. In the very same manner Job says in the last chapter, when God talked to him out of the whirlwind, perhaps voicing the great expression after the time of trouble, the great whirlwind the world will see, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." Who was he talking to? Jehovah God? Did he see him? No, for no man hath seen God at any time. What did he mean? He perceived the God he had heard of by hearsay; he understood that God that had been declared to him by his comforters—by the ones who represented false things and said false things of God and of Job, too. Now we see God in the sense that we see Jesus, that we can understand, and perceive, and discern him, our great and wonderful Master.

We notice also how the description was given, "Behold he cometh as a thief." Another description says, With a trumpet, with a great shout, with voices. How can this be harmonized? By simply comparing the Scripture that says, these voices were in heaven, these trumpets were in heaven, as the previous six trumpets had been, and then we can understand how coming as a thief describes exactly his coming—silently, quietly, unobserved, disguised as it were, so that the world will see not; that all of these things are manifestations of his presence, and only those who are awake to the conditions, only those who can begin to understand something that was here, something that pointed to this grand statement which we have for our text, "The Master is come"—only those will be able to understand that thief-like condition of coming, to steal away, as it were, this power that has been usurped by the false god of this world, Satan, who himself, you see, has been invisible all of these years, yet setting up a kingdom which is well organized, a kingdom that has earthly mouthpieces, earthly representatives. All around you there has been a spiritual kingdom, with spiritual rulers, and you have seen none of them. Should it be too strong for faith that this new one that is coming, this great spiritual ruler, will himself be invisible and will rule over this whole world, and will speak through earthly mouthpieces, as has been done in the past by the powers of evil? Surely faith could grasp this and rest, and know that this great one cometh in that way, and faith would respond to the promise that "Where I am there you shall be also," and it is for each one to take to our hearts and to know that it means me, it means you, and thus grasping it, it means that we shall be like him and see him as he is, and it is to be in his form, to be in this grand kingdom as joint-heirs with him. Surely that should make our faith respond, and we should say, as our dear brother Russell has said so many times, Yes, dear Master,

we recognize your presence; yes, dear Master, we perceive that thou art here. Surely faith should respond in exactly that way.

But someone says, Have you forgotten how Jesus said, in Acts, 1:11, "This same Jesus shall so come in like manner"? No, we do not forget that, because it does not conflict with the thought of coming, but it emphasizes the fact that it is the same Jesus, and the manner of the coming is what is spoken of, not his form at all. But you say, how can that be? Remember, dear brethren, that up there in heaven before he came to earth, he was a being, he had a form, he had an existence, the same Jesus that was there once, the same one that was clothed with the earthly form, the same one that ascended and is exalted far above the condition he had before, the same Jesus. You ask how could he remain the same all of this time? Oh, he was the direct creation of God, there could be no change in him. But, you say, I cannot understand it yet; and yet you see the butterfly as it passes before you, and where did it come from? That cocoon, that caterpiller, that butterfly—all the same. It is not difficult when we compare nature and begin to understand how these things can take place. This same Jesus shall so come in like manner as you have seen him go into heaven. Yes, had the form been intended, you may be very sure, these angels, charged as they were by God to say these very words, would have described the form, and would have told in what manner he would come.

Do you ask for any signs by which we could watch and understand? Yes, think of the first advent; they asked for signs and there shall be no signs given except the sign of the prophet Jonah—a dead sign, a sign of death to a nation that was dying; to a nation that passed out of national existence. Now what are the signs? Many of them, and every one of them living signs to a living people to indicate that he who was dead is now alive for evermore and comes to send life throughout the whole world, comes to regenerate all the fallen race of Adam and to bring them out of death up to the grand perfection of glory which he had as a man. What a grand picture that is! How our hearts respond as we think of what that means—a dead sign at the time of his death, and a living sign at this present time to help us to see that living is the great word that will go forth in the Millennial age. Now it is described as the valley of the shadow of death; then as the land of the living. Now, funeral notices, speaking of our departed loved ones, and how grieved; then notices of the return of the family, then notices of the tears being wiped away; then the grave will have no power, for he who said, "I am the resurrection and the life" will stand at the door of the tomb and call them forth, as he stood at the tomb of Lazarus and called him forth. As we see these things we can surely get the thought of how these signs are living signs, and speak of a living Christ, and speak of a living time that is coming. And as we study them we can see every one of these signs has been fulfilled. Is one unfulfilled? Not one. Every sign that he left has been fulfilled. Would you know about it? We have not the time to tell you tonight. Again we urge you to study these wonderful interpretations of the Scripture which show conclusively that these very signs are all fulfilled.

But, you say, I thought we were forbidden to study anything concerning the signs. No, brother, on the other hand we are urged to seek regarding these signs. You remember how in times past everything was fulfilled exactly as it was intended, so exact is he as a timekeeper, our great Jehovah. In Gal. 3:17 he says there were 430 years in which these Israelites part of the time had been slaves, so that they had lost all counting or reckoning, and therefore not a human being had any account of the time of the past. This great Jehovah had not lost count of that time, but the selfsame day that the 430 years ended, they went out of the land of Egypt. You remember Gen. 17:21, a set time for Isaac to be born was spoken of, and you remember how it was said in due time Jesus died for the ungodly. When the fulness of the time came, God sent forth his son. And remember at that very same time, although he had spoken in plain terms to Israel direct, the record is in Luke 19:41, that they suffered this punishment which came upon them because they knew not the time of their visitation, when they could have known had not pride and false notions regarding the coming of the Messiah kept them from knowing the very things that were so essential, and made him, as he wept over Jerusalem, say, How often I would have gathered you, if thou hadst known of this thy day, but now your house is left unto you desolate. And the same thing will be true tonight. If anyone within the sound of my voice hears this message, "The Master is come," and spurns it, or says it is impossible, says it is not true, there will surely come a time when this same message will come back, "If thou hadst known this thy day." This is thy day, brethren; this is the time when it is possible for each one of us, by reason of our consecration to him, to be in the race and stay in the race, and thus by staying in the race to have a share in this glory which is promised to every one of us.

You remember Paul intimates, in Romans 13:11, that the early Church knew something of the time—at least so far as possible for them to learn at that time, and the text will apply at the present time—"and that knowing the time." So you see they realized to some extent just these things that were coming, and he tells us what they shall do, —high time to awake out of sleep because of these things which were taking place at that time.

You will remember also how the same Apostle says in 1 Thess. 5, plainly covering this very point, "Ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Surely then you see, as sons of God, the very reason he called us sons was because the servant knoweth not what his lord doeth, implying that the son does know. We would find these same sentiments brought forth in Job 24:1, which is undoubtedly a prophecy leading down to this time when so many Christians are asleep on this subject, so many of them in the very presence of the Master do not know of his presence, and go on as if he would come fifty thousand years from now or at some greatly removed period. Job, looking down on this, says, "Why, seeing the times are not hidden from the Almighty, do they that know him not see his day?" It was a good question for Job to ask and it is a question we should sound forth tonight. Why is it that so many who know him do not see his day, when the time is not hidden from the Almighty?

So many stumble over the passage that says, "Of that day and hour knoweth no man." Jesus did not know at that time, nor any of the angels, only the Father, but remember how he distinctly tells us in the very beginning of Revelation, "The revelation of Jesus Christ which God gave unto him"—when? After he got up there with God. Then he says, no longer with uncertainty, "Behold, I come quickly." He would not have said that if he knew nothing of the coming. Someone says, How are we going to know anything about it? What will be the things that will indicate it? You will remember how the heavens must retain him until the times of restitution of all things (Acts 3:19-21). Are there any signs to indicate that this great restitution of all things is about to take place? The greatest sign is that the very ones who are going to be foremost in bringing about the restitution are awakened themselves and are being sent back by persecution, carried back by the railroad, carried back by every conceivable manner, to Palestine—the Jewish nation. It is grand to see that before long restitution not only will be possible, but we see that there are no times of restitution until he comes who shall usher in those times; and coming, he would certainly revive the very medium through which the great restitution blessings would come to all the families of the earth, and this is taking place. How grand that is! You remember how Jesus indicated that we could not learn it all at once, as he passed by and blasted that fig tree, and the disciples marveled how soon the fig tree withered. Never a word as to what it meant; but later on, when their thoughts were directed toward the coming of the Lord, and they marveled at the stones of the temple, they said, What will be the sign of your presence (mistranslated "coming" there), and the end of the age—the end of the Gospel age and sacrifice? "Now learn a parable of the fig tree." Why didn't he tell it to them before? Their thoughts were on the miracle and not on the coming; their thoughts were on the blasting, not on the presence of the Lord. Now were their thoughts fixed in the right way—Now you can learn a parable of the fig tree. When you see it shoot forth and begin to bud, then you know summer is nigh, so when you see these things come to pass, know that the kingdom is nigh, even at the door.

Yea, brethren, do we see it? Yes, not only did it begin in the year 1878, when their double ended, 1845 years of disfavor upon them, but just think of it, the 27th of last July, for the first time in over 1800 years, a Jew was allowed to stand on the top of Mt. Moriah, the most sacred spot in all the world to the Jews, and there to worship on

the spot where Solomon's temple was built, on the spot where Isaac was offered by father Abraham. That took place in the very sight of all those living at this present time. Is it an accident? Is it something that means only the trend of the times? My brethren, listen to the message tonight, The Master is come; the Master is present; the Master is bringing about these things. Yea, we may be sure of it.

I must tell you a little story of a dear brother that used to belong to the Elgin class; in a sense he belongs to it yet, for I am sure their hearts are with him, dear brother Armour, who laid for fifteen years paralyzed, and just the Saturday before he died my wife and I were privileged to call on him; and as we talked there he said, "Brother Swingle, it was so hard for me to grasp the thought of the presence of Jesus. I studied the second and third volumes over and over, and I wrote Brother Russell for additional proofs and got them, and I did everything possible to make it a reality, to really believe that he was present, to really believe that he was here, my dear Savior, my dear Christ. And it seemed impossible until one day I opened my Bible to the book of Mark, and I read what the Pharisees said, Why do the disciples of John fast, and your disciples fast not? and the marvellous answer of the Master, The children of the bride chamber feast when the bridegroom is with them. He will be taken away by and by and then they will fast." And he said, "That settled it for me. I said, Are we fasting or are we feasting? We are feasting, and," he said, "I recognized the presence of the Master." And so, as it were tonight, from the Christ, we might say, comes this feast to us. Are you feasting, dear brother? If you are, then the Bridegroom is with us. The Bridegroom is here. Instead of the translation as of lightning, so sudden, did he not say that when the Master comes and finds these watching, trusting, that he will make them sit down to meat and gird himself and come forth and serve them? Does that look like suddenness? Doesn't that look like order, deliberation? Surely as we get the thought, then, we will not be mixed up in these things any longer, but we will have this great interpretation that we have and we will recognize the presence of the Master.

I spoke about trusting, and I hope that we all are trusting, but you remember there is only one letter difference between "trusting" and "rusting," and a great many people who think they are trusting are merely rusting, and we need to be careful ourselves that we have the "t" on the word every time.

You will remember even the type speaks of it where Eleasar, representing the holy Spirit, was to select Rebecca, representing the Church, for Isaac, representing Jesus. That when Isaac came, the second coming, he came by the way of the well Lahai-roi. What did that mean? We answer that Lahai-roi speaks of the time when Hagar in distress talked to God without seeing him. The Master cometh by that well, you remember—and so, showing his coming, his presence, will be invisible, but he will be there just as really. If you will remember that when Rebecca saw him there was no mistaking who it was. What a beautiful thought there is there? He lifted up his eyes and beheld the camels were coming. You remember how we have had pointed out to us that these camels represent the Word of God—not all the Word of God, for there were ten camels of the Master. Our Heavenly Father has a great deal more, as we will know by and by, but as ten represent the earthly family, this is the written word for human beings that can study, and you remember how these camels came. It is not the old song some of you friends used to sing, but the thought is, My word shall not return unto me void, but shall accomplish the thing whereunto I sent it. The camels were bringing Rebecca for Isaac, and so the word was not returning void, but the camels were coming, which would represent the thought that how, coming at the close of this age, they will bring the Bride for the dear Master and the Bridegroom has come and he awaits his Bride, and those who are ready will go in to the marriage.

Also in the figure of the Jubilee, back there where this restitution time was prefigured, you will recall how peculiar it is that just exactly 19 Jubilees had been observed, and 19 years over. Now those who have ears to hear can plainly see that speaks of 1919. How can that be? You remember over there when Israel went into the land of Canaan that those Gentiles kept them five years from having the benefit of the land, for they were that long in putting down the hostile tribes and driving them out; so it would seem the five years that Israel was shut out of her blessings there were transferred to the close of this age, and we may presume that for these five years, from the time Israel begins to get her blessings, the great blessings of restitution will largely rest with Israel, and only after that time will the Gentiles come in for the general speaking forth of restitution blessings. So we see how grand, true, and faithful is our God, that he remembers those five years, and he has put it over there. How marvellous it seems, so plain, and so reasonable, that with all the other proofs that have been brought to our mind, surely we can see and know of the presence. And what a change that means! We used to say, Christ is coming, and now we make it read, Christ has come. And change your watching *for* him to your watching *with* him. And change the verse that says, to wait for his Son from heaven, and make it mean now. We have found him, the great Christ, the great King; the great one who has come to bring to pass all this wonderful work, this grand reviving time when the dead world shall know some of the grandeur of the things which we know.

Now the text says, "The Master is come, and calleth for thee." What does his call consist of? We trust every one in the audience will feel that this message comes to your own hearts tonight, The Master is come, brother, sister, and he calleth for thee. What is he calling? A different call it must be than that throughout the age. What is the first call? You hear it when he says, "Come out of Babylon." What does that mean? Any confusion that keeps you from a deepening consecration to God. Any confusion that causes you to worship the forms and the ceremonies, and to feel that serving the creation is really better than serving the Creator; any confusion that makes you feel that to be indulging in all sorts of pleasures, all sorts of bazaars, etc., is a sure ticket into the kingdom of God, an abundant entrance. Surely our fathers did not need these things; surely the early Church needed no such things. How strange it would be if we read, "Paul an Apostle of Jesus Christ, to the saints that are at Ephesus, and to the captain of the foot-ball team"! How strange that would be! "Peter, an Apostle of Jesus Christ, to the base-ball team in such and such a place"! "Paul to the billiard players in thy house," instead of "to the Church in thy house." I say this not in ridicule, but when you come into the truth and it fills and permeates every fiber of your being, and it draws you near to God, it stamps these other things as not surely of God, not the means of grace, not the ways of lifting you up to the very greatest point and helping you to recognize the very presence of the Master. Surely we see, then, the call is to come out of everything that partakes of confusion, and that is what obtains in all the world in the present time—confusion, unrest, discontent. Come out of this. Have you heard the call of the Master, and have you responded? Have you come out of those conditions? His second call is greater reverence to the Father. When we speak of the presence of the Master, it does not mean a lord or a great one that is to be a governor in the sense of a despot, or vicious ruler, but it means the Teacher has come. It ought to be enough for every one of us, it ought to reach every heart tonight, that this wonderful thing for which we have waited is a fact, is a present fact, is something we can proclaim with surety—The Master, the Teacher, has come. Now he calls us to greater reverence. For until we knew that we could not listen to the call which says, "Come, behold the works of the Lord." Many things we said God did that he did not do, and many things we said that he could not do we find he can do. "Come, behold the works of the Lord."

Again, you remember, it says, "Come, and I will show thee the Bride, the Lamb's wife." This same blessed one that has set us this table has arranged and shown us this great thing which has been lost sight of for so many ages. Our book that we sing out of tonight is one of the greatest calls that the Master has sent for us to reverence. How in contrast it is with those jig-time tunes we have so much put forth as representative of the latest Christian thought. These are grand old hymns rolling up the praise of God. Surely reverence is the thing that is rapidly being lost by those who do not recognize and know of the presence of the Master. And deeper reverence is what we all need. Greater reverence is the call of the present time. We will need it when we get up there, brethren. It will be a very important thing. I am sure we will need much reverence. He calls us to that. He calls us to a deeper consecration. And you will remember he specifies they would be sancti-

fied through the truth, and you all I am sure can agree with me when I say that sanctification in our former condition, whether in the world or in the various places of so-called worship, at least, was very meagre indeed.

You will remember, in Genesis 24, where it talks about the selecting of this wonderful Rebecca class, it says the servant wondered. Surely as we see the great changes taking place in the lives of men and women when they come into this grand truth, and recognize this fact of the presence of the Master, we wonder as we see that men who had been forty years as Sunday-school teachers, and had high tempers that would shame some of the worldly people, become quiet, calm, and self-controlled under the influence of this truth. People who have lived in the past as the very best of Christians, asking indeed when they come into this truth, that they might become Christians. What a wonderful thing that is! What a grand thing it is! Homes that seemed to be the very places of confusion, wrangle, and quarrel, become quiet and reverent, so that the children recognize Jesus in their parents. Is not that something to be wondered at? What does it? It is this truth, the sanctifying effect of the truth on those who are following closely every word of the Master on this subject.

Now, brethren, has the call reached your heart? Has your consecration deepened to the very lowest point? Has it brought you down to the place where you say, "Father, I know of nothing that I have kept back from you"? Has it done that for you? If so, then I am glad and I feel that it is another evidence that you will recognize as the word of the Master,—he calleth for thee. Whosoever will not listen to that call of deeper consecration surely will not be ready to go into the marriage. He calls us to greater purity and holiness, as John says, "He that hath this hope in him purifieth himself, even as he is pure." When did you get this hope in you? When you got this truth. Is not that so? Hope, yes, that grand hope! What did you know about that which is beyond the vail? Surely very little. What did you know about the nearness of the time? Very little, if anything. But it is the hope that has sprung into our hearts because of this truth that has come, and we purify ourselves on that account—holiness without which no man shall see the Lord. Peter, as if taking his standpoint down at this time, says, He who hath called you is holy, so be ye holy in all manner of conversation. This is the message, and whoever is not becoming more pure, more holy, day by day, the call has not reached in the proper way; but the call is going forth, and he that hath ears to hear will hear. Blessed are your ears for they have heard. Surely that never was truer than at this present time. He calls you to very severe chastening and trials, but remember the forty days in the wilderness came quite a while before Gethsemane, so he does not call us to the severest trials all at once, but tempers them. Surely we have come close to that time; surely we can see in the near future, the setting up of the great image, like unto the first beast, that will cause every one of us who have not the mark to be beheaded. You know what it means. Therefore remember what the call includes—deeper chastening, greater trials, until this final test comes. You will remember how Paul puts it about we who are alive and remain,—it is one thing to be alive and it is another thing to remain; not one word in the Scripture is wasted. Thank God we are all remaining in this present time; thank God that through this latest sifting we remained. Those who remain will be the ones who will meet him in the air; they will be the ones that will forever be with the Lord. How grand the thought! Paul knew some would remain. How grateful we should be tonight that we remain, and how we should pray that we may remain for the rest of the time.

And Jesus said it should be always our prayer,—pray always that you may be counted worthy to stand, to remain, knowing many would fall. Let that be the burden of our prayer, not for ourselves only, but for all the brethren, whom we see are steadfastly fixing their eyes on Jesus; let us indeed pray that they may continue firm unto the end.

He calls us to a change of work. Formerly we were sowing, now it is reaping. In the time of harvest—he would not say it if he were not present—I will say to the reapers, gather; and I will also say, He that gathered not with me, —we cannot work independent, dear brother, we must work with him —he that gathered not with me scatters abroad. How ashamed we will be if we find we have been scattering, how ashamed we will be if we find we have set up some method of our own! We are very sure that the Lord has chosen the proper channel and the proper method, and we believe, so long as we are in harmony with the channel, and the method, that we shall indeed be gathering with the Chief Reaper, and not scattering. May we continue to gather with the dear Master.

Lastly, he calls us to a share with him in his throne. He says in Rev. 3, "I stand at the door and knock"—no longer the door of some church, but now the door of each heart. And this is the burden of the message tonight—The Master is come and calleth for thee—personally, individually. "I stand at the door and knock." The door means his presence, you see. "If any man will open to me, I will come in and sup with him and he with me." What a blessed invitation to fellowship and companionship! And then he goes on to say, "He that overcometh"—what? These very things that will arrive,—they are peculiar to this stage of the Church. The other stages were the previous six, you see, and they must overcome the things which arose in their lifetime. We have the peculiar things to overcome that exist at this present time. Now then, brethren, are you overcoming everything that has been presented up to this present time? Are you overcoming so you realize what it means when this great confederacy, or rather, as Leeser puts it, great conspiracy, is formed? And we will find it is a conspiracy against the Lord and against his anointed, as we come to get to the very depths of that thing, a conspiracy indeed. Then what will the message be? Will it be, since he has called me to share with him in his glory, to be a joint-heir with him, to have an abundant entrance into the everlasting kingdom, we will answer the call? Surely, brethren, that is the answer you should send back tonight. Not only that we recognize the Master is here, but that we recognize he calleth for thee. The fact that you love the truth, love the Lord, love the Studies, the very fact that you love to be at this convention, is surely proof that you are on the way, that you have heard the call. Has it had the effect we have described tonight? Do you feel that deepening of your life, so that you feel it is hid with Christ in God? If you do, then surely you have heard the call, you have recognized the presence; but remember he will continue calling until he calls you with that blessed call, "It is enough, well done, good and faithful servant," and that will be the end of the calling as far as this present earthly condition is concerned—a call now to share with him in the throne.

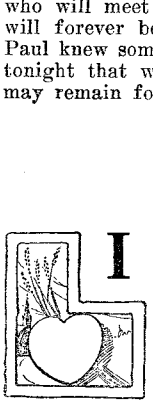
Then we say once more, "The Master is come, and calleth for thee." What will be your answer tonight?

Saturday morning, 9:30 A. M., prayer, praise and testimony meeting led by Brother Robert Hollister.

During this service Brother Russell appeared upon the platform and was greeted with the Chautauqua salute and singing of hymn No. 23, whereupon he addressed the friends as follows:

Brother Russell Describes His Souvenir Book-Mark

Text: *"Keep thy heart with all diligence."*



I AM very pleased to be with you. I am not down on the program for this morning, and will speak to you later, but I thought this would be a testimony meeting, and I would like to put in an appearance and say that I am here, and that I am glad to see you—glad to see so many faces I recognize; and I am glad to see some that apparently I have not seen before—evidencing the fact that there are some still coming to the knowledge of the truth day by day and year by year.

Now I have only a few moments to speak, and simply will say, "How do you do?" and "Good-bye." Brother Hollister is to speak in a few minutes; he was anxious I should speak instead of him, but I would not do that because he would not speak instead of me this evening.

I was thinking of something I might say to you at this time, that perhaps this will be the best opportunity for mentioning, namely: That we have some little souvenirs of the conventions of 1910. Some of you doubtless have seen them, and others have not. I will describe them to you. Each one contains four sermons that you see all at a glance,

A Wonderful Likeness of Our Savior

Said to be "Taken from one cut in emerald by command of Tiberius Caesar, and which was given from the Treasury of Constantinople by the Emperor of the Turks, to Pope Innocent VIII, for the redemption of his brother, then a captive to the Christians."

The following translation from the Latin is said to be the statement of Publius Lentulus, to the Senate of Rome, during the term of Tiberius Caesar—part of his report on prominent affairs in Judea.

"There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and comely, with a very reverend countenance, such as the beholders may both love and fear. His hair of the color of philbert, full ripe, and plain almost down to his ears; but from his ears downward somewhat curled, and more orient of color, waving on his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red. His nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to the hair of his head, not of any great length, in the midst of an innocent and mature look. His eyes are gray, clear and quick. In reproving he is terrible; in admonishing, courteous and fair spoken: pleasant in speech, mixed with gravity. It cannot be remembered that any saw him laugh, but many have seen him weep. In proportion of body, well-shaped and straight; his arms and hands right and delectable to behold; in speaking, very temperate, modest and wise. A man for singular beauty surpassing the children of men."

Respecting this portrait, an expert phrenologist, Prof. E. G. Walters, says:—

"The fact that it is a profile, is one point in its favor. Note the great length of the head from the extreme back-head to the root of the nose. This type of head is what phrenologists term 'dolichocephalic head,' which gives the owner a great love of investigation, study and thought; also love of science and domestic traits. The distance from the opening of the ear to the root of the nose equals the distance from the same center to the extreme back-head (minus hair), something I have yet to see in others.

"The very high coronal region, or top-head, is also remarkable. If an imaginary line be drawn from the opening of the ear to any point of the top-head, the space will at once be perceived to be very great. Another very remarkable fact is that were we to use this imaginary line as a radius it would describe a perfect arc or semi-circle starting from the root of the nose clear back to the base of the back-head (minus hair) thus giving all the organs along the line an equal development, which implies an evenness of disposition, completeness of character—perfection. Spirituality, located in the lateral parts of the anterior region of the top-head, looms up conspicuously. The theoretical and practical developments are equal. While I have not a view of the width of the head, yet from the general appearance there must be sufficient degree of executiveness, attack tact and economy. Do not fail to catch the outline at benevolence and follow it to the extreme back-head. Such Human Nature' and 'Spirituality' create marvelous intuitive powers. And such parental love and friendship as here appears! Its owner would instinctively 'pick up little children and bless them.' Such an one, it would be easy to believe, wept over Jerusalem, and would have 'gathered its children as a hen gathereth her brood' (parental love). His large friendship and benevolence would prompt him to willingly lay down his life for the world.

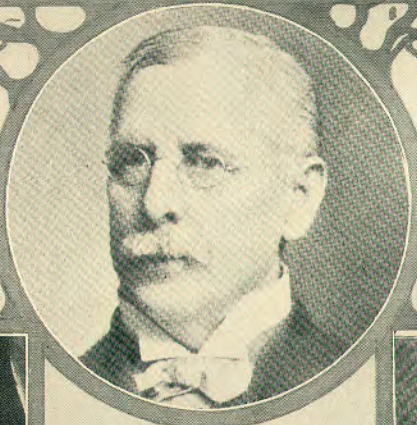
"Notice the full arch of the brow—a perfect arc, caused by the extraordinary development of calculation, order, color, weight and size, all equal. The evenness, fullness and roundness of the forehead are beautiful to behold. As viewed by the science of phrenology, the head is of unusual size (25 or 26 inches in circumference) and perfect in all its parts. Indeed, this head is evenly developed at all points, no one organ, apparently, predominating.

"If this picture were of recent origin I might think it the work of some phrenologist, who alone could devise such a head for the Christ. But, as it is not modern but ancient, I feel persuaded to believe it genuine."

J.T. READ,
LOCAL CHAIRMAN

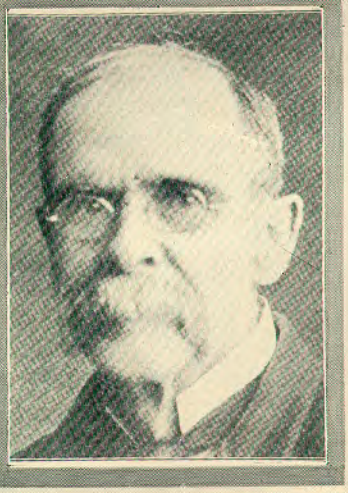
H.E. HALLISTER
OFFICAL CHAIRMAN

SPEAKERS AT CHICAGO CONVENTION NOT ON PROGRAM AT GENERAL CONVENTION



FRANK A. HALL

WALTER H. BUNDY



EDWIN E. BUNDY

so that every time you see that little souvenir you think of those four sermons; and if you do that every day that will mean a great many sermons inside of one year. These souvenirs are for all present at this convention who have not already had them, and not only those who are here that belong to the Chicago church, and those who are visiting, but all the different classes that are represented here. So that when you go to your home you can describe this matter to them and send in a list to the Watch Tower office through one of the brethren, and say how many there are in the class, and that he was appointed to write and get these souvenirs. They are free, and yet they are priceless—they are priceless because they are free. They will not be given out for money; you cannot buy one for any money. So in two senses they are priceless—like the grace of God. You have not money enough to buy the grace of God, and yet you can have it on certain terms, and the terms are that you shall ask for it. So with these souvenirs: you must ask for them, and say they were promised, and get them in the regular way.

They are thin, like paper, made of celluloid, cut into the shape of a heart, and then on each side they are printed. On the one side is a wreath of forget-me-nots at the top. And that will remind you to forget not the Lord and all his benefits. Forget not the brethren who represent the Lord; forget not the convention that you are enjoying here; forget not the assembling of yourselves together; and forget not to continually look to the Lord in connection with his mercies, and to avail yourself of all the privileges that are ours in this wonderful day.

Then underneath that is this text of Scripture, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That text has a whole lot in it, you see. It reminds us of our consecration by which we become sons of God, and that we already enjoy this blessed relationship. We are in covenant relationship with our God. "Beloved, now are we the sons of God." We have come into this blessed union with him.

This reminds us of another thing, a matter that has perhaps occurred to you frequently. I have had many say to me, "Brother Russell, it seems to me I enjoy restitution things, I can understand them better; I think God must really mean I shall be of the restitution class because I can think about the beautiful flowers and beautiful fruits, and beautiful trees, and all the beautiful things of Paradise restored, but I cannot understand, cannot imagine those spiritual things; I am just lost when I try to think of those." And I say to them, "My dear brother, that is the way with all the rest of us; you are no different from the rest; nobody understands spiritual things. God does not even pretend to explain them. He says you cannot understand them. He tells us, 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.' You see God knew you could not understand it; he did not waste time and space in the Bible to put it in; it would only have been a stumbling block to you; you would have said, I cannot understand that as well as the earthly. But God tells us in advance that we cannot understand these things, therefore you are not to suppose you understand them."

But this text tells us something. It tells us God has certain things in reservation. They are there, they are genuine, and the fact that God tells us they are better than the restitution blessings for mankind, is our very best assurance; and we know that he knows the good, and he knows the better, and he knows the best. He wishes us to have the best things, and, by his grace, let us take them.

There is this text, then, on the heart: "It doth not yet appear what we shall be." We do not know how grand and glorious a spirit being is. We do not know what is meant by the glory, honor, immortality, that God has in reservation for us. We cannot understand it—but we do know this, that when he shall appear, we shall be like him. Oh, that settles it all! If we are going to be like him, that will do, we need not say another word. That satisfies any longing. Do you expect anything better than that? Surely not. If we shall be like him and see him as he is, and share his glory, that is enough—all in one word. We shall be like him who is the express image of the Father's person, he who has been highly exalted, far above angels, principalities, powers, and every name that is named. Another lesson there, you see.

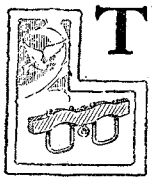
Then turn the heart over and on the other side is a grape vine, branching around the sides of the heart. That reminds us of John 15. You see the large clusters of grapes there and they represent the large fruit of the Lord Jesus, which you and I are to copy after, even if we do not hope to bring forth such fruit as he did. That will remind you all of how Jesus is the vine, and we are the branches, "And herein is my Father glorified, that ye bear much fruit." Then we remember also what he says to us about pruning. Just as surely as you are a vine, and just as surely as he sees evidence of fruit in you, he will prune you—give you troubles, give you trials, give you earthly disappointments—that the juices of the vine may go to make up the more fruit. He prunes away the earthly attachments and your tendency to cling to earthly things, and when you have trials and tests, understand, then, that is one of the evidences that the Father loves you and that the great Husbandman regards you as a fruitful vine and that he wishes you to bring forth more fruit and fall in line with his providences. Then remember that any branch that does not bear fruit, the Husbandman takes it away—cuts it off entirely. So you and I say to ourselves, We must bear fruit.

Then let us not forget what the fruit is. It does not consist in imagination and all sorts of making types, etc. I am not speaking against types, dear friends, though I think some of the dear friends carry them to quite an extreme. I am sorry to see some have such a tendency to make types out of everything and take their own minds, as well as the minds of the others, away from the more important things. I am afraid the adversary is behind some of this typemaking. Therefore I warn you all to look carefully what types you make. If possible stick to the types explained in the Bible. Then let us bear these fruits, the fruits of the spirit. What are they? Meekness, cheerfulness, patience, longsuffering, brotherly kindness, love. If these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. That is what he wants. Whoever therefore helps himself, and helps the brethren, to fruits of the spirit, does that which is most particularly serving the Lord and his cause.

Now just underneath the vine, covering the roots, is a picture of the Lord Jesus, about the size of my finger nail. That is a wonderful picture. It is a copy of probably the oldest likeness of the Lord in the whole world. That likeness was found in Constantinople. The history that attaches to it is this: Pontius Pilate, Governor of Judea, had it executed. It is an entaglio etched into an emerald stone. It was sent to Tiberius Caesar when he was the Roman emperor, a little gift from Pilate of a noble face. This was in the palace of the emperors for some time. When they moved the capital of Rome to Constantinople it went along. It was found there in the old palace and was sent to Rome, and it is now in possession of the Vatican. It is certainly one of the oldest likenesses of the Lord, and this is a photograph of it. So you see that it is pretty near priceless in itself.

Then finally underneath this likeness of the Lord is this text of Scripture which each can apply to his own heart and life: "Keep thy heart with all diligence, for out of it are the issues of life." With you and me it is not the flesh, but it is the heart we are to keep. If you keep the heart, the Lord will assist in the direction of keeping your flesh. But the Lord is going to judge us by our hearts, by our intentions, by our endeavors. Therefore keep your hearts with all diligence—you cannot be too diligent about it—for out of it are the issues of life,—life or death is the thought. You are either going to have eternal life or eternal death. All of those who have made their consecration have taken this position, and if it be eternal life then still it is to be determined whether you shall be one of the grand characters of the Little Flock, and have glory, honor, immortality, or whether you shall be one of the lesser characters who shall have life as a member of the Great Company, the Levitical class. I thank you.

Discourse by Pilgrim Brother B. H. Barton. Subject: "KEEPING THE HEART"



THE question naturally presented itself, what our theme should be—what shall I talk about this afternoon? And I thought of the various topics we might discuss. I thought we might have talked about Moses, and might have talked about Elijah, and might have talked about the wheels within the wheels, and might have talked about a great many things, but finally decided we would spend the afternoon talking about you. I thought the best plan would be to select some passage of Scripture where the Lord had you in mind when he put it in the Bible, and to take that as the basis for our study. We want you to feel, therefore, that whatever we have to say is addressed to you. We do not want you to apply it to somebody else. I always like to impress that thought on the mind. I remember not a great while ago I was giving a discourse on the subject of pride, and a good brother, whom I believe is here this afternoon, came up to me at the close of the meeting, and said, "Well, Brother Barton, there were some helpful points in that discourse, and while you were talking I happened to think that my wife was here, and I turned around to see whether she was taking it all in, and she was sound asleep." I said, "Brother, I am almost inclined to give it over again for your benefit." I realized that while the brother said it apparently with a little humor, yet there is always a danger in that direction. We are inclined to apply these things to someone else and fail to make a personal matter of it. So we have selected a text, as we said a moment ago, that God had you in mind when he put it in the Bible—you individually, personally—and I trust this text will mean more to you personally when we get through.

Having decided to talk to you, the next question was, From what standpoint should we discuss you. I have wondered whether we ought to talk about your knowledge, or about your ability, or about your wishes, or about your hearing, and I decided that the best thing would be to talk about your heart. This is the most important thing you have, and the most important thing I have, in one sense. And then I wondered what we should say about the heart. I wondered whether I ought to tell you how good I thought your heart was a year ago, or how the influence of your heart on your life impressed me when I first met you, but I thought, no, I will make it a present day matter, and I will talk about keeping our hearts today. So we have chosen as our text the very words our good brethren here have put above our heads, "Keep thy heart with all diligence, for out of it are the issues of life."

In the Word of God the heart is very often used synonymously with the affections, the intentions, the motives, the desires. Remember, for instance, how this is illustrated in the words of the Apostle Paul in Heb. 8:10, speaking about the age to follow this more particularly; he tells of the method the Lord will use in that time, and says that God will put his laws in their minds and write them in their hearts. The thought of putting the law in the mind would imply that intellectually, mentally, we must grasp that law. God is going to give them a knowledge of the law. But he did not stop there. He is not only going to put the law in their minds, but after they have a mental knowledge of God's requirements, they will come to love him more and more, and thus God will inscribe these same laws in their hearts. The same thing is true with us today, dear friends. If we are going to properly appreciate any of the things which God has for us, it will not be merely sufficient that we have a mental knowledge, but we must also get a heart appreciation of such things.

Our text also helps us to realize what an important thing the keeping of the heart is—"Keep thy heart with all diligence, for out of it are the issues of life." These words would impress the thought upon us that it is the keeping of the heart that is going to settle the permanent destinies of our life. If the Scripture had read like this, "Keep thy heart with all diligence, for out of it are the issues of glory," it would not have meant quite so much. It would have implied that according to the keeping of our hearts would be the measure of glory we would get; and we might think, Well, even if I fail to keep my heart, I will get some glory anyway, though I won't get the highest glory. If the Lord had said, "Keep thy heart with all diligence, for out of it is the position which I will occupy in the kingdom," that would indicate another thought, but it would not imply anything quite so important as the way it reads; but as it is, it gives us the thought that all our hopes for the future, our future life, depend on the keeping of the heart.

One might say, I would not have thought that all was going to depend upon our hearts, upon our intentions, upon our motives, upon our desires; it would seem to me that the Scripture ought to have said, "Keep thy knowledge with all diligence, for out of it are the issues of life," or why doesn't it say, "Keep thy position in the church with all diligence, for out of it are the issues of life," or why doesn't it say, "Keep thy relationship to thy brethren with all diligence, for out of it are the issues of life"? But no, the prophet passes by all of these things, and says, "Keep thy *heart* with all diligence." We realize all these other things are important. The Lord forbid that we should say a thing that in any way would be detrimental to the interest you take in the proper knowledge of God's Word. We realize our position in the Body of Christ is very important. We recognize in our life a great many things are very essential. But, dear friends, in your case and in my case, the most essential thing of all is keeping our hearts with all diligence, because if we keep our hearts with all diligence, then even if we are deficient, even if we do lack in some of those other things, it would be all right; but on the contrary, if we would strive with all the power of our being to keep the other things, and would neglect to keep our hearts, it would profit us nothing. It would be like a man who contemplated buying a house. He saw a house he thought might suit him, he went to look at that house, and found its location just right, and he found the number of rooms thoroughly satisfied him, and he found himself perfectly contented with the arrangement and size of the rooms, etc., but after having all of these other conditions just as he would like, he found the house was not for sale. What good would all the other conditions be to him, and how much benefit could he get from the proper arrangement of the rooms, how much good could he get from the location of the house, or anything else, if the house was not for sale? And yet, dear friends, if the house had been for sale, then all the other things would have contributed their share to make it the house he was seeking. And the same thing is true with us. If we have the proper knowledge of God's Word, if we properly appreciate our privilege of meeting with God's dear people, if we use to some extent the opportunities we have in the Lord's service, and then, dear friends, we are keeping our heart with all diligence, then all of these things are going to count; but if, to some measure, we are paying attention to all other things, and ignoring the thing referred to in our text, then all of these other things would be of no avail.

So many have the thought that our intentions, our motives, matter very little, just so long as we do the right thing, as they express it. But we want to say that the truth is, our intentions, our motives, our desires, occupy a more important part in the development of our Christian character, our hope for the future, than any other one thing. It is not a question so much about what you do, it is a question about what you want to do; it is not a question even so much as to what you are, but it is a question of what you are trying to be—what you desire to be; it is not so much a question of what you have accomplished, it is a question of what your intentions were along these lines. And if our intentions are all right, we are all right; if our intentions are all wrong, we are all wrong.

The same writer from whom we have chosen our text says, in the 23rd chapter of Proverbs, 7th verse, that as a man thinketh in his heart, so is he. The Lord is judging us, and he is not judging us by our knowledge; he is not judging us by our activities; he is not judging us by the amount of service we have been able to render; he is not judging us by our regularity of attendance on meetings; he is not judging us by the esteem in which we are held by our brethren; he is not judging us by any of these outward things at all; but he is looking down into this heart—this heart of which our text says, "Out of it are the issues of life," and he is judging from that heart whether we are fit or unfit for a place in his kingdom—yea, whether we are fit or unfit for a place in the Universe at all.

One might say, Well, how can we tell what our intentions are, then? I want to find out whether my intentions are right, whether my desires and motives are correct. Now, how can I find out whether they are right or whether they are wrong? Well, dear friends, we must remember that

in the full, accurate sense of the word, we cannot always tell positively. In other words, we find that our judgment is imperfect; we can discern whether our hearts are right, but if our hearts are wrong, these hearts can readily deceive us, and therefore we find today that in the world there are millions and millions who are approving their own course, and yet God has not approved their course. We remember how the Apostle Paul expressed it in his letter to the Corinthians. He tells the Corinthian brethren how it was a small matter whether he was judged according to men's judgment—"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified. But he that judgeth me is the Lord." In one of the translations it is rendered a little more accurately, "For though I know nothing against myself, yet am I not hereby justified: There is one that judgeth me, even God." And so, dear friends, we recognize that according to the word of the Apostle Paul, one might feel that his intentions were all right when they were really wrong. We might be deceived with respect to our intentions, and that is why we want this afternoon to try to find out something of the philosophy of this matter of keeping our hearts right, pure and good, because we recognize it is such an easy matter to be deceived and deluded and thus be led astray.

Let us remember, dear friends, that the Lord pays a very secondary attention to what we do, as we have already expressed it. The Lord is looking at our hearts, at the motive that prompts what we do. And we find a great many things that would be perfectly right of themselves will be condemned by him because there was not the right motive behind them. This thought is expressed, you remember, by the Proverbs again, 21:4, where we have this statement: "An high look, and a proud heart, and the plowing of the wicked, is sin." You say, is there anything sinful about plowing? It is not the act of plowing that makes it sin; plowing is perfectly right and proper. But the man who plowed the field with a wrong spirit in his heart, the man who plowed his field with wrong intentions, the man that plowed his field thinking angry thoughts, the man who plowed his field to earn money to spend in selfish and worldly ways—that man's plowing is sin. The sin is not in the act of plowing; the fact is, the plowing, from an agricultural standpoint, might have been better plowing than this other man over here, and yet it might be this man who was doing the best plowing was committing sin, and the man who was doing the poorest plowing was approved of God. But God was not looking at the act of plowing; God was not looking at the straightness of the furrows, but at the motive, the spirit, that was in the heart of this man, and that is why such an inoffensive act as plowing itself became sinful because of the sinful motives of the man who was doing that work.

We find that even things that are religious in themselves become sinful when the wrong motive is behind them, in accordance with the statement made in the 66th chapter of Isaiah, 3rd verse, "He that killeth an ox is as if he slew a man." Back in those days, the Jewish people were commanded to offer oxen as sacrifices; it was part of the requirement of the Jewish law, and here we are told that a man who offered such sacrifice is the same as if he had killed a man. It evidently was not because he had committed some terrible crime in the offering of the ox itself; it was a religious duty; it was an act that ordinarily would have brought the approval of God and the Lord. But why was it that that man was classed as a murderer when he offered that ox? The people of Israel had begun to stray from God and wander away from right paths, and the result was that too frequently when a man was about to offer the ox, it was the spirit of pride, show, and vain-glory that prompted it. Therefore that man offered the ox, not because he was desirous of showing God how much he was willing to sacrifice for him, but the man offered the ox in desire to impress others with how much he was willing to do in the service of God; he wanted to make a show of his piety, and from that standpoint God condemned his course; it was sin.

You may stand up to offer a prayer, and it may be the most eloquent prayer offered at this convention, but if the intention of your heart was to impress the people here with how much more ability you had in prayer than some of the other brethren, if your idea was to attract attention to your gifts along that line, then I could tell you God never heard that prayer. That prayer was sin in his sight, the intentions were wrong. It may have been that the prayer itself was very accurately expressed; it may have been that every thought in that prayer was in thorough accordance with God's Word; it may be you really expressed the sentiments of many hearts here better than any one else could express them, but if the motive or desire you had was to try to shine, as it were, before the congregation, then, dear friends, God never heard that prayer from you. As you offered the prayer, the other hearts that responded to it, God recognized it as their prayer; they were praying, but the one that offered the prayer was left out, and it was attributed to all the balance because their hearts were right and this one was not.

Thus, dear friends, we see the importance of having our hearts right in all these matters. Well, then, it becomes a serious thing with us if our hearts' intentions are going to be recognized by the Lord to such an extent as that. The fact is that the intentions and motives of the heart count for more than the real act itself. You may do an act that was wrong in itself, it may be very wrong, it may be so wrong that it even would shock some of the others around you, yet if in your heart there was the purest intention, if in your heart the desire was to honor and glorify God, then no matter how others condemned, God does not condemn you; you are approved of God because he saw the intention. But contrawise, if we do something that is perfectly right in itself, something that would receive the commendation and approval of all around us, and yet there was another spirit behind it, a desire for pride, a desire to make a display, then God did not approve of that; though others may have approved, God condemned.

And now with this thought before our minds, we want to continually judge ourselves, and we want to go to the Word of God, the Book which God has provided to teach us how to judge concerning our intentions. You remember it says in Heb. 4:12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We find, then, it is the Word of God that will enable us to discern the intentions, the motives, the thoughts, the desires, of our hearts, and it is only in proportion as we go to God's Word that we can find out about these things.

If, on the other hand, we are going to guess at the matter and say, "Well, I believe I am as good as so and so, and I think if he is a child of God I must be too," or "I just think that," or, "I know, my heart is all right, I know my intentions are good," then, dear friends, it is probable that you are not going to the Word of God in order to judge of the intentions and motives of the heart; your judgment is not merely worthless, but very erroneous and misleading. But if on the other hand our judgment always clings to the sentiments of the Word of God, then it will not lead us very far astray. We recognize, therefore, that the Lord is really the one that is going to judge us. He is the one that can read the intentions of the heart accurately—just like the next verse expresses it, "Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do." While we recognize that God is our judge, we have some judging to do also, and we do not want to wait until our course is run, then have the Lord point out to us the many mistakes we have made. We want to know them now so we can correct our course, so we can rectify the course we have been following to any extent that may be out of harmony with the will of God.

We recognize, therefore, dear friends, that when we want to get right, the thing is not to begin with our words, and not to begin with our deeds, but with the thoughts, intentions, motives, and desires of the heart. It does not matter what it may be, it does not matter whether it is something that has really occurred, or whether it is something that the possibility of its occurring has come to your mind; the thing is, to see that our heart is always kept pure in connection with that. To illustrate: Suppose the thought comes to you like this—you say to yourself, Now I know very often the Lord's people have not shown the spirit of the Lord in their dealings with their brethren; there have been many cases where brethren and sisters have acted unkindly toward some of the other brethren, toward some other sister; suppose that should happen to me some day. For instance, suppose I should be misunderstood and misrepresented, and I would be mistreated; now how will I

take it if anything like that ever happens? Some of the Lord's people will say, Oh well, that will never occur.

Dear friends, you don't know what may happen. Don't let us be of the class that try to deceive ourselves and think, well, we will not have any trials. I would not want to think I was not going to have any trials; I know I need those trials; they are very essential if I am ever going to get into God's kingdom, and you need those trials, and therefore we do not want to deceive ourselves into thinking, Oh, there are no trials. There are trials, and there are going to be more trials, dear friends. In the next place, do not think that when these trials come they will always be something soft and nice, something we can easily grapple with. You may anticipate when the trials come they are going to be just as unexpected as can be; they are going to come from unexpected sources; they are going to manifest themselves in unexpected ways; and they are going to be accompanied with other unexpected incidents in your life. Now then, dear friends, we do not want to blind our minds to the fact that such trials are coming, but we want to know now, How shall I meet those trials? Here comes the thought, I want to meet these trials with a pure heart; I want to have the right intention, the right motive, the right desires in my heart when these trials do come. We cannot always say positively we will be sure to win the victory. We want to win the victory, we are going to try to win the victory; that is the highest thing we can hope for. We can try to succeed; and if we try, then we have done it in God's sight. The Lord, as we have said, does not look at the thing itself, but at the willingness; and if the willingness is there, then you are counted as having done it, even though you have not done it as an actual fact. For instance, if in your heart there is willingness, desire, to go in the colporteur work, then you are in the colporteur work. You say, No, I am not. Just wait until you get up above and look on God's colporteur list and you will see your name there. The fact is, God is looking at your willing heart, and if in your heart there is that willingness, then you are one of God's colporteurs. But you say, Wouldn't it be very easy for a brother or sister to deceive himself or herself in that respect; wouldn't it be easy for them to say, I am willing, when they were not willing at all, but only merely making that an excuse for not being willing? Of course, dear friends. But the Lord can see that. That shows the intentions were not pure in the heart. You may deceive yourself into thinking your intentions are all right, but it is not a question whether you deceive yourself in the matter, but whether your intentions really are all right. And the fact is this: If your desires really were to enter the colporteur work, you would have been in it if by any possible means you could have gotten in it. If you are not in it, one of two things is true: it either was utterly impossible, or else you were not really willing. There is an old saying that, where there is a will there is a way, and I do not think there is any other respect in which that is more true than with a consecrated Christian life. Dear friends, if you want to do a thing you will come pretty near doing it; if you don't do it, it will be only after you have put forth the strongest efforts to gain the victory in that matter.

We know there is a great deal of half-hearted interest in the Lord and in his work. There are a great many, I am afraid, who make believe they love the Lord, make believe they are interested in him, but the very fact they do not put forth the efforts they might is an evidence that their zeal and determination is not whole-hearted—is not prompted by the kind of a heart that our text talks about—a heart that is kept properly by the wisdom which God grants. For I know, dear friends, a great many of the Lord's people make this mistake. We will imagine for instance some brother will say, Well now, I have decided to go into the colporteur work. There are some obstacles in the way, but I have left the matter in the Lord's hand. If the Lord removes those obstacles, I will consider that that is an evidence sent to me that the Lord wants me to go into the colporteur work. Dear friends, that shows a heart with something lacking. Why? Because if you have the proper zeal in your heart, if the desire of your heart is what it ought to be, you would not wait for the obstacles to be removed; you would try to get in the work even with the obstacles there, or try to remove them yourself. You know that is where our faithfulness to the Lord comes in. He says, "To him that overcometh will I grant to sit with me in my throne." That does not mean to him that has not anything to overcome because the Lord has taken all the obstacles away, but it means the one who, even though obstacles are in the way, has overcome them, and by God's grace, he has come off a conqueror in this race. And so, dear friends, don't wait for the obstacles to be removed. Let us be in deadly earnest in this matter. That is the thing that surprises me so much: I find too many of God's dear people, those who have come to a measure of appreciation of these things, not earnest enough. Why, dear friends, if some of you would put the same zeal into these matters that you put into your daily business, for instance, just think what a change it would make in your life! And yet, in the very nature of things, these things ought to come ahead of our ordinary business affairs.

I know that in every one of our cases there are obstacles in the way. With some the obstacle is health. They say, My health is so poor I do not know how I can possibly do much in the Lord's service, because of my poor health. Well, we know that sometimes health is a barrier, an obstacle that cannot be altogether overcome, yet I am sure there are a great many cases where brothers and sisters have overcome that barrier. How many cases there are of those who have entered the colporteur work, who felt their health was an insurmountable obstacle, and, in God's providence, the entering of that work has been a blessing to them in such a degree that their health is better today and they are able to stay in it permanently I think very often there is a test. The Lord may permit our health to be poor in order to try us, to show whether we are earnest enough that we are going to make the attempt anyhow, good health or poor health. If we are willing, then we will find ourselves getting over difficulties that would almost seem impossible for us to have gotten over.

I remember the case of one good brother; I think he is probably here today; but I don't suppose he will feel any offense if I mention the incident and how it impressed me very much at the time, though I did not say anything about it, but I really feared it was going to have something of the same influence over the brother I had seen in another. I remember the case of one brother several years ago who came to me and said, Brother Barton, my wife and I want to go into the colporteur work, but there is that one obstacle in the way. I think he mentioned something about health, but he did not think that need be a permanent obstacle. But, he says, there is another thing that is a real obstacle to us: I have some property and this property stands in my wife's name, and I feel I will have to dispose of the property. I feel my circumstances are such that I cannot rent it out, because no matter what tenants I would get, they would likely damage the property to some extent, so I feel I must sell the property. But, he said, I cannot get what it is worth. It is worth so much more than the best price I can get. If I could sell that property I would go into the colporteur work.

I remember the thought I expressed to the brother at the time. I said, Brother, if you want to go into the colporteur work, the thing to do is to get rid of that property for what you can get for it. We do not want to try to get into the Lord's work without it costing us anything; we want to be willing to make a sacrifice. And I remember the thought came to me at the time, that that good brother, if he does not get to the place where he is willing to lay less stress on getting the value of his property, probably the Lord will have to grant him some other experiences of a painful kind. I am afraid that that is the way with a great many of us. I am afraid that today we are on dangerous ground, and that we are on dangerous ground because we have not had our hearts full of the zeal that ought to be there. Our hearts must be full of zeal, and earnestness and faithfulness to the Lord, and if they are not, you are going to be tripped up sooner or later.

You need not say, Oh, I don't think anything could turn me. I have heard so many brethren and sisters giving their experiences at various times—"Oh, I never could believe anything else; I never could look at things in any different light." I want to say that you never made a greater mistake in your life. You can only see things in this light as long as you are striving to live up to that light. As long as you are keeping your heart with all diligence, then you are on safe ground, but when you do not, you are on dangerous ground. Now I know that it is an easy matter for us to be deceived regarding our intentions when we are in a convention like this. Here we have probably a thousand brethren and sisters around us, and we are infused with the spirit of this gathering, as we hear the songs in which we all engage, and as we hear the discourses, and it makes one's blood

tingle sometimes, and makes one feel, Oh, I know whose side I am on, I know I am on the Lord's side! I know that too, dear friends, but let me tell you that is no proof at all. It is an easy matter to think your intentions are all right in a convention, but now put it another way: Before you came to this convention, have these things had the prominent place in your life that they have had in this convention? Do you think about these matters as much, that is, as far as your time permits you from the ordinary home cares, and so on—do you give as much thought and take as lively an interest in these matters when you are in your home as you do here? Are you just as active in going around through your town, giving out pamphlets to those who have ears to hear as you are now in sharing some of the little opportunities of this convention? You see, dear friends, there is the matter: If the intention is right we will not wait for a big convention to be zealous and earnest. I know it is so in the pilgrim service; I know we get to places where we meet brethren who are overflowing with zeal; their earnestness seems to be indescribable. Probably some brother will come to you, and say, Brother Barton, I am so glad to see brother so and so take such an interest in the meeting; he has not been to a meeting for a year. And we think, Well, I know about where that brother is. I know of a case in Philadelphia, my home city, about eighteen years ago. There was a brother there who was as active a worker in connection with the conventions as any brother there, and he had been to a very few meetings before the convention, and probably a few more after the convention was over, and that was all. We do not want to be deceived in this matter. We do not want to get the thought, I know I am on the Lord's side, look at my zeal and interest; I enjoy the company of the Lord's people, and that is proof to me that I am all right. But dear friends, it may be that you are losing an opportunity to show loyalty to the Lord in your home life, in your home town, and therefore do not be deceived into considering this proof of your devotion to the Lord, if you have not been equally devoted to him at other times when there were not a thousand other brothers and sisters around you to help you and to encourage you and to cheer you up.

So we can see that if the intentions are right, we will put forth the best efforts we are capable of to carry out those intentions; and if after we have done our best to carry those intentions out we fail, the Lord will never count that against us, because the Lord knows we want to do right, want to do his will; we wanted to glorify him in our hearts, even though the flesh has been incapable because of weaknesses, of thoroughly responding to the desires and intentions of the heart.

Now then the question next confronts us as to when it is that we are to keep our hearts with all diligence. Is it some special point of time? We say no, dear friends. We find that there are a great many people of the world who learn to some extent the secret of keeping their hearts, who never come into covenant relationship with the Lord, who never come to know the Lord and his goodness as we have come to know them. The word translated "keep" here is the word that really conveys the thought, in the original tongue, to guard, and so the idea really is, we are surrounded by enemies, and these enemies are trying to get in our heart. We want to keep them out. We want to guard our heart lest they put some of their poison into it.

You remember how our Savior expressed it in that sermon on the mount (Matt. 5:8), "Blessed are the pure in heart, for they shall see God." Now we know we cannot be actually pure. It is out of the question to expect to live a perfect life today, but we can have the heart pure, we can have the intentions, the motives, the desires pure, and that is the thing that the Lord expects of us. Now we cannot be satisfied with that. We will not be satisfied until we awake in his likeness, because we want more than our hearts pure; we want to be entirely pure, we want to be perfect—absolutely. But the Lord realizes that you cannot be in this age, so he is not expecting that, but he is expecting the heart will be pure, and he tells us that the one whose heart is pure is in a blessed state—"Blessed are the pure in heart."

Now, dear friends, whether we have got to that place or not, we want to keep our heart, we want to guard our heart —even if it is not pure today, we want to guard our heart so that impurities do not get into it; and if we have gotten our hearts into the condition of purity, we want to guard them in order that, having once got them pure, impurities may not return and our hearts may not be found in the same condition in which they were originally.

Who are those enemies that we are to guard our hearts against? They are very numerous. The first of them is, for instance, pride. I do not suppose there is any enemy more dangerous than pride, and we recognize that if pride once gets into the heart, it is such a serious matter of expelling it. When pride has been expelled from the heart, we have got to keep continuously and unwaveringly on our guard lest that pride reënter and get in its damaging work again. Remember, too, that if our intentions are right, it will manifest itself in our thorough efforts to keep our hearts pure.

I think this was so well illustrated by the Lord Jesus. You remember, for instance, how he was tempted of Satan; how Satan brought those temptations to him at the close of the forty days in the wilderness, and you remember how it was that our Savior so positively withstood Satan. The Scripture says to resist the devil and he will flee from you. Jesus did resist the devil and he fled from him, just like the Scriptures say. The Lord Jesus withstood the adversary so positively that he never came back again. We find that the adversary endeavored to attack Jesus in various ways thereafter, but he never attempted to lead him astray in those ways he tried before. Apparently Satan would say to himself, That man is so deadly in earnest, I see I will not be able to do anything with him; I see all my time is wasted; what will be the use of my trying to ensnare him? he is too determined in his zeal for his Heavenly Father. Now that ought to be our spirit. I am afraid when the adversary comes to us with some temptation, we hesitate—"Oh, well, I must gain the victory." But the adversary notices the hesitance, and thinks he will try again, and maybe he will get in next time; and in a little while he comes after us again, and we have the same temptation in probably a little different form; he realizes we are not resisting him as earnestly and positively as we did.

Now along this line of pride we know the adversary would be delighted if he could only implant in our hearts a measure of the spirit of pride. Now we must resist him, we must guard our hearts—keep them with all diligence—if we are going to keep pride out. How shall we do it? When a thought of an envious or critical character, whatever it may be, comes into our minds, as, for instance, Well, I don't think they are paying enough attention to me here; it seems to me they do not make enough fuss over me; they haven't called on me to offer a prayer yet, to such a thought you should say, "Get out of my mind; I will not have that thought there; I am not going to think about such things at all." The thought will come back. Resist it again, and keep on showing your determination along those lines. Suppose that thought keeps on coming back? Keep on fighting it. But suppose it keeps on still? Keep on fighting it, dear friends. The fact is that the Lord wants us to persevere. "To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." We recognize that eternal vigilance will be necessary. You did not suppose that you should fight for a few years, then stop, did you? You did not suppose that by this time you would be able to give up the battle and lay your armour down? Not yet, dear friends; the Lord's work has not been accomplished in you yet, and you should be determined to fight on as long as the Lord leaves you here. If he leaves you here thirty, forty or fifty years, keep on fighting. You say, I don't think it will be that long. No, I do not think it will either, but we want to have the determination that we shall keep on fighting anyhow; we want to be of that class who are so determined to be loyal to the Lord that we could say to him, Dear Heavenly Father, I am glad the time is short, I am glad that soon this work will all be over, but, dear Heavenly Father, I am so in love with your spirit, I am so determined to have more of that same glorious character in my heart, and in my life, that if you say the only way to get it is to leave me here fifty years or longer, why I would want it even then, and I am determined to struggle to the end of fifty years in order to gain more of that Christlikeness. We want to guard our hearts against the encroachments of pride. Try to keep the pride away; discourage every thought along the line of pride. We realize that all we have to do is to encourage a little bit of pride in our hearts—we won't even have to encourage it to enter, but just be taken off our guard, as it were, for a little bit, and pride will enter and get in its deadly work, and at last we will have proved ourselves unfit for a place in the kingdom.

Then, too, let us remember that in order that we might successfully battle with this enemy it will be absolutely necessary that we be always in the attitude in which we are ready to humble ourselves. You see, we cannot keep pride out unless we let humility in, and we find that it costs something to humble ourselves. I find that there is probably nothing much more difficult for the child of God than to humble himself. We can tolerate humility when it is thrust on us. When humility is put on us we will receive it, but to humble ourselves, to really and voluntarily take some position that will put ourselves in places where we are likely to be despised, places where we are likely even to be misunderstood, places where we will be sometimes criticized, places where we will be sometimes mistreated, and so on, that, dear friends, is the thing which costs something, and yet that is the spirit the Lord wants. It seems to me that the child of God wants to learn to be small.

If you remember, the Scripture compares the Christian to the jewel—"They shall be mine, saith the Lord, in that day when I make up my jewels." You know one of the features of the jewel is its size; it is very small; and I am afraid that too many of us do not want to be small; we want to keep our size, we want to be somebody; we want to be of some importance, as it were. Friends, how we ought to rejoice that in God's providence, circumstances would combine to put us in the most humble places imaginable; how we ought to rejoice in that humiliation, realizing that he that humbleth himself is the one that in God's due time will be exalted, if he takes that humiliation in the proper spirit.

It is not merely pride we want to keep out of our hearts. There is distrust. It seems to me that it is so hard for God's people to have the confidence, the faith, in the Lord, that they ought to have. They are continually distrusting him; we will find so many who will talk about their families in this way: they say, Now, I have some children, and if I consecrate my life to the Lord, what will that mean? What will be my relation to my children in the future? What will be my hope of dealing with them in the age to follow this? and so on. I would be willing to consecrate if it was not for that. Dear friends, there is distrust and lack of confidence in the Lord. Do you expect that the Lord is going to show you why he wants you to take every step before you take it? Then you are not of the faith of Abraham, if that is what you are anticipating, because that was not Abraham's way. When God told Abraham to go out in that distant place and offer up his son, his child Isaac, Abraham did not say, Well, Lord, why do you want me to do that? Why do you want me to offer Isaac? Why, Lord, don't you remember that you told me in Isaac shall my seed be called? Now if I offer up Isaac, this will really conflict with the other promise you made. Abraham did not say a thing about it; he did not question God. He must have thought to himself, If God says it is right, it is right, and I do not care much about what it means, because it will be all right in the end. I know that. I know God would not ask me to do anything unreasonable, anything that was not right, therefore I will be obedient.

Now, dear friends, is it possible that we are living in a time when we enjoy so much more light than Abraham, and yet we have not that measure of confidence where we will say, Now Lord, show me how it is to be, then I will take the step! Dear friends, let us put our hands in God's hands, and say, "I will trust it all to you; I do not know just how it will be, and, furthermore, Lord, I do not suppose if you should tell me, I would fully understand or grasp it all, but, dear Lord, however it is going to be it is all right, and I am going to show you what confidence I have in you by taking a leap in the dark." In one sense of the word, that is what it means. We do not know what consecration is going to bring to us, or how it is going to affect us, but we know it is going to be all right anyhow, and we are willing to have it cost us something. We say, "Lord, I am willing, I am willing," and the Lord accepts that willingness.

Now, dear friends, in regard to the way your consecration will affect your relationship to your children—Do you think the Lord would want you to consecrate yourself in any way which would mar your eternity, or in any way effect injury to your relations, to your loved ones, in the life to follow this? The very fact that the Lord asked you to take that step shows it is all right; the only thing is, to be willing to take the step, and after you have taken it, remember the Lord will show you the reason for it, the philosophy of the whole matter; but the Lord is not going to explain it first so you might take the step; he wants you to take the step on faith—just like in all of these matters. You cannot appreciate the glorious reward offered to us today. If for one minute we could have a glimpse of the glory that is beyond the vail, there would not be any question about our faithfulness; all the trivial things would be laid aside, our own preferences, likes and dislikes, where we thought we were treated unjustly, whatever it might be, would be put aside, the glory would so overwhelm us. The only difference is, it is there but you have not seen it. It is there just the same as if you had seen it, but you have not seen it yet. Now cannot we take God's word and bank on it, more than if we actually saw the thing ourselves? So then, dear friends, we do not want to have that distrust.

The same thing is true on other lines. This matter of the time of trouble, it seems to me, many of the Lord's people are thinking too much about. It is not your business or my business to worry about the time of trouble, or about our own arrangement; we can leave this matter in the Lord's hands; we need not give much thought to these things. Trust the Lord more and think less about individual arrangement on such matters. You ought to have confidence in the Lord in all of these matters. We don't know how it will be; even if things would be the very worst in the next two years it is all right; no matter how much we had to go through or how much to lose, or how much it cost us, it is worth it all; so let us exercise more confidence in the Lord, more faith in this matter. I have known so many cases of brethren in the last couple of years who have been trying to run away from the time of trouble, and I have kept a sort of count of those cases, and I do not know one single exception to the rule that where they have tried to run away from the time of trouble they have run into it ahead of time. And if any of you are thinking of that, if you are thinking of the arrangement of your business, whatever it may be, in order that you might make some better provision for the future, give up all those plans. Let us exercise more faith in the matter and we may be sure it will be better for us. If you manifest a lack of faith it will be to your injury and to the injury of your loved ones as well.

But not only do we want to keep this distrust out of our hearts, as well as pride, but there is another thing we want to put out of our hearts, this spirit that becomes weary in well doing. You know how the Apostle expresses it there in the 6th chapter of Galatians, 7th to 9th verses: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not." We recognize, therefore, dear friends, that it is an important thing, this matter that we be careful lest we be weary in well doing, and there are a great many ways of being weary in well doing. Some of the Lord's people are weary of going forward, they want to stop right where they are; there are others weary of well doing in the sense that they are tired of being where they are. They would like to draw back a little, as it were. We do not want to have any of this weariness. I think it has been very often this weariness in well doing that has led to many of the ideas regarding the closing of the door, and the sealing of all of the elect, that are held by a great many of the brethren. We find so many brethren who are anxious to know about the closing of the door; they want to know if the door is going to close this year, or next year. Dear friends, I do not think we need worry very much about the closing of the door. The thing is to be just as zealous as if you thought the door was going to close tomorrow, or as if it were going to close the next day, and keep on that way until it is closed. Even after it is closed, I think those whose hearts are right will try not to think it is closed. I believe if the door is closed, there will be some who will become weary in well doing and who will heave a sigh of relief and say, "I will not have to do any more work." But there is another class that will feel differently about it. They will go and rattle the door, as it were, and see if they cannot get it open, and see if they cannot do something more for the Lord; and I think that is the spirit we want—the spirit that is not so anxious to have the door closed, but is anxious to do all we can for the Lord while it stands open. And we know that the adversary may deceive a great many people into thinking the door is closed when it is not. It seems strange that it is so, but there are various cases like that. I know various cases of brethren who had given up the volunteer work saying, "All the work

is done here; it may be there is work other places, but there is none here, it is all done." They do not realize what they are losing. Let us keep on working as long as we can, even after the door is closed; let us keep on trying to do work after it is closed, then we will be on the safe side; we will get a blessing out of it even if it is too late for others to get a blessing.

These are some of the things that are trying to get into our hearts, and we want to keep them from entering. But you will notice, dear friends, it says, "Keep your heart with all diligence;" it does not say, "Keep your brother's heart." It seems such an easy matter for us sometimes to think, If I could just have charge of that brother's heart, I tell you I would just keep it straight; I would keep the right things in it and the wrong things out of it. But, dear friends, you cannot do that. You cannot keep my heart and I cannot keep your heart. That is our own business. Furthermore, even the Lord does not keep our hearts. It is, "Keep your heart"; the Lord has his work to do, but we have our part to do. It would be just as wrong for us to expect the Lord to do our part as it would be wrong for the Lord to expect us to do his part; we realize that it would be impossible. He will do his part faithfully; now let us do our part.

But then, dear friends, let us remember that in keeping our hearts it is a work of diligence. "Keep thy heart with all diligence." That does not mean, How did you keep your heart last year? Didn't you do pretty well then? That is not it. Diligence means keeping at it, perseveringly, patiently, determinedly. We want to be diligent in this matter today, and then we want to be diligent in the same matter tomorrow, and want to keep it up, and that is the important thing. The important thing is not to make sure we will get justice in the world. We do not expect that. The important thing is not to expect we will be appreciated in the world. We do not expect that. The important thing is not to have everything turn out just the way we would like it. The important thing is not that we should have an easy time. We do not expect that. What we do expect is that we will keep our heart with all diligence. It is not keeping our business, or our money, or our reputation, or our ability, or our time—or whatever it may be; these things we have given away. We can give them all away to the Lord and the glory of his cause, but keep your heart with all diligence, for out of it are the issues of life.

How can we keep our hearts? In various ways. We recognize prayer will help in keeping our hearts. Furthermore, as we recognize our brethren and take note of their loyalty and devotion to the Lord, it will help in keeping our hearts. And we recognize, furthermore, we can keep our hearts by continually endeavoring to put away all those things that would be contrary to the spirit of the Lord, not only in the heart, but in the flesh, as well; and we can keep our heart daily by feeding, encouraging, nourishing those good qualities which God has put in them and which we want to remain there. We recognize that our hope of eternal life is going to depend on this matter. The thought will be like this: every time we do anything right, it is like taking a step in this direction; and every time we do anything wrong it is a step in the other direction. We recognize that the only things that can draw away are the intentional things. If you do something good, but it was done rather spontaneously, you did not mean to do it especially, then that is not specially commendable. If, on the other hand, you did something bad, and did not really mean to do it, it was not particularly your intention, and it is nothing against you. But, on the other hand, everything that comes from the heart, whether good or bad, counts for or against us. Therefore every time we think a good thought, every time we struggle in our minds over the spirit of pride or the promptings of selfishness, whatever it may be, we gain a victory—we take a step in the right direction. And if we keep on, by and by we will have a perfect heart. But, on the contrary, if we do something that is contrary to the Lord's spirit, we are taking a step in this direction, even if it be such a small thing as a little thought—just thinking one thought that is contrary to the will of the Lord—and encouraging it is a step in the wrong direction; it is taking us to a place where our case will be hopeless, where our character will be hopelessly bad; whereas, if we had done right, we would get to the place where our character would be hopelessly good. Do not think it does not matter if I did entertain that bad thought a while ago; it don't make any difference. That thought has an influence on your character; it might seem like a small amount to you, but no matter how small it is, it is that much in the direction of a bad character and might cause you to be ultimately lost. But on the other hand every time we encourage good thoughts, something ennobling, some blessed thought, that thought is helping us in the right direction, nearer that goal of a perfect character where the Lord at last may be able to say to us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

Dear friends, I do not want to do much more than to impress on your minds the words of this text, "Keep thy heart with all diligence, for out of it are the issues of life." If the issues of life do not prove very favorable to you, it will be because you did not guard your hearts. We can all do that. You do not have to be rich to do that; you do not have to be learned; you do not have to be recognized as somebody of ability to do that; the humblest, the poorest of us can do that. I know that as we try to thus keep our hearts, the Lord will show us how to keep them and where the danger is, and at last the Lord will bring us off conquerors—yea, more than conquerers through the one who loved us and who set an example before, as well as made up for our shortcomings by the merit of his precious blood. "Keep thy heart with all diligence, for out of it are the issues of life."

Discourse by Pilgrim Bro. F. H. Hall. Subject: "STANDING ON MOUNT ZION"

I AM glad that I have had the pleasure of such a wonderful invitation when I am not on the program to speak here today. The subject I will take from the 14th chapter of Revelation, a chapter that is especially interesting to us today for the reason that it deals exclusively with the harvest work.

"And I looked and, lo, a lamb stood on the Mount Zion and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

"2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

"3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.

"4. These are they which were not defiled with women, for they are virgins: These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God, and to the Lamb.

"5. And in their mouth was found no guile, for they are without fault before the throne of God."

Here is a picture, dear friends, of the most wonderful class the Universe has ever seen, or ever will see, or hear of—a picture of the Sons of God—this wonderful elect class which God for the last six thousand years has been preparing to introduce to the world. And from the statements of the Apostle, and especially of the Apostle Paul, we see that the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of this wonderful Bride of Christ, this wonderful Everlasting Father, this wonderful Temple, this wonderful Holy City that is coming down shortly with showers of blessing for all mankind. And, dear friends, I have been affected deeply today with the lessons I have heard along this line, and the prayers and the testimonies, all signifying a depth of thought among the dear Truth people that they have not heretofore seemingly manifested to this extent. It seems that indeed 1910 is going to be a wonderful year; whatever it shall bring forth we may not know. It may be well we do not know what is ahead during the rest of the year; anyhow, it would seem there is something of importance to the Church. This Scripture here presents to our mind the thought of 144,000 standing on Mount Zion. Dear friends, what a wonderful time it is if we are numbered among that 144,000! Is it not a marvelous thing? I would not think from the reading of this chapter, which seems to deal with this matter all the way through to the end of the harvest, that this referred to the end of the harvest period, but it would refer to a certain time in the end of this age

when the full number of the elect had been completed, and remembering the various details in relation to this and all of the parables of the Lord leading up to this wonderful time of mystery, when the air is heavy with it, when everything is mystery, when the most wonderful tests that have ever come upon any of God's people in any age is now upon us, and it is all you and I are able to stand, is not this a wonderful time! Is it not really well for us to examine ourselves daily—yea, hourly—to see if we be in the faith?

Standing on Mount Zion in relation to the deepest thought of this mystery of this harvest would indicate there must have been a time when the end was in sight. It would seem to indicate, to my mind, 1881. Now of course I am not attempting to interpret Revelation. You know we have all fought a little shy of Revelation, so I trust that all I may have to say will be the same old story, just told over again. I notice we are not bringing out very much that is new nowadays. It is chiefly calling attention to these things that have been brought out, in order that you and I may be able by them to stand, and the thoughts that may be presented now will be those which we can find right over here in the comments. There is a great deal there from Revelation, you will notice. I have no way to find out anything more than there is written here—nothing more than is revealed. So far I have been able to find that which satisfied my mind. I think pretty nearly everything up to date has been dug up, and there is surely enough of it for me if I could just keep it in my mind. The trouble is I have to keep thinking these things over from day to day in order to remember them; and we are standing by the faith, dear friends.

Now looking back to the year 1881, we know that was the time when the general call should cease. It would indicate a time back there in the type. When Jesus appeared on the scene he taught the Scriptures; he taught the truth; he went about teaching the Gospel and doing good. Three and one-half years afterwards he was crucified. Three and one-half years after that, the general favor of the 70 weeks to Israel ceased. From that time on God paid no more especial attention to that one nation, but sent the Gospel broadcast to whosoever would accept it—go ye out into the world and preach the Gospel. From that time until the present time that has been the condition—filling up the twelve tribes of Israel. But today the time has come when the twelve tribes must be full. And in the parable it would indicate 1881, the time when the general call to spiritual Israel ceased. Now there is another work taking place. All the way through in this picture of the deeper truths, in the sense of this harvest message, we see something underlying the principle, and it is this deeper underlying truth, this mystery part today, that is stumbling so many. And if we have the hearing ear, and are able to hang on to these things, let us thank our Heavenly Father and rejoice in it; let us realize that keeping very close to the Father means to keep very humble; and at the same time we need knowledge, too.

From 1881, it would seem, when the call ceased, it was because the Church was full. Why should the Gospel have been preached along down the ages if God had filled up the Church any time previously? It would seem from the truth, as it has been presented lately, that there was no time up to that period when the Church could have been said to contain 144,000 consecrated ones, but at that time it did. Now, dear friends, it would seem this Scripture would indicate from that time to the present there has been a standing—a time of testing. That does not refer either exclusively to the Scripture which says, After having done all to stand, and, Let patience have her perfect work, but this is where patience is needed, this is exactly where that will fit individually, too; but at the same time this picture seems to present the whole 144,000 standing. Neither would it indicate that they were all in the flesh, neither that they were all in the spirit. It would seem to indicate that from 1878, the time of the resurrection, when it began for the saints, that some of them came up on the other side of the vail, and those on this side of the vail are standing. And what are we standing for, dear friends? You remember there is a General Assembly of the Church of the First-born. They have to stand and wait until the last member has been received into this congregation of waiting ones. The Lord said, you know, when he went away, "If I go away I will return and receive you unto myself, that where I am, there you may be also." Well, dear friends, we know that the Lord has returned and is receiving them unto himself. Those who were dead in Christ were raised first. How wonderful to think, dear friends, that you and I should be on this side when the dead in Christ should rise first, and then they which are alive and remain unto the coming of the Lord shall be caught up with him. The catching up with him is the passing over one by one on the other side of the vail, joining the General Assembly, and then when the times come to receive this company up to the Father, up to the throne, time for the marriage to take place, would not that be a most wonderful time!

We see many in the truth today, too, and we wonder how it is that this can be so near. Sometimes we ask these big questions, but, dear friends, these are all tests for us. There are hundreds of different kinds of tests, and big tests too; and they are so fine that it is difficult for us to tell exactly what is the Lord's will concerning all our reasoning on the truth. But it does not look reasonable to me that all who are reading today, all who are in the truth, are of that specially peculiar class, the sealed class. It does not seem to me that they are all standing on Mount Zion. And I would not say this to discourage anybody, because from 1881 you know there has been a continual change going on. While the whole 144,000 were selected up to that time, yet it seems the Lord has arranged that those who became footsore, those who became weary and ceased from labor, those who are led astray by this, that, or the other thing, and step out, let go, that the Lord takes others in, so he never allows the 144,000 to decrease in number. Now while this is true, and there are many in the truth, it does not look reasonable they would all receive a place, unless others would step out, thus giving them room. Hence the injunction of the Apostle in so many ways for us to examine ourselves to see if we be in the faith. I hear someone say, every little while, "Well, now, possibly this will be the last convention we will have." It does not seem so to me, although it might be. I do not know, but it seems as if those who are left behind are going to have conventions, too. It seems to me someone is going to be left here after all the overcomers have passed under the vail. They are going to rejoice in these opportunities, because of the love of the Lord, and because they have the love of the Lord's spirit, and where the spirit of the Lord is, there is more or less love; and there is more or less of that determination to get away from the world and to draw close together, and if we look back into some of the types, you remember how, for instance, Elijah had a work to do, then how Elisha was with him, and how the Lord told Elijah to call Elisha, and he found him in a field plowing with twelve yoke of oxen—the world is the field—and how he made a sacrifice of one yoke and boiled their flesh; he did not burn it. Then afterwards he came and followed Elijah and we remember that Elisha did nothing while he was with Elijah, but he watched the proceedings. He was very much interested in what Elijah did, and he followed closely with him; and after Elijah was taken away, then Elisha had a work to do. He seemed to carry on a certain kind of work, and the Scriptures indicate a class who would be left over. Now some of us may be left over. You know the Lord's requirement is, on the one hand, not so very difficult, and on the other hand it is quite difficult; the Lord requires a pure, clean heart, one who loves supremely, one who loves the truth, one whose heart loves all things that God loves, and that means to love the brethren, because they show and manifest much of the Lord's spirit. We could not love those who manifest a spirit that was contrary to us, and, dear friends, if we have the love of God shed abroad in our hearts, and if we have that spirit of the Master in us, the mind of Christ, that mind certainly is going to love kindred minds. And so in this matter, the Lord has arranged for a certain inner sealed class. There are peculiar thoughts in relation to the inner sealing, or the very peculiar sealed class. That is the class indicated here, that is the class described in Rev. 14, that has a love for God so pure and so exalted and so wonderful, the human mind cannot comprehend it. And we know, all of us, how difficult it has been for us to come into close understanding of this wonderful mind of Christ.

It says here, "I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder." Here this class are standing on Mount Zion; they are not running in the race any more; the race is done, and they are standing. While this is going on, there are voices, and there are great thunders that John heard, which would seem to indicate controversies, and chiefly along the lines of religion; and today is the great time when the world is being

stirred up; this is the time when the doctrines that have frightened many people, not only into various sects and denominations, but into the madhouses of this world, when that same whip of scorpions is being turned on themselves, and I am glad to see that they are being whipped with their own whip,—the eternal torment question today is the question of the hour, and there are some mighty thunderings, too, and it is going from one side of the world to the other; and we cannot help but rejoice that this matter is being so thoroughly brought before the mind of this world, and we are so glad to know that the truth is growing to such popularity. And we are glad to know that not very long hence it will bring some distress and trouble on the faithful as it did in the first years. We do not care for that at all. We know that the truth is going to be vindicated and our dear Father's name cleared of that foul stain. We know we have had more or less opportunity in this work of binding their kings and the great men of this world with chains, bringing their wisdom to naught through the foolishness of preaching—the foolishness to them of this wonderful truth.

It says here, "I heard the voice of harpers, harping with their harps." Here thundering was going on while these noises were continuing; all of the Lord's people have been as busy as could be with these harps, and how sweet a sound it is! Did you ever notice the Bible indicates this thought, that if you love the truth it is a sign you are in favor with the Lord? There is a deeper thought in connection with that yet. When we stop and think that our heavenly Father is invisible, that we are not able to see him, we cannot touch him with our natural hands, but when we stop to remember that he says this is his mind expressed in relation to men, and especially in relation to us, that this is his mind and all his mind in relation to the human race, you can see that this is the Father, this is the Father's word, his mind, and in proportion as we have this in our hearts and in our minds, and in proportion as we are using the Lord's reasoning, and the Lord's words, and presenting this, that it is the Lord who is talking. So, dear friends, we see the Lord sends his people out to present this message today. He is talking to the people. He talks to you and to me. He told us he had something good for us to come and see, just as with the disciples in the first place.

Now let me read just a little. Please bear with me, I may repeat some of these things, they are so good, and I take it for granted they will sound good to you also. In Ezek. 33, he is speaking specially of this harvest-day—pretty near all the Bible talks about the harvest-day when you think of it—and beginning at the 26th verse he tells us, speaking to the nominal church, that his people are all standing on their swords, the sword of the spirit, and that is pretty near the way they do everywhere. When I think of this, I am often reminded how Elder White stood on his sword in Cincinnati, and stood sadly on it too. "Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife; and shall ye possess the land? Say thou thus unto them, thus saith the Lord God; as I live, surely them that are in the wastes shall fall by the sword." A little further on he shows the work that is going on, and the Word of the Lord, the mind of the Lord, God's mind.

Now we are reminded of the Scripture the Master himself used. He told his disciples, The words I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the work. So if God's mind was in the Master speaking the words he did and reconciling the world, and beginning with it there, and he has given us the mind of Christ, we can see how we have part in this wonderfully mysterious thing of God manifest in the flesh. That sometimes is too overpowering for me to think of, that God would come in contact with me. We can rejoice to know that in proportion as we have the Word of the Lord in us, that we can ask what we will, because we will be just according to his words that are in our minds and hearts.

Now he says here, "I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the Lord, when I have laid the land most desolate because of their abominations they have committed." These are the people who are standing on their swords. "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord." In the margin it is "of," but in the text it is "against"—"talking of thee by the walls and the doors of the houses," etc. It is the colporteurs going on the porches preaching the truth to the brethren who are still in darkness. "And speak one to another, every one to his brother (the wheat; we are not converting them; we are merely looking for the wheat), "Saying, come, I pray you, and hear what is the word that cometh forth from the Lord"—read these books; these wonderful books tell you of what the Lord is doing; these wonderful books tell you just what he is going to do with the heathen, tells you the whole story—come, and hear what the Lord has to say. Well, they read, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them." How many of us are sitting before the Lord and hearing his words today, but not doing the Lord's words. We may be doing some of them, but the question is, Are we doing all of them? Are our lives and our hearts, and all our acts and words and thoughts, being brought into subjection to the will of God in Christ? That is the thought the Apostle presented to us when he said to examine yourselves daily to see if ye be in the faith. "They sit before thee as my people, and they hear thy words, but they will not do them." They do part of them, dear friends, but the question is, they do not do them all, for the Apostle says, Those that sit before him as his people in this great harvest-day, are not all his people. "For with their mouth they show much love, but their heart goeth after their covetousness." I would think that the Prophet meant by covetousness that which our hearts desire; we covet that, because we want it. "And, lo, thou art to them as a very lovely song of one that hath a pleasant voice"—they say, is not the truth beautiful? I certainly love that; that sounds good; that is the best kind of preaching for me. "Thou art unto them as a very lovely song, of one that hath a very lovely voice, and can play well on an instrument." We know very well all the Lord's people can certainly play well on the harp. They know how to play and they play in tune. "For they hear thy words, but they do them not." Examine yourselves daily to see if ye be in the faith. Let us see to it in 1910 that our hearts are measuring up to our profession and to our words. Let us see that our hearts are right. The pure in heart shall see God. "And when this cometh to pass (when this work is here in the earth and in the present day we see it about us)—"And when this cometh to pass (lo, it will come), then shall they know that a prophet has been among them." They are beginning to recognize the prophet of today more than ever before, and we are so glad that it will not be long before they do recognize the prophet of today.

We see this work of the Lord progressing grandly, wonderfully, and it is so sweet to hear this story; we love it just as well as those of us who can say, We can play well on an instrument and we have a pleasant voice. Over in Luke 12, beginning at the 36th verse, we see how the Apostle tells what this is, how it sounds to us; it sounds as though it was an invitation to come and partake of something that is really good to eat, that is enjoyable, and, getting all of this together, don't you see there is something that belongs to our day? These are for us. They were not for those 200 years ago, or 100 years ago; they are for all of those specially since 1881. And that is about the time when it first began to be said, "And ye, yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." "Blessed are those servants"—when the Lord says we are blessed, that means we have a blessing. If we can just appreciate the blessing, it will fill our hearts full. "Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." I am going to set a table of the best things that can be prepared, and gird myself, make a servant of myself, because I love you so,—and, dear friends, I have noticed when you love anyone, you want to be doing something for them. If we do not do anything for anyone our words are vain. The Lord loves us, and he has done something for us. Our dear Heavenly Father loves us and he did something for us; he sacrificed the most precious thing he had; he gave his only begotten Son; so he has sought the best for us; and it is for us to fall in line; we want to be doing something. So the Lord, because he loves us, is going to gird himself and come forth and set the grandest

feast for us that ever existed. He has set the feast, and I think we have been eating of this grand and glorious feast and rejoicing in it all the way down since present truth came to light. How good it is, and it is better today than ever, even if there are not any new dishes particularly set on the table. I don't remember very many new dishes lately that have been set around, but those old ones when they are now brought to you again, over and over, taste just as good as they did the first time.

Now he tell us how this feast is spread; it is spread in a peculiar way; and when Peter asked him if this only meant those who heard the parable he says, "Who then is that faithful and wise steward?" Whoever it is, he is going to be faithful; he is not going to quit; and he is going to be wise, he knows how to do things, and I am so glad that the Lord has arranged all of this, that he places those over his business and his work that know just exactly how to do what he wants done.

Dear friends, while it costs two dollars a piece to get all of these people here today in this convention, it is worth that, and one hundred times more, but he had someone here in Chicago who knew how to get you here, and that is the way it is in presenting all of the Lord's good things, these feasts and the various tables he sets around. He puts someone at the head of this matter who knows how to fix this up. But he has the food all prepared by this one he is speaking of, who is going to be faithful and wise, and we are rejoicing in that. Now he says he is the one that he has made a ruler over his household to give them their meat in due season. "Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto ye, that he will make him ruler over all that he hath."

Now turning back again to Rev. 14, there is something very elevating in this chapter, and I have read it over many times just for the comfort that is in it, thinking that I am living in the days of these marvelous things that John saw. He only saw them in symbol, but the Lord's dear people have seen the actual fulfillment of part of those things up to the present time, and they are going to see the actual fulfillment of all the rest of them before the end. He says here, "And they sang as it were a new song before the throne." It is not a new song. It is the same old story of Jesus and his love. But "they sung as it were a new song before the throne, and before the four beasts, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Now, dear friends, here is another point to think of. We may think we see the whole thing, and know all about it, yet if we do, the question is, Can any little wind of difference of opinion tear us all up and get us out of fix on this little point, or that little point? And are we taking a stand here, and someone taking a stand somewhere else, on various points? You and I have not any business taking any stands. Our stands are taken for us already. The Lord fixed up the stands and all we have to do is to take our position the way the Lord has presented it, and if we do, it saves a whole lot of heartaches and saves you and I the kingdom. If we can get hold of the inner truth, the deep marvellous truth of this whole matter, and have this connected up in the way that the Lord wants us to come with him and reason on this matter, there is nothing that can shake us. And I am pretty near half minded to believe what one of the brethren has been telling us about 1910 being the time when, if we can stand through it, we are pretty nearly sure of the kingdom; I would not agree to all of that myself, but still I would hope that that would be so. Oh, I would be so glad to know after all our trials, and temptations, and troubles, that the time is here now when, if we can hold out to the end of the year, why then the end will be here! But, dear friends, there are about four years more, and it is just as well to keep on examining ourselves from day to day, so as to be sure. There are a whole lot of Truth people who are going to keep things going, I have an idea, even when the last member has passed under the vail.

Now he says, "These are they which were not defiled with women." Our dear Brother Russell before dinner told us what the women were. He told us about that old harlot, that had a whole lot of daughters claiming to be the chaste virgin of Christ, waiting for the marriage; and the Scriptures call that old Babylon the mother of harlots and she has a lot of defiling and dishonoring doctrines, and if you and I have gotten perfectly clear from those defiling errors that are abroad in the earth today, why we ought to rejoice in that. That is a great step toward the inner seal circle. "These are they which were not defiled with women." They have known of that doctrine and they put it all away and are not defiled with it. "For they are virgins. These are they which follow the Lamb whithersoever he goeth." And it is a very difficult matter to follow the Lamb, unless our eyesight is clear. You know how grand it is to have good eyesight. Some of the dear friends have poor eyesight, and it is pretty hard to follow the path going home. Some find trouble, who do not see very well, to keep on the sidewalk. They are always stepping in holes and stumbling. It is because their eyes do not see good. Some of us have to have our eyes fixed up and I am sure if we do not have them fixed up in some way we are liable to stumble. But if we can get clear sight on this and not have our eyes blinded at all, then we will be able to see the error.

"These are they which follow the Lamb." And we must notice which his steps are. We want to be able to discern just how the Lord has led us step by step. It does not matter to me where the truth comes from; there is nothing about me, as far as I am concerned, that would like to have it from here or from there; my heart is not that way and never was; and I am so glad that it is not one of my temptations; but I know some of the dear friends have a hard struggle along that line; it seems to me as though everything I hear about God is so, and I wish we could all have our faith firmly established, for that is the foundation to add the virtues on. In proportion as we lose whatever of faith we have, there is a spirit that comes into our minds of cross-thoughts that are confusing and blinding, and we are liable to get sore eyes if we are not watching what we are doing. Most anyone could reason that out. And how can we tell whether there is confusion coming to any? There is no way to do it but one, and that is to stick to this Word; it is not sticking to a man, but to what the Lord has arranged. Let us have our hearts clear; for we see the Lord pictures in the rest of this chapter how there are a great many who are in terrible confusion and trouble because they have the wrong kind of eyes.

"These were redeemed from among men, being the first fruits unto God and to the Lamb." Wonderful first fruits unto God out of the countless millions of earth, the first fruit, the little handful! Then are you and I going to lose out at the last minute and take a sidestep and go somewhere else? God forbid! "And in their mouth was found no guile." That means there is no twisting of God's words, for when you and I attempt to twist his words, we are up against a proposition that will not prosper. God's word stands there, and that which goes forth out of his mouth he says is sure to accomplish what he wants accomplished. And we know he is able to do it. I trust there will be no guile found in our mouths. Let us see that we are honest with ourselves, dear friends; we do not want to interfere with God's plan at all.

Now he says, "And I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people." Here is the same old story, the same old table being set for the world. Our brother showed us this morning that there was a law to be given to the world first through Israel; the law of the new covenant was to be given. And men were to be judged according to their works in that day. They are going to get eternal life by work, but they could not work unless they had something good to eat. You and I have had work too, but had to have something to eat, and that is the reason the Lord came and spread the glorious feast for us, especially in the end of this age. In the beginning of the Gospel age he spread a wonderful feast, and sent out word to all of those who were invited to come in, but one man married a wife, another bought a yoke of oxen, and another a piece of land, and they could not leave the good things; no, we have not time to go to the feast now, they said. Well, they were the best ones that ought to have gone; they were the ones who stood in the highest position, but they did not accept it. So then the Lord says, Well, go out in the city, go out into the streets and invite all who will come, never mind the high-class ones, if they don't want it, take the common ones, the low members. He only got a few out of that class, and then he sent out another message into the hedges and by-ways, out into the Gentile world, and says, Come in and fill up the Lord's table; we have plenty to eat here, and we want it filled. So from that time until the present time the invitation has been going to this one and that one until the twelve tribes should be filled up. When the fulness of the Gentiles be come in, then the first work will be to build again the tabernacle of David, and that

means something. It means in the age to come, there must be headquarters where the truth of that day shall go forth, while the law shall come from Zion. The headquarters will be Jerusalem, from where the world will hear of what they must do, through the Jewish servants. Is it not grand to know that he has also not only prepared a way of salvation for them, and a law by which they may get eternal life by a better mediator, by a better arrangement, by a better covenant, but also that this angel is going to send forth the everlasting Gospel, the glad tidings of great joy, to all the people, and that is going to be their feast? Dear friends, it just seems as if it is going to be the same kind of a grand story that you and I have had. It seems as if the wonderful story of these books and these tracts, and all the present good things, will be given to them. I do not see how they could get anything better than that. If the Lord would go to fix up anything better than that, I would not, myself, know how he was going to do it. He says it is going to be a feast for them. God is not only providing a way of salvation, but he has the feast for them, too. He had a feast in the beginning of the Gospel age, and all the way through until 1881, then the scene changed. There is something else to come. We needed a different kind of food in this day. Now here the feast begins. Isa. 25:6: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations." You and I have part in that. We will have a chance to serve, then. It is our Master that is serving us, but we are going to gird ourselves as the high priests and we are going to serve at that time. And the hands of the Lord that he has prepared are the Jewish servants. They are going to break the bread in that day. The food is being prepared, and that which he is going to give to them is this grand glorious Gospel—and what could be better than that? "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

"And it shall be said in that day, lo, this is our God." Paul says, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."

They know there is something ahead but do not know what. They do not know intelligently, they are not waiting intelligently, but, dear friends, they are waiting just the same. "Lo, this is our God, and we have waited for him." They will say, We were waiting, but we did not know we were going to have something so good as this; and he will feed us; this is the Lord; we are waiting for him, and we will be glad and rejoice in his salvation. Dear friends, if they had nothing but law to feed on, it would be a rather dry experience. It would be, Now here, you do this, or you will get an awful thrashing if you don't. They would try to do it as well as they could, and possibly would not do it just as well as they would like to do it. That is not the way the Lord is going to deal with them. He is going to deal with them as he did with us. We had to have our whipping, too. But we are glad to know that God has a lot of rejoicing, and sorrows and tears are all to pass away, and this feast is being set today, dear friends.

"And I saw another angel." This angel is getting himself ready, he is collecting this feast and getting it all fixed up—this other message for this class after the saints have passed under the vail. There are many of the Lord's people learning of this wonderful story, and coming and sitting before the Lord as his people, rejoicing in it because they say, Well now, you certainly have a wonderfully melodious voice, I love to hear it; you can play so well on that instrument. They are learning these things too; and, dear friends, they are going to carry the good story on. It seems to me it could not be any other way. And what reward they are going to get I know not, but we know, dear friends, there is a great company; there is an Elisha that followed along after Elijah disappeared. Now he says here, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." What did he say? "Saying, with a loud voice, fear God, and give glory to him, for the hour of his judgment is come." You see this same good thing that has gone out just before the judgment begins to take effect, just before the law begins to strike with a smiting rod, just before they begin to be brought into the fierceness of chastisement, etc., that this grand and glorious story goes forth. Now get ready and give glory to him; for the hour of his judgment is come. That is the reason we are preaching the everlasting Gospel to you; you all hear it now, "and worship him." Why would they say that unless they have an ear to hear it? They will be brought to hear this wonderful gospel in that day, but they have never heard it in the past. They have not been forced to hear the Gospel at any time before the present. "And worship him that made heaven, and the earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." There could be no Millennial age until Babylon goes down, and we are glad to know that those defiling things of confusion that have come into the minds of the Lord's people all the way down this past age is soon to be done away with, because the instigator of it is to be bound a thousand years. He shall have no influence in the world during that day. The minute he is put out of the way, then people will understand things. Then the Lord will turn to the people a pure language that they may all serve him, and follow on with one consent, with one heart, with one desire.

The whole world have gotten the idea of this human immortality. That is the one great defiling error which is the basis and foundation of all the false doctrines of the world, including idol worship and all heathen doctrines. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." Why? Because this is the end of the Gospel age. The time has arrived when the great time of trouble is here, when the great fire is to consume the whole earth, when Jesus comes in flaming fire, taking vengeance on them that know not God and obey not the Gospel of the Lord Jesus Christ.

Now the Lord has prepared this cup for all of those who are out of harmony with him. It will be a good thing for them; it is not a bad dose; while it may taste bad to them, it will do them good, and the Lord has prepared all of these things as blessings.

"And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." That is the time when he is going to gather all nations before him and divide them one from another as a sherpherd divides the sheep from the goats. So, dear friends, the holy angels of the Lord will all be there; and this is the time when this is taking place; they are being tormented today. When you left your church home, were they not tormented for fear you were going right into eternal torment, you were going to be lost, you had left the church? Yes, and it was a godly torment to them. It will do them good some day when they find out they were the wrong ones and you were not. Then they will be more willing to hear the Lord's word.

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, whoever receiveth the mark of his name." Because of that whip of scorpions they have used in the past, they have turned on themselves today, and they are lashed with their doctrines; they cannot stand them, and many of them who are wise are throwing them up; and we are glad to see all things working together for good to them that love the Lord; in proportion as they come into a knowledge of the love of the truth, they are blessed by it. Won't it be grand in just a little while when we finish our course, and when we take hold of this thing and have the privilege of working somewhere with the Lord, even though a very humble place? Some of the others we can see in their glorious shining garments right up in front, lifting up the world, helping them all back to eternal life in the way that the Lord has arranged.

Our thought about the mark of the name would be that there are two vines; Jesus is the true vine and he has his branches. I would understand Satan would be the other vine and he has his branches. Now there are two opposing spirits in the world, only two, and we belong to one of those vines, dear friends. And if we have the doctrines and the thoughts in our minds of the true vine, then we have the Word of God. If we have the mark of the false vine, then we have its doctrines, and we have them in our hands

and in our minds, and we are working along that line. Now I say this with no disrespect or anything like that, or to hurt any of the dear friends' feelings who may yet be mixed up on this other side, for we have all had more or less confusion along the lines of present day truth, in the past, and now that the Lord has been pleased to grant us this favor, bringing us out of darkness into this marvelous light, we are glad indeed to have the privilege of telling of these things. But it is so difficult to tell it delicately enough not to hurt anybody's feelings. I am sure all our hearts are tender toward our brethren who are still in any confusion whatever. The mark of the beast would be the opposite to the mark of the 144,000 standing on Mount Zion, having the Father's name in their forehead—a knowledge of God. "And I heard a voice saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors; and their works do follow them." It would seem to indicate the time of the resurrection of the dead in 1878; and all who died since then do not have to sleep, but simply pass under and join the Lord; they are caught up in the air to be with him. And what a glorious time! This is the change, this is the glorious resurrection of the Christ.

Dear friends, blessed are the dead. There is only one dead class who die in the Lord, and that is the class of which the Apostle says, "Ye are dead and your life is hid with Christ in God." These old broken houses are nothing but poor shanties, temporary houses in which we live, but we are not to use these for any purposes of this world; we are not to join house to house in any way, shape or manner while in the flesh. Let us get rid of this house when the Lord is ready for us, but take care of it as well as we can while we have it, because we have a glorious house waiting in the heavens, not built with hands, but with the mighty power of God, and when we are lifted out of this house and changed in an instant, in the twinkling of an eye, as we pass under the vail, that will be a glorious change.

Don't you think the Church is nearly sifted out of the world? Don't you think this time has come on the world and they knew not of it? I think it is stealing upon even some of the Lord's dear people. We are now realizing that the Lord's precious ones are passing under. Blessed are those dead who die in the Lord from henceforth. I do not know when the last member shall go. If I am left here I will thank the Lord that I have known something of God, even if I do not win anything at all. We all feel that way, I am sure.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." The rest of this chapter pictures the Lord Jesus Christ coming, and not only our Lord Jesus Christ, for on his head were many crowns. I would think he means the whole Christ class, the Elijah. I think he means the harvesters all joined together coming in this wonderful harvest, sitting on a white cloud—a righteous time of trouble, because God sees it is right doing, and he is bringing the time of trouble, which is for the cleansing and burning up of all things out of harmony with him, a plucking out of all those things the Father has not planted.

So he continues down to the last two verses. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city." Without the holy city, before it came down, on the outside of it; the wine press is to be trodden in the great time of trouble before the blessing of the Lord shall shine down in that city. "And blood came out of the wine press even unto the horse bridles by the space of a thousand and six hundred furlongs."

The great overflow of the nations, carrying the mountains off into the sea, melting the mountains with blood. That is what he is speaking of. "Even unto the horse bridles"—up to the reigns of government, overthrowing all governments by the space of a thousand and six hundred furlongs.

Dear friends, when we speak and think of all the good things the Father has for us, I am sure it gives me great pleasure that I have had the privilege of recalling some of these grand things, and I am thankful to my Heavenly Father for this privilege, and I am thankful to you for listening so patiently as you have.

Discourse by Brother Horace E. Hollister. Subject: "SABBATH UNDER THE THREE COVENANTS"

Saturday, June 25, 10.30 A. M.

OUR subject this morning is "Sabbath Under the Three Covenants." Briefly stating our theme, man's original condition of oneness or harmony with his Father and Creator was lost through disobedience, through the condemnation which passed on Father Adam, and, by inheritance, this condemnation passed on all his posterity. The whole race, then, is involved in death. The Scripture, which is the Word of God, presents three ways of possible escape from this death condition in which all mankind are, and three ways of return to harmony with the Creator. These three ways are and will be offered by the Creator at different times and to different members of the race. They are not all universal offers.

The first of these offers was under Israel's law covenant, and it was to Israel only—descendants of Abraham, Isaac and Jacob. We read in Exodus 20, "And God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." And these commandments which are the basis of the law covenant are only to those whom he brought by the hand out of the land of Egypt, out of the house of bondage—fleshly Israel. Any offer of life is only to these. Deuteronomy 5:1-6 further confirms this statement: "And Moses called all Israel, and said unto them, Hear O Israel the statutes and judgments which I speak in your ears this day, that you may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day. The Lord talked with you face to face on the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of he Lord [here he stands in the position of a mediator], for ye were afraid by reason of the fire, and went not up into the mount), saying, I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage." It is to fleshly Israel, then, only.

Amos 3:1, 2, 3 also confirms this statement: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together except they be agreed—except they keep the covenant agreement which is between them?"

Psalms 147:19, 20, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them."

Now the terms of this agreement under which life was promised to Israel are briefly stated in Lev. 18:5: "Ye shall therefore keep my statutes, and my judgments: this if a man do, he shall live in them. I am the Lord." But as it is literally, leaving out the "am," which is supplied by the translators, it is simply a signature, "I, Jehovah." When we see anything in the Scripture that is signed in that way, as several Scriptures are signed, "I, Jehovah," we may be sure they are very important and that they mean exactly what they say. Had any Jew been able to keep this law covenant he would have been alive today, because we have the signature of Jehovah to that effect.

Deut. 30:19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live." Not to go to heaven, but just continue right on living where they were in their own land of Palestine, which God had given to their fathers. "That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy *life* and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." This

was recognized by the Apostle in Rom. 10:5, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

This covenant which Israel believed was to bring life to them, and which they so gladly accepted was, so far as they were concerned, a miserable failure, and did not give life to a single Jew. Was it a good law? Certainly. Why, then, didn't it accomplish its ostensible object and give the Jew life? Because he could not keep the law; he thought he could, but he could not. So the Apostle says in Romans 7:10: "And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me and by it slew me." How did it deceive him? Why the Jew said, certainly I will keep those ten commandments; they are simply a statement of what I ought to do any way; certainly I will keep them, and then I will live on and enjoy the beautiful land of Palestine. When he found he could not keep them, he found himself under a double condemnation, because it says if you do not keep this law, you shall die. So he was deceived by the law; he thought it was going to give him life and instead of so doing it gave him a double condemnation to death—his already inherited condemnation to death and that also under the law. Gal. 3:10, 11: "For as many as are of the works of the law are under the curse; for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God is evident: for the just shall live by faith." God would not have said that the just shall live by faith if he had expected any of the people to keep this law and live thereby. He says, the just, those who are right with me, and who will continue to live, shall live not by keeping this law covenant, but by faith. Vs. 21: "Is the law, then, against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." But this law covenant was not a failure from God's standpoint, as we have already intimated. God knew the Jew would not be able to keep it. He did not give it to him for the purpose of giving him life. He did not intend he should obtain life in that way, although he would have received it had he been able to keep the law covenant. What, then, was God's intention and desire in this matter? 1 Tim. 2:3, 4, "For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved, and come unto the knowledge of the truth." Much of God's plan and operations that have been mysteries, and hard to understand, become clear to us when we appreciate that God is giving mankind a series of lessons for the purpose of bringing them to what the Apostle here calls "the exact knowledge of the truth" on all points in order that he may intelligently choose between obedience and life and disobedience and death. Israel's law covenant was intended to be a part of this educational process. But what part did it accomplish? What did it do for the Jew? First, it showed the helplessness of man in his fallen condition coming up to the requirements of the perfect law. It showed mankind helpless as far as their own efforts are concerned, and not only showed Israel that, but all of us to whom Israel is a spectacle. We must recognize the fact that no imperfect man can by any effort keep a perfect law; therefore he cannot commend himself to a perfect Father for eternal life. It inculcates humility, which is the beginning of wisdom. "The fear of the Lord is the beginning of wisdom." Again, it typified and foreshadowed the better things to come. We will not deal with that phase of the matter; we are all familiar with it. Again, it prepared a class to receive a second offer of life on different terms. As we read in this same third chapter of Galatians, 23-25, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." That is a poor translation of the Greek. The word which was translated schoolmaster, pedagogue, refers to a slave who cared for the children and took them to school—not the schoolmaster under whom they learned after they reached the school. And so we see that the law covenant was to Israel indeed a slave, or rather an overseer, who brought them to Christ, for the life which he had to offer. It prepared a class to receive a second offer of life. "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Our Seventh Day Adventist friends tell us we are still under the schoolmaster, but the Apostle tells us that having come to the true teacher, the slave's duty is ended; we are no longer under the law covenant if we are under the faith covenant.

So now we will consider this second offer of life, the Abrahamic, or faith, or grace, covenant, which became operative to the favored ones after the resurrection of our Lord and the coming of the Holy Spirit. "For ye are all the children of God by faith in Christ Jesus." Who are the children of God by faith in Christ Jesus? To the faithful members of the Church, to the believers, "For as many of you as have been baptized unto Christ (by the submission of your will to his, by accepting his will as yours and accepting the Lord as your head) have put on Christ" (have been baptized into his death). There is neither Jew, nor Greek, nor bond, nor free, nor male, nor female—they are all one in Christ Jesus. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Vs. 9: "So then they that be of faith are blessed with faithful Abraham." The offer of life under this covenant, then, is based on faith, not obedience to the law. But how, may we ask, does faith operate in this matter? The apostle gives us a little sermonette on the subject in the 10th chapter of Romans, which we find to be largely a quotation from one given by Moses in the 30th chapter of Deut., 11th to 14th verses. He simply transfers it and applies it to the antitypical spiritual Israel. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh in this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)." For anyone to say that God does not know or care anything about us, he is too great a being to pay any attention to us, who are worms of the dust, whose sphere is so limited, is not the language of faith. "Or who shall descend into the deep? (that is, to bring up Christ again from the dead)."

"Why, Christ died 1,800 years ago. How is it he is going to bring him up from the dead? He was a good man, a reformer, he stood for truth, but like all good men and reformers, he was a martyr to his faith, and he died. Don't tell us of Christ, he is dead." That is not the language of faith, is it? No, indeed. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved." Because God is going to work in you powerfully to do his good will, transform you, and bring you to a full, complete likeness of the Lord, the full stature of a man in Christ Jesus; but unless you have faith he cannot accomplish it, because faith is the foundation.

Our Lord's covenant with his followers is simply a restatement of this faith covenant, as we see in Luke 22:28-30. Like one of our modern legal documents, the parties to the covenant are first carefully stated. Now to the party of the second part of this covenant he says, "Ye are they who have fellowship with me in my sufferings." You are interested in this covenant if you have fellowship with him in his sufferings, and if you do not, you are not interested in it at all; you have no part nor lot in it. "Ye are they which have *continued* with me." It is stronger than I stated—continue with me in my sufferings, in my temptations, in my trials, as the Greek word would indicate. "And I appoint unto you (and the word here is the same as covenant or testament) a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." As he explains in other Scriptures, twelve thousand of each of the twelve tribes, on twelve thrones, judging twelve tribes of Israel, and through them the twelve tribes of mankind.

This, beloved, is the legal document on which we may base our hopes. It is the strongest, the plainest, the simplest statement of what we may hope for, and the terms and conditions on which we may receive life, of which I know in the Scriptures. It is straight from the lips of the Lord

himself. But does the faith covenant abolish or destroy the law covenant? We reply, no, God does not destroy that which is good, and the law covenant was good. Rom. 7:7: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 3:31: "Do we then make void the law through faith? God forbid: Yea, we establish the law." Then how are we better off than Israel, if the law is good and our faith establishes the law? We reply from the words of the Apostle, Rom. 7:6, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." You see there is a difference between the letter and the spirit of the law. The letter of the law is, Do this or you shall suffer the penalty of the law. The spirit of the law is, God gave his law to accomplish a certain thing, to accomplish righteousness in those to whom it is given, and if the law's object is accomplished in your heart in any other way than by the direct commandment, the spirit of the law is accomplished—the object of the one who gave it, the inner force or power of the law covenant will make those who keep it righteous; if God makes you righteous in some other way the law's spirit is fulfilled. If you are caused to keep the law in some other way than by his saying, "I will whip you if you don't," then the law's spirit is fulfilled.

We have Jesus' digest of the spirit of Israel's law: "Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law?" He passed right over the ten commandments, the basis of the law covenant, and quoted another commandment. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. This is our Lord's digest of the spirit of the law covenant.

How does faith establish the law covenant? Simply by using love as an incentive to accomplish the desired end of that law covenant, righteousness in those who receive it, instead of using the incentive of selfishness, the fear which the penalty attached to the law was likely to develop in those who received it. There is nothing said about love in the law covenant with Israel, but Jesus substituted for it the royal law of love, and declared that in keeping that royal law of love, the spirit of the law would be accomplished.

Examining Israel's decalogue in comparison with the royal law of love, we find the latter confirms nine out of the former's ten precepts, categorically. Let us see for a moment: "Thou shalt have no other gods before me."

John 4:24: "God is a spirit and they that worship him must worship him in spirit and in truth." Your heart must bow to him intelligently, if you offer acceptable worship. Does not that cover the first commandment?

Mark 12:30: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Thou shalt have no other gods before me." If we love him with all our heart, and with all our soul, and with all our mind, and with all our strength, we could not have any other gods before him.

"Thou shalt not make unto thee any graven image"—any likeness, any idol. And the Apostle John in his first epistle, 5th chapter, 20th and 21st verses, says, "This is the true God (telling about the Father and his work through the Son) and eternal life. Little children keep yourselves from idols"—from any images or imitations. Here is the second commandment confirmed as part of the royal law of love.

Then the third commandment: "Thou shalt not take the name of the Lord, thy God, in vain." If we love him we are not going to take his name in vain, but the Apostle James, in order to call attention to this fact, that we may not forget it, says, "Swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." If we reverence God above all else, we are not going to take his name lightly, of course.

And the fifth commandment, "Honor thy father and thy mother." Eph. 6:1, "Children, obey your parents in the Lord, for this is right; honor thy father and mother; which is the first commandment with promise." So the fifth commandment is confirmed in the New Testament.

And the sixth, seventh, eighth, ninth and tenth commandments are confirmed in Romans 13:8-10: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

So we see that nine of these ten commandments which were given in Israel's decalogue will be automatically fulfilled by those who are possessed by the law of love, perfect and supreme love to God and his kind of love toward all his creatures. Keeping the spirit would therefore mean keeping the letter, excepting the fourth commandment—and what about it? The Scriptures declare that the followers of Jesus were released from its literal observance. Col. 2:16-17, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ."

Our Adventist friends argue that the Sabbath here referred to and translated holy day, or Sabbath day, is not the weekly Sabbath, but other days of rest—holy days. That we are not to keep the atonement day, the feast of unleavened bread, etc., of the old law arrangement, but that this is the moral law which is contained in the ten commandments, although they cannot tell us how the keeping of the Sabbath day has any part in loving our Lord or our neighbor. Yet they say that it is a part of the moral law and if we do not keep it we have broken the whole law and are condemned. And in answer to this Scripture they argue that the Apostle here did not mean the weekly Sabbath. We have four proofs to offer, briefly, that he did mean the weekly Sabbath day in this Scripture.

First, the word translated Sabbath is never used of any other day or week of the year in the New Testament.

Secondly, when the day so referred to was also a yearly feast day, the fact is noted. John 19:31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away." You see when something more than a weekly Sabbath is meant, it is stated that it was a Sabbath day and also a high day, one of the yearly feast days.

Third, note the language of Paul. He here makes a distinction between feast day, which is yearly, between the new moon, which is monthly, and between the Sabbath day, which is weekly.

Fourth, the correspondence of Paul's language with the Old Testament. In 2 Chron. 8:13 and other Scriptures the same distinction is made, and in practically the same language, between the yearly holy days, the monthly holy days, and the weekly holy days. Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, Which are a shadow of things to come, but the body is of Christ."

Is there, then, no Sabbath for God's people of the Gospel age, those under the faith covenant of Abraham? In Heb. 4:9 we read, "There remaineth therefore a rest (which would be properly translated 'Sabbath keeping') to the people of God." The Apostle enters into quite a lengthy argument in the third and fourth chapters of Hebrews on the subject of Sabbath rest for the people of God. In brief, the gist of his argument is this: God rested from his labor on the seventh day, and promises that his people shall enter into his rest as a great favor or blessing. This was not fulfilled in the typical seventh day of rest of the law covenant, for the Scriptures state that the Jews who perished in the wilderness could not enter into his rest, because of unbelief. They were keeping the seventh day, yet they could not enter into his rest. So resting on the seventh literal day did not mean entering into his rest. It was not fulfilled to those who entered Canaan with Joshua, because hundreds of years later, through David in the Psalms, he still holds out the promise of entering into his rest which had not yet been fulfilled.

What is this mysterious Sabbath rest of God, so desirable, so long promised and yet seemingly so elusive? Is it the Nirvana of the Brahmin which he considers the greatest possible blessing, having his personality merged with that of the divinity? So that in his theory of theology,

a grasshopper sitting on a leaf looks up and says, I would enter into Nirvana, then commences the process of millions of years of transmigrations, through animal forms of life, and if that purpose is held to, gets a little higher, and a little higher, and a little higher, until finally the creature developed through millions of years is privileged to enter into Nirvana, which is, as far as anybody is able to find out—nothing at all. Is that God's rest—what a late President of the United States called innocuous desuetude—harmless idleness, doing nothing? Certainly not. Or is it the heaven of some Christians, walking the golden streets and going to a continual prayer meeting, singing songs and playing harps? No, brethren, that is not it, either. It is not idleness certainly, because God in this seventh day of his has been working continually, as our brother said yesterday afternoon. What does it mean? Paul tells us, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also has ceased from *his own works* as God did from his." Or, as a more literal Greek translation, he that has entered into his rest of Sabbath-keeping, he also has ceased from *"his the works"* as emphasized in the Greek, as God did from his. It is emphasized as strongly as possible, the thought being that he did not cease from work, but ceased from *his own* work; and if we cease from our own work, then we enter into the rest which God has entered.

How did God cease from his own work? In this way: All the creation previous to the seventh day was for his glory. How was it to his glory? Because it never disobeyed his law. You never heard of one of the stars going out of its course contrary to God's law. Their movements are most marvelous. They do not collide. They never disobey God's law. They follow in the path appointed, year after year, century after century, age after age. God's law is visible in its workings through his inanimate creation. It is to his glory that this is the case. But on the seventh day he created man and man turned his glory into shame by rebellion, as the Psalmist says, "Thou hast turned my glory into shame." How? By disobedience, by defiling his work, by changing the use for which he created it to something else, by misrepresenting the Heavenly Father, by degrading his image, by covering the earth with shame instead of with glory. What would have been to God's immediate glory under such circumstances? That he wipe the whole shameful race out. It would have indicated his power, wouldn't it? Why did he not do it? The Scripture says he still loved mankind, "God so loved the world." "God commendeth his love to us, in that while we were yet sinners, Christ died for us." While we were yet shameless rebels against his divine authority, he commenced his work on our behalf.

That this understanding of the meaning of "God's Rest" or Sabbath is the proper one, has strong confirmation in the 58th chapter of Isaiah, where, through the prophet, the Lord holds up in contrast the formal observance of fast days and holy days and sabbaths, with their true observance and significance as intended by him. Comparing the language of verses 6 and 7 with that other Messianic prophecy of Isaiah, in part quoted by our Lord himself (Isa. 61:1-2; Luke 4:17-19), and with our Lord's own prophecy of his coming kingdom in the parable of the sheep and goats, we see that this chapter (Isa. 58) also has unmistakable reference to that Millennial Age Kingdom, during the seven thousand years of man's existence—the great antitypical Sabbath Day for all the earth.

What a beautiful type, then, should this fourth commandment be of the Millennial Age work of blessing, to those who give themselves unto this Sabbath-keeping, this entering into rest, this ceasing from their own work, this doing of work for others! "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." The Father thinks it is more blessed to give than to receive, and so He has entered into this rest of working for others. The Lord thinks it more blessed to give than to receive, because he also has followed in the Father's footsteps by working for others at greatest cost to himself, and he gives us the inestimable privilege of following in his footsteps, giving our all in behalf of others and trusting to his bounty, to his grace.

In John 13:34-35, our Lord said, "A new commandment I give unto you (going far beyond the ten commandments of the law covenant, an interpretation of the fourth commandment, which simply foreshadowed this statement that the Lord made) that ye love one another; as I have loved you, that ye also love one another (without regard to cost to ourselves)." "For, loving his own, he loved them unto the end." "By this shall all men know that ye are my disciples, if ye have love, one to another"—because there will not be any other men find out how to enter into this rest; you will not find any other men working for others with this spirit of the Lord—by this shall all men know ye are my disciples, if you possess the Sabbath spirit, if you have entered into this rest of working for others. "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren." (1 John 3:16 R. V.) In so doing we will have the perfect peace, the peace of God that passeth all understanding, wherein we are not worrying any more about what we shall eat or drink or wear, or wherewithal we shall be clothed, or what our position is going to be, or what we are going to get or have. We do not have any of those thoughts to bother us any more, for we have entered into this rest; we are only thinking of how much good we can do to others; we are thinking about the other one first. That is not the wisdom of this world. The wisdom of this world says, "Every man for himself, and the devil take the hindmost." "Look out for number one." But God's wisdom is different. It is diametrically opposed to that spirit. How much can I do for others? not how much can I get for myself. So to the one who enters into this rest comes the perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." If we continue unto the end we shall receive the promised glory, honor and immortality, the abundant entrance into the everlasting kingdom.

Now, briefly, what is the new law covenant and its Sabbath? There is confusion in regard to the difference between it and the second covenant, but the difference is plainly seen when we study its provisions. Jeremiah 31:31 is the usual statement of that covenant. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah"—confined still to the seed of Abraham. Rev. 20:11, 12 is a plain statement of this law covenant. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." The Lamb's book of life is open during the Gospel Age, then it is closed and all whose names are written in it receive life with the Lamb. Then there is a new book of life opened. "And I saw the dead, small and great, stand before God, and the books were opened"—the books of the law, that which is to be the basis of the government of the next age. "And another book was opened, which is the book of life (or, another book of life is opened for the Millennial Age) and the dead were judged out of those things which were written in the book according to their works"—not according to their faith.

Rev. 22:17, "And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—by doing the will of this King upon his throne. How does this differ from the old law covenant? Moses tells us in prophecy in Deut. 18:15, 18, 19, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." "The Lord said unto me, I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him." The Apostle in translating this in Acts says, "Every soul which will not hear that prophet shall be destroyed from among the people." That Prophet will have authority to apply the law as leniently or as severely as he deems necessary. Why? Because God has so trained him that he knows he is going to do it exactly as God would do it himself—not only the Head, but every member of that anointed company who are to constitute the king, and priest, and judge, in the new age, who are to exercise the executive, legislative, judicial and sacerdotal functions of government for all mankind, and they will rule, and reign, and make laws and apply the laws, exactly as the Heavenly Father himself would do it, because every member is a copy of the Heavenly Father in character. How will this new law covenant operate? We would refer you to the 18th

chapter of Ezekiel for the answer to that question. It is the most complete settlement I know of, as to how this new covenant will operate.

After the race has been brought up to the standard of physical and mental perfection exemplified in Father Adam, the final judgment will be based on the spirit of this fourth commandment—its spirit of self-sacrificing love. A picture of this is given in the 25th chapter of Matthew by our Lord in the parable of the sheep and goats, which covers the whole period of the thousand year reign and the final judgment when the sheep will be separated from the goats. During the Millennial Age, not only the Church, and the Great Company, and the Ancient Worthies, but every member of the race who desires to join in this work of serving others, and in bringing blessings to others, will have the opportunity of coöperation, and if they thus coöperate, they will develop the same kind of character that the Lord has and the members of his body have; but if they shut up their hearts, if they merely accept blessings of the Lord selfishly, if they refuse to coöperate, refuse to trouble themselves about others, and look out only for "number one," although physically and mentally perfect, the result will be they will fail in the final test and be destroyed, because they did not form the right kind of characters—because they did not "enter into his rest."

We will read two verses from the 65th chapter of Isaiah (Vs. 22 and 23): "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The promise is that the Lord would magnify the law and make it honorable. Isaiah 42:21: "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Has he magnified this law and made it honorable in our sight? We have not time to enter into details to prove this, but from the world's standpoint, the seventh 1,000 years of this present period is a Sabbath day in which all mankind is going to have the privilege of entering into his rest. As far as the new covenant is concerned, the Sabbath of the new covenant is the seventh 1,000 year period of this creative day. Take your pencils for a moment and figure how much larger a seven thousand year day is than a twenty-four hour day, and you will find just how much the Lord has magnified the Sabbath day, this fourth commandment. As far as the world of mankind is concerned, it is exactly 8,766,000 diameters. But that is not all. He magnified it a great deal more for us, because we recognize the fact that this whole 7,000 years is the Lord's rest in which he is working for others, and that is the rest which we are permitted to enter by faith with him, and actually in the first resurrection; so far as his Church is concerned, we should magnify that law 61,362,000 times. Verily he had magnified the law and made it honorable. He has made it the dearest, the most precious, the sweetest thing in the world to his people, and he will yet do so to the world of mankind, the faithful and obedient—this Sabbath law, this entering into his rest.

"Great and marvellous are thy works, O Lord God Almighty, just and true are thy ways, thou King of Saints."

Discourse by Pilgrim Brother Walter H. Bundy. Subject: "SOME EVIDENCES OF PRESENT TRUTH"

Saturday, June 25, 11.30 A. M.

WE find that frequently in our experiences in the Lord's work, the question is asked, Are we real sure that these things which we are enjoying are true? People are inclined to say to us, How do you know that you have the truth? Our friends of the various beliefs of today assure us, usually, that they have the truth—at least those who are attempting to give any consideration to spiritual matters at all—that what they believe is substantiated by the Scriptures, and so they are inclined to wonder what particular line of truth we have to assure us that these things are really taught by God's Word,—in other words, some of the evidences of present truth. We feel sure that those of us this morning who are here would find in our own hearts an expression or testimony of this sort: that it would be extremely difficult for anyone to convince us that these things were not the truth; that we feel very sure they are elements of God's precious truth. And our experience in enjoying these precious things, and our blessing from the Father through them, and the corroboration of all these precious things in the Word of God, convince us that we have his message, that we have his precious present truth. But we could not expect to convince others in exactly this way, and we might perhaps with a great deal of hope and encouragement to our own hearts, as well as possibly to others, consider some of the evidences that these things are God's present truth.

First of all we realize that the clear unfolding of God's character and plan and purpose toward us in this present harvest, the deeper knowledge that we have of the length and breadth, and depth, and height of God's love, is not due to any superior intelligence of ours, nor is it because in any sense of the word we are more deserving or more worthy of such favors and privileges, but it is because in God's arrangement, and plan, and purpose, this was the due time for the unfolding of these things—in the time of the end, and especially in the harvest, the latter period of this day of God's preparation; a time when, according to the prophet Daniel we are assured that the wise shall understand—not the wise from the viewpoint of worldly wisdom, but those who are seeking to know more and more of the wisdom that cometh from above, those who are realizing more and more the necessity of humbleness and teachableness before God. You remember what our Lord said concerning us: "I thank thee, Father, that thou hast hidden these things from the wise and prudent (according to the worldly viewpoint) and hast revealed them unto babes"—has given them unto those who are really hungering and thirsting after truth and righteousness.

Now it seems to us there are several reasons why these things are brought to our attention now: First, because it is due time, and our heavenly Father has so timed his plan and purpose that these glorious unfoldings should be brought to us, just at the close of the Gospel age, in the harvest, and that the light, even in this harvest, should become clearer, and clearer, shining more and more unto the perfect day. We also realize from the word of the Lord, and from the present existing circumstances, that there are a great many delusions that are being foisted upon the world, and we realize that Satan is putting forth a great effort to entrap, if possible, those who are seeking to serve the Lord. We realize also that the forces of evil, the evil spirits, the fallen angels, the demons, are doing all they can to overturn God's work. We rejoice to know that it cannot be done. We rejoice to realize that our Heavenly Father has assured us in Isa. 55:11, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereunto I sent it." Thus, our Heavenly Father, foreseeing and knowing these delusions would be rife, has brought to us these precious truths as a special means of fortification and help and encouragement in these times in which we are now living.

It has already been suggested that probably the Apostle John in different ways represented a class of the Lord's people who would be living at the present time, a class, designated in the Scripture, among other illustrations, as the feet members of the body of Christ. And you remember how the prophet Isaiah suggests (Chap. 52:7), "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" How beautiful on the mountains—that is in the governments—are the feet members of him, Christ—the body. And their message, you will notice, is different from the message that was given to the early church. The disciples were commissioned to preach that the kingdom of heaven is at hand—it is now time to preach the heavenly privilege, to offer the heavenly calling. That was the substance of the message given to the disciples; but the message now is a deeper unfolding than that—not

merely that the kingdom and its privileges has been at hand during the Gospel age, but it is time for the establishment of the kingdom and for the true saints to enter in, when ere long they shall be associated with the Lord in the conditions beyond the vail, having attained unto his likeness as they proved faithful by his grace.

Now it would seem to us that there are several pictures in the Tabernacle which illustrate this feature of the feet members of the Lord's body. For instance, in looking over the description of the sacrifices on the Day of Atonement, and the general work of the services in the Tabernacle, the High Priest in the Holy would represent the complete Christ in his attitude of devotion and spiritual development before the Heavenly Father, which character development is as a sweet smelling savor in the presence of the Jehovah, represented by the Most Holy. Now if we take the picture in its general comprehensive sense during the entire Gospel age, we could realize how a particular thought of the harvest might be suggested as the High Priest would stand before the golden altar. The only light that was in the Most Holy, you remember, was the Shekinah light, shining between the Cherubim, representing God's favors, blessings and approval. There was a vail that separated the Most Holy from the Holy, and you remember that the High Priest in passing into the Most Holy must needs lift up the vail and pass under it. The thought would seem to be this: that it was not at all improbable that the rays and beams of this Shekinah light would radiate to a limited extent, at least, out under this vail upon the floor of the Holy, close to the golden altar, and in doing so these rays and beams would fall necessarily upon his feet. That would be the portion of the body that would receive this special light. So at the present time it seems the feet members of the body are standing so close to this vail which intervenes between this condition and the Most Holy that they are already receiving by faith a wonderful flood of light from the presence of Jehovah—the presence of Jehovah through the presence of his dear Son, represented in his harvest work, and represented in these unfoldings of this precious truth he is giving to us.

We would also have an illustration of the feet members in a certain experience in our Lord's earthly ministry as he girded himself as a servant and washed the disciples' feet during his first advent. During his second advent he is washing the feet members of the body from the errors of life and doctrine, bringing to them a deeper unfolding and a greater appreciation of God's plans and purposes.

But we do well also, dear friends, to consider that not only do these feet members receive a greater degree of light, but also a greater degree of responsibility. The Heavenly Father, for this reason, has attached greater responsibility to the present time. This also we can deduct from certain features of the Tabernacle. As the High Priest would enter through this vail into the Most Holy we could see how the first part of his body to enter would be his head, then down until the last member. We would understand then that the head of this great High Priest entered or passed under this vail into the Most Holy eighteen hundred years ago, and we understand that now, since this harvest, and particularly since 1878, the body has been passing under and naturally the last member to pass under would be the feet, and the last portion of the feet to pass under would be the heels. If you read the description of this vail, this curtain, you will realize that it was very heavy. The thought would be that the weight of that curtain would fall on his heels as he was passing under it, and this, to our understanding, would represent the weight of responsibility that comes not merely to the feet members but to the last of the feet members—they who are living now, those who are yet tarrying, properly considered as the heels. A great degree of responsibility is coming, and also a great unfolding of light, a deeper realization of the Tabernacle, and its services and ceremony, a deeper unfolding of the Scriptural presentation of the sin-offering, and all the attendant services of this Tabernacle. So it is in this way that the responsibility is indicated. This might possibly be also reasonably deducted from the statement in the Garden of Eden, when the seed of the woman should bruise the serpent's head and the serpent should bruise his heel. It would be especially the heel members of the feet that would receive the bruises from Satan, inasmuch as he is seeking to attack them particularly, hoping in this way perhaps, even now, to frustrate God's plan and purpose. But this cannot be done, and we rejoice in the glorious presentations of the heavenly harvest.

Having come to realize that these things are especially appropriate to the harvest, and recognizing them as given in due time for our fortification, for our upbuilding, then we ask ourselves the question, what particular line of proof could we bring to convince ourselves, and possibly others, that we really have the truth—that these things really are the truth? As a basis of consideration, and as a proof text, I wish to quote two verses from Revelation. We do not want to frighten anybody by taking a text from Revelation. We are not going to attempt to explain Revelation in any way whatever. We are going to leave the explanation of this book to the one whom God has used in dispensing present truth thus far, and whom we believe will continue to bring forth these things when it is due time for them to be understood and appreciated. But there are certain portions that have already been brought to our attention, and this is one. In Rev. 11:1-2, all of the first and a portion of the second verse, the Apostle John says, "And there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein: but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles."

Now, in the first place, we realize how the Apostle John here properly would represent the living, the feet members. Evidently the revelations he received in symbols and pictures in this book would represent the revelations coming to these feet members during the tarrying time when our Lord should be present. Possibly this was illustrated when our Lord said to the Apostle Peter, If I will that he, John, tarry till I come, what is that to thee? In a sense it would be very true that John should represent a class that would be tarrying when our Lord should be present. Then the Scripture says there was given unto him a reed like a rod—literally a measuring rod; so there is given unto the feet members of the Lord's body a measuring rod. What is this measuring rod that has been given to us? We reply, it properly represents the golden rule. The golden rule is surely a measuring rod, and we shall see in God's plan and purpose how that everything eventually will be measured up to that rod. That will be the standard, the golden rule of love, in its deeper and higher unfolding. However, the golden rule of love could not be appreciated by the Lord's people at the present time, except through the divine plan of the ages. So we understand then that this measuring rod would represent God and his rule of love exemplified and called to our attention in the divine plan of the ages, in his plan and purpose given to us by the steward whom God is so wonderfully and marvelously using.

The Apostle continues: "And the messenger stood saying"—we understand that this divine plan and purpose having been given to us of God, he commissions his messenger, the steward, his angel, to enjoin something on us, and he says, "Measure." Now, dear friends, that has always been the attitude of God's steward as he has presented to us the meat in due season. He has enjoined upon us to measure, to see these things are supported by God's Word; these things have always been corroborated by a "thus saith the Lord" and it has always been urged upon us to "prove all things and hold fast to that which is good." Then, taking this measuring rod, let us measure the temple of God, let us measure the altar and let us measure those who worship therein. If the measurements are correct, why then we may know we have the truth. In taking the measuring rod God has given and applying it in the way God commissioned, the measurements come exact and correct. What deeper proof could you have that these things are indeed God's truth?

Now take the first measurement: "Measure the temple." Immediately one would say, How can we measure the temple, it is not fully completed yet? You remember the Scriptures indicate that the true temple of God is the Church—the Lord Jesus the head, and the Church his body. This is evidenced by the Apostle John in Rev. 21:2-3, "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men." The Apostle Peter speaks of the Church as living stones built up a spiritual house, a true temple. Then if the true temple is not fully completed, how could we measure it? We reply that in the case of government buildings, and also in some of the large cities, it is the custom before these ships or buildings are constructed, to build a perfect model from the plans and specifications of the architect. So we understand that God has purposed constructing a building not made with hands, eternal in the heavens—his true building—and beforehand he made a perfect model, and

this model would be the Tabernacle in the wilderness, with its services and ceremonies which would illustrate the real building of God. You remember how the Apostle Paul states this. He says that the law is a shadow of good things to come. Now we think there is a great deal of significance in this illustration: for instance, if we should turn our back to a brilliant light, looking away from the light, we would be seeing our shadow; but if we turned and faced the light our shadow would be back of us. Now, Calvary and the work of redemption would represent the light, and all of these Tabernacle occurrences would represent the shadows of the light, and those of us at the present time who are facing the light and realizing these things, recognize the previous occurrences as merely the shadows of the deeper sacrifices, the greater blessings and privileges. So this would seem to be the thought in the Apostle's words in 1 Cor. 10:11: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the age are come"—particularly at this end of the age, this harvest period. Then recognizing the importance of this, suppose that we apply the measuring rod and first measure the typical temple of God, the Tabernacle, with its attendant services and ceremonies. First of all, you will remember how it was divided into two portions, the Holy and the Most Holy, and that the Most Holy was 10x10x10 cubits high, and the Holy was 20 cubits long, 10 wide and 10 high. We understand that the Most Holy, among other of its typical significances, represents the glorified condition of Christ and the Church. Now we are sure of this, because the Apostle tells us so. He speaks of entering into the glory which is beyond the vail, thereby identifying the saints with this glory that was typically represented in the Most Holy. We are very glad these things do not have to be guessed at, because of our divinely supplied help, particularly in the ninth and tenth chapters of Hebrews. If, then, this Most Holy, among other things, would represent the glorified condition of the Christ, what would be signified in its measurement? The fact that it is ten cubits long and ten cubits wide and ten cubits high—what particular lesson could we have in that? The Apostle John describes this same glorified condition in the book of Revelation as the Holy City. Now we understand the Holy City is not a literal city, but it is a symbolic picture of the glorified Church. The Apostle says so in the verses we previously quoted. Then the angel commissioned John to measure this Holy City, this glorified Church, this glorified or exalted condition, and he measured it and said, "I perceived that the length and breadth and height of it were equal." What is the lesson, then? The fact that the Most Holy was a perfect cube, length, breadth and height being equal, would typify or represent the glory of Jehovah, the glorified condition of the High Priest as he put on his glorious apparel. So it shows in the antitype that this represents the glorified Christ and the Church, the complete Christ. Now we see how this is very strongly corroborated by the measurements. We would not be prepared to say just why the Holy is twice as long as the Most Holy, but we think there is a lesson in it and the lesson would seem to be that there are more who consecrate and are spirit-begotten than who eventually obtain the most exalted condition as the Bride of Christ, members of the great High Priest. In other words, there are more who surrender themselves to the Lord than who eventually make their calling and election sure, a provision having been made for this class, as we learn from the teaching of the Scriptures as to the Great Company.

There are also some very deep lessons in regard to the Court. We will not speak of that, merely suggesting something regarding the curtain, which entirely enclosed the Tabernacle and the Court. Now you remember this curtain went completely around and was fastened by means of silver buckles, clasps, or hooks. We would understand, of course, that this curtain might represent a wall of faith to those who are within, because it was sufficiently high that those inside the Court would be shielded from those without, and in this way their minds would not be detracted by what was going on in the camp. They were concealed entirely from that condition by means of this curtain which is a wall of faith and protection. We realize this same curtain would appropriately represent a wall of unbelief to those outside of the Court, inasmuch as it was sufficiently high that they could not look over it, and consequently could not appreciate the sacrifices and the work that was going on in the Court.

Now the fact this curtain begins at this doorway and goes completely around and ends at this doorway would suggest the fact that the Lord Jesus, who is this door, is the author, and will be the finisher of our faith; and the fact that this curtain was fastened by silver clasps would indicate that our faith is dependent on the Lord by means of the truth. It must be fastened to the Lord because of his truth. Faith is the understanding of things hoped for, according to Heb. 11:1.

Now also we believe that this curtain might not inappropriately represent the robe of righteousness which gives us a standing before God. This being true it would seem that these cords and pins that braced the curtain would teach a lesson in this way: We might properly draw many lessons from this curtain, and it might suggest many different view-points and different things, but we think it not inappropriate that it would suggest the thought of the robe of Christ's righteousness. There were cords and pins on the outside supporting it, and cords and pins on the inside supporting it. Those on the outside might properly represent certain promises that even the world can appreciate. Now the world appreciates some of the promises, otherwise no one would have knowledge sufficient to become justified. While out in the camp they must have seen something of the promises dependent on the Lord Jesus. So these supports would perhaps represent the promises from this view-point, while the supports on the inside would represent still deeper promises that are realized only by the household of faith,—those who have entered in through this doorway and are appreciating something of the privileges of those with whom our Heavenly Father is dealing during this Gospel age.

We would like to call attention to the three entrances, particularly in regard to the Tabernacle. We have already suggested that this entrance into the Court represents the Lord Jesus. There was only one way into the Court, so there is only one way into justification, and that is faith in the Lord Jesus, as the Apostle says, Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Again, in 1 Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." We would find also that this entrance into the Holy would represent the Lord,—from this viewpoint we would think: We consecrate ourselves to the Lord and his service, because of our privileges dependent upon him, and our consecration, or sanctification, is dependent upon the truth. The Lord says, "Sanctify them through thy truth; thy word is truth." So the Lord is the entrance into the Holy, and he is the truth. We understand this would represent from another viewpoint our dependence on the Lord who is our life, as the Scriptures say, "When he, who is our life, shall appear, then shall we also appear with him in glory." So if eventually we receive this blessing of joint-heirship with the Lord Jesus, it is through the Lord himself. So in this way the Lord is the way into the Court, which is justification, and the way into the Holy, which is sanctification, and participating in his death and receiving of his life in the Most Holy—the spiritual blessings dependent on the Lord Jesus, conferred on us, of course, by the Heavenly Father.

Now we would like to call attention briefly to some of the arrangements of the Tabernacle. The furnishments in the Court were all burnished copper, while those in the Holy and Most Holy were all gold. Gold would signify heavenly things, and would represent the heavenly privileges and blessings, while copper represents the perfect earthly conditions, and inasmuch as copper looks like gold, so the human is the image of the divine.

Now we will consider the subject of the offering just a moment or two, under the second feature—measuring the altar. We should like to notice something respecting the Laver. The Laver represents, among other things, the Word of God, God's precious truth, the water therein representing the truth which God's Word contains. You remember how this Laver was prepared. It was made from the mirrors of the women of Israel. The mirrors in those days were made of burnished copper. They brought these mirrors, which were made into a beautiful Laver, the surface of which was so highly polished that one could see his face therein. Possibly this might reasonably be deducted from the Apostle's words when he says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." In other words, this Laver represents the Word of the Lord serving as a mirror, turned on to our lives, in order that more and more by the spirit of God's truth we may have more of the character-likeness of the blessed Lord. It

would seem then this copper cup, that was at the side of the Laver, would represent the instrumentalities that God has been raising up through which to bring the truth to the household of faith in due time.

It is commonly thought that copper utensils were used exclusively for the Court, and golden utensils were used exclusively for the Tabernacle proper, but this is not true. There is evidence that on two occasions copper utensils went into the Tabernacle. The Scriptures indicate this also, as you will find in Tabernacle Shadows. For instance, around this copper altar, close to it, were copper fire pans, called censers. The object of these censers was to take live coals from this altar and carry them in and place them on the golden altar. Then here would be an incident where a copper censer was in the Holy. What would be the thought? We might draw several lessons from this circumstance which would be, perhaps, equally appropriate. But one lesson might well suggest the thought that we are justified by faith, and make a full surrender of ourselves to the Lord, and are consecrated to him, and spiritually begotten, and enjoy heavenly things while still this side of the vail. We have this treasure in earthen vessels; signifying also that the trials we have greatly affect the flesh. This would be represented by the copper censer.

There is also an instance where a copper utensil went into the Most Holy. When the High Priest took the blood of the bullock, and similarly the blood of the goat, and went in and sprinkled it on the mercy seat, it was evidently a copper receptacle which carried that blood. What is the significance of that? Take, for instance, the thought of the bullock. The High Priest would represent the New Creature, and the High Priest, standing before justice, represented by the mercy seat of the Ark of the Testimony, there to sprinkle on the mercy seat the blood in the form of a cross, shows that it was human blood that was spilled, not divine; that it was an element of human sacrifice God was pleased to accept. That is to say, "My flesh I give for the life of the world." This would show that this was the satisfaction which in due time should be applied for all the world of mankind—including both the bullock and the Lord's goat. How could it be better represented than by the fact of a copper receptacle carrying the blood, signifying as though the High Priest stood here, representing the Lord, and saying, "Here, Father, is the evidence, the propitiation, the satisfaction, for the sins, to be applied exactly as you see fit, according to your plan and your arrangement."

Now let us notice next something in respect to the furnishments of the Holy, particularly the table of shew-bread, and the golden lamp-stand. The table of shew-bread would represent the bread of life, from one viewpoint—the thought indeed of the bread of life being appropriated for the twelve spiritual tribes of Israel, represented by the twelve cakes; also the table of shew-bread would represent the complete Church. The golden lamp-stand would represent the light that is being diffused at the present time; standing upon its own foundation properly represents the Lord, and the others the members of his body, this being to us an illustration of the completeness of God's true Church.

We leave the golden altar and come to the Ark of the Testament. The Ark of the Testament represented to the Israelites the most sacred possession they had; and God arranged that they should treasure it very carefully, regarding it as indeed most sacred. In type, we understand that it represented first of all the character of God himself, and, second, his glorious plan and purpose. Now the Cherubim would seem to represent God's love and power; their being on the wing, and yet looking toward the mercy seat, waiting as it were, would signify how God's love and power have been waiting for justice to be appeased ere they could carry into execution his glorious plan. Justice would be represented by the mercy seat on which the blood was sprinkled. One would think it strange that love, power and justice should be represented by this Ark and wisdom omitted; but this is not true. We understand that the fourth attribute is probably represented in this Ark as well as the other three. The three things which were inside of the Ark were an exemplification of God's manifold wisdom. These were, the table of the Law, Aaron's rod that budded, and the golden bowl of manna, representing, to our understanding the three most important doctrines in God's word, which really involve all the plan and purpose. The tables of the law would signify particularly God's law, its fulfillment, the ransom and the attendant restitution. All of this might be properly deducted from this first element that was inside the mercy seat. The second, Aaron's rod that budded, would represent the doctrine of divine election. The budding of this rod was given as evidence of the choosing of the Levite tribe, and particularly Aaron and Moses—representing the election from two viewpoints. From the viewpoint of Aaron the election of the complete Christ from the standpoint of the priesthood, that they are elected as God's chosen and appointed priesthood; and from the viewpoint of Moses it would represent the election of this class as the great Mediator between God and men, to be active during the thousand-year reign of Christ.

We understand that the golden bowl of manna would represent immortality, manna being imperishable. There is a wonderful lesson right here. The fact that this manna was in a golden bowl was as if Jehovah spoke to us and said, "Here is proof that none but a divine vessel can have immortality." It does not belong to the human; it belongs only to the divine; it is an element of the divine nature conferred only on those who pass through this veil into the Most Holy; as the Apostle Peter says in 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

And we call attention in the type to one circumstance in connection with this Ark that was highly significant. It was improperly used on one occasion, being dragged through the street, and one stepped forward to steady it, as it was about to jostle, and he was stricken dead; and you remember how God was displeased with the way King David and the Israelites had treated the Ark.

This might fittingly represent God's displeasure at the present time because of the way so-called Christendom has used the Ark of the Testament. In what way? The four attributes of God have been misrepresented, and the three most sacred doctrines of his Word have been trailed through the "streets," saying that election merely signifies the saved, and the rest are non-elect. And the doctrine of immortality was treated as a common thing; that everybody has immortality. The doctrine of the ransom was made so common that the people failed to appreciate its significance altogether. So all of these things have been treated very commonly instead of being held in the sacred esteem that God arranged they should be held. And God has been displeased. But in due time, under the administration of God's providence, that Ark was to be properly restored. So we realize now in due time these things are to be properly restored; and the Apostle says that during the sounding of the seventh angel the Temple of God opened, and the Ark of the Testament was seen. Never until that period have the attributes of God been understood. Never until that time have the doctrines of restitution, election, immortality, and the ransom, been understood and recognized by the Lord's people. So much, then, dear friends, for some of the significance of the measurement of the Temple.

Now we come next to the measurement of the altar. The angel says, "Measure the temple of God and the altar, and them that worship therein." First of all, in regard to this copper altar, it was the altar of sacrifice. I would like to call attention to something, perhaps, we might overlook. This golden altar was not the altar of sacrifice. We do well to remember that there was no sacrifice placed on the golden altar. There was no part of the bullock placed thereon, and no part of the Lord's goat, but simply live coals from off the brazen altar, and incense crumbled thereon. This copper altar, then, upon which the fatty portions and the vital portions of the two animals were placed in succession represents the altar of sacrifice. The golden altar represents an altar of devotion, a very different thought—character development and devotion before God, as we shall see. The fact that this brazen altar had four horns might again represent the four attributes of God—wisdom, justice, love and power. The fact that the sacrifice was bound with cords to the horns of the altar, would indicate, we believe, two things: First of all, it was the attributes of God that prepared the sacrifice, and that will finished the sacrifice. In other words, it was God's love that prompted it, it was God's wisdom that arranged it, it is God's power that will execute it. He will meet all the demands of God's justice, as indicated by the sacrifice bound thereon. From the other viewpoint it would show how the sacrifice is dependent on these attributes; the sacrifice revealed these attributes, and it is also dependent on them.

We would also call attention to one thing as respects the golden altar in the Holy. It was midway between the table of shewbread and the lamp-stand, farther back in the Holy, but in the center with these latter on either side. You will remember how the Psalmist said, "Strength and power are in thy sanctuary"—referring, evidently, to the Holy. Now we understand, from this viewpoint, this would represent certain character developments. The Apostle Peter says, speaking first of the groundwork of faith in 2 Pet. 1:5, to add to your faith certain elements; and faith would be represented by this curtain, as we have suggested, and we are to add to that seven things which he mentions,—fortitude, knowledge, self control, patient endurance, piety, brotherly love, and love. Now let us divide them, for convenience, into two groups. First of all, the first group signified by the three elements, fortitude, knowledge, self control. Each one of these are characteristics of strength. It is strength of character to have fortitude; it is strength of character, mental, intellectual and spiritual, to have knowledge; it is strength of character to have self-control. Represented, then, in this way, by the table of shew-bred, strength is in God's sanctuary.

Take the last three elements if you please—piety, brotherly love, and love. These are ornamental graces; they suggest beauty, the others suggest strength. These suggest a tender piety that will be emphasized in the Lord's true Church; having piety and appropriate reverence for the Lord and devotion to him. Godliness, brotherly love, and love, would be represented, then, it would seem, by the lamp-stand. But we have left out one element. Suggesting them again, we have fortitude, knowledge, and self control—the table of shew-bread. Piety, brotherly love, and love—the lamp-stand. The one we left out was patient endurance, enumerated just midway between the two groups. Patient endurance would be represented by the attitude of the High Priest, who stood before the golden altar, patiently enduring—how long? Until all the incense was crumbled, until his devotion was complete, and it was due time for him to pass under the vail into the Most Holy. He is standing there while the sacrifice of the bullock is going on simultaneously in the court, the hide and hoofs being burned outside the camp—patiently waiting until his character shall have been fully developed by his devotion, and he is worthy to enter into the Most Holy. This wonderful lesson of patient endurance and devotion suggests to our minds these words of our Lord: "I know thou hearest me always." The devotion was always manifest; the incense was always burning; and in proportion as we follow in the footsteps of Jesus we have the assurance that whatever we ask in his name God will grant.

Now, then, having seen something as respects the position and general significance of the Altar, we would be glad to take time to consider the sacrifice, but it was our thought this morning not so much to deal with the general features that are usually signified by the Tabernacle, but some of the special lessons that might be helpful in considering the subject.

This copper altar upon which was sacrificed the bullock, and subsequently the Lord's goat, represented the altar of sacrifice, suggesting the highly important doctrine of the sin-offering from the Word of the Lord—the sin-offering in the sense of the application of the ransom. In other words, while the ransom was God's provision to purchase the human race, the sin-offering suggests God's provision whereby the purchased human race might be brought back into harmony and reconciliation with him. It was one thing to purchase them, but another thing to apply that purchase in such a way, and carry into execution that purchase to such a degree, that all the willing and obedient might be brought eventually into relationship with the Heavenly Father. So that arrangement was divided in the type into two sacrifices, or two parts of one great sacrifice,—the bullock and the Lord's goat. The High Priest placed his hands on the bullock, indicating that it represented himself, his flesh; and it was to be slain for himself and his house. He next offered the goat for all the people. The first sacrifice, then, representing the sacrifice of the Lord, was to be applied on behalf of his body, the Church, and the household of faith; the second sacrifice, representing the Church, on behalf of all the people; its efficacy being in the precious blood of the Lord Jesus, realizing that all the worth, all the merit, is in him. Notice how in the type this is brought to our attention in such a highly significant way. After the High Priest had carried the blood in and sprinkled it on the mercy seat, both of the bullock and that of the Lord's goat, the blood of the bullock and of the Lord's goat mingled was sprinkled on the copper altar (Lev. 16:18). What did it show? It showed that God regarded it as one sacrifice complete. That the sacrifice of the Church, through the efficacy of the Lord's blood, is vitalized and made appropriate, made acceptable to Jehovah in the Beloved, because we are received as members of that body, and we derive our strength, our worth, our merit, through him.

There are just two features about this phase of the subject we will notice, then leave it. One is, particularly, there are those who are inclined to say, today, Why is it that the blessings, or the blood of the Lord, flows through the Church for the world? Why should we make use of such an expression? We reply that if the blood did not flow through the Church for the world, the Church's sacrifice would never be vitalized, and it would be a dead Church in the sense that it would never have been a living sacrifice, acceptable to God. But it is made efficacious and is acceptable through the Lord Jesus because of his work, because of the efficacy of his precious blood. Fancy this finger saying, I did thus and so. It is not the finger, but I did it through the finger. So the Lord works in and through us to work all his good pleasure. But a suggestion sometimes the Lord's people make is, Why call it a sin-offering? Why couldn't some other name be given? Because a better name could not be found. What do you offer yourself to God for? For sacrifice, in order that in due time we may be associated with the Lord as part of his body. What do you expect to do, if you are associated with him? We hope to be used with him in the blessing of the world. What is the condition of the world? They are sinners—they are in sin. Yes, you are offering yourself to God in order that you may bless the world which is in sin? Yes. Any objection to calling it a sin-offering? You could not imagine a more appropriate term, and that is the term used in the Scripture, and that is exactly why we use it.

But some would say, Where the remission of sin is, there is no more offering for sin. They sometimes call this to our attention, and say, If the Lord Jesus offered himself, and our sins were remitted, there is no more offering for sin. But we ask whose sins have been remitted? The Church's. Anybody else's? Yes, the household of faith. Anybody else's? No; the world's sins have not been remitted yet. Then if the Church's sins and the sins of the household of faith have been remitted, there is no more offering for sin for them, that which the bullock represents, but if the world's sins have not been remitted, then it is the logical conclusion that there is an offering for them, the Lord's goat, the Church. So we see this would prove exactly the point, and we would say on this point the measurements come perfectly exact, in harmony with the pattern given. After this offering, you remember how the High Priest came forth and lifted up his hands, indicating God's blessing on all the people.

We want to take up the third feature very briefly. After measuring the temple and the altar, the messenger said to measure them that worship therein. Now there are two senses in which this lesson could be applied. The first would be that by the grace of God the officiating priests at the present time, represented by the complete Christ, are measuring up by the Lord's grace to the standard, and are putting forth an effort to have a character development that would be perfect in God's sight, copies of God's dear son; but there is also a doctrinal application we would especially consider in the measurement of these who worship therein. You remember it is said that the Israelites in general represent, from one viewpoint, the whole world, and from another viewpoint, and more especially, Christendom; while in the Court the tribe of Levites represented on the Day of Atonement the household of faith. We would like to call attention again to the fact of how these Levites happened to be chosen. Now perhaps we were inclined to think they were arbitrarily chosen by God, but that was not true, so far as the Scriptures indicate. You remember how when Moses came down from the mount he found all the Israelites worshiping the golden calf. Previous to this, however, God had said to Moses, sanctify unto me the first-born. God arbitrarily chose the first-born to an especial place in his favor, but when Moses found all the Israelites worshiping the golden calf, he drew a line. He said, Whoever is on the Lord's side let him step over. Who stepped over? The first-born? No. All the sons of Levi stepped over the line. Henceforth God gave practically all the blessings to the Levites that had been arbitrarily selected for the first-born if they had been faithful.

Now, you understand, dear friends, that, under certain conditions, the first-born would be a type of the Church, but in this picture the first-born are not a type of the Church—the same as Israel is a type of the world in some places and in others a type of the Church. In this picture of the Tabernacle, Israel is a type of the world, and the first-born is a type of the nation of Israel—the one nation God arbitrarily set apart; whether they chose or not he hallowed them and sanctified them. But they, like all the rest of the world, began to worship the golden mammon of unrighteousness, and then there came a providential leading of the Lord and a line of demarcation was drawn. So the Lord says, during the Gospel age, Who will be on my side? Since they, like the rest, have followed the conditions of the world, who will serve me? And the antitypical Levites, the household of faith, have been stepping over—those who do want to serve the Lord and love him. Of course there were some of the first-borns among the tribe of Levi in fleshly Israel, and there will be first-borns in this household of faith. But it is a voluntary service and these Levites were chosen because they volunteered to serve the Lord. From the Levites were selected the priests, so from the household of faith are selected the Royal Priesthood. No one is eligible to a position in this priesthood unless he first shall have become justified by faith in the Lord's precious blood. So the Apostle says, Rom. 12:1, "I beseech you, brethren (not sinners, but antitypical Levites), to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In the general picture, then, we see how the High Priest would represent the complete Christ, and in another sense he would represent Christ, and the under-priesthood represents the Church which is his body. And we see how, eventually, the complete Christ would be gathered into the Most Holy, as the High Priest passed under the vail into the Most Holy. We would see how the Levites, the household of faith, were in the Court and have the privileges of the Court, and how Israel outside is encamped about. But you have noticed that in the Tabernacle pictures, sometimes the Levites are spoken of as a type of the household of faith, and sometimes they are spoken of as a type of the Great Company. How would we understand this? We reply that in a general sense, the Levites are a type of the household of faith, during the Day of Atonement, during the Gospel age, and from them were chosen the priesthood—not from the Great Company but from the Levites, the household of faith. But after the Day of Atonement the Levites are a type of the Great Company. Where do you get that? After the Day of Atonement, you remember that the Levites went into the Holy. How did that happen? The priests went in there and wrapped up the golden vessels and the Levites went in to carry them out. What did they do in there? Served the priests. Then what was their office while in the Holy in the service of the priesthood? What would that represent in the antitype? The Great Company. That is just what they do after the antitypical Day of Atonement. After the Gospel age is over, they will serve the priesthood as servants and carry into execution the message that the priesthood will give. Then we will notice a change in the picture after the Day of Atonement. Before the Day of Atonement was over, the priesthood had access to the Holy and the High Priest to the Most Holy, the Levites to the Court, and Israel outside, which represented the general conditions of the Gospel age,—the spiritually begotten ones in the Holy, those born of the spirit passing beyond the vail into the Most Holy, and those having come to the Lord by faith, and justified, in the Court, Levites, and the camp of Israel outside. But these classes move up a step, if you please, after the Day of Atonement. So, after the antitypical Day of Atonement the complete Church will be represented from one view-point as in the Most Holy, and the Levites have stepped into the Holy, representing the Great Company in the spiritual condition, and the Court is empty. How does this Court happen to be empty? Because after this Gospel age justification by faith will cease in the sense of justification as we receive it at the present time. During the Millennial age it will be justification by works; it will require work, and it will not be justification by faith as it is now. This being true, we see how there would be no use for the general court conditions as they are now used. However, the Lord has a use for the court in the Millennial age. It is being emptied and will be entirely empty at the end of this Gospel age, all the Levites either having consecrated and at least reached a position in the Great Company, or their justification will have lapsed and they will have gone back into the condition of the world.

How about the Court then? That brings the last feature of our text, "Measure the temple, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not, for it is given unto the nations." In other words, in the Millennial age, after this Gospel age, the door, from this view-point, will be swung wide open, and whosoever will may come and take of the water of life freely. The world will have the privilege of coming into the Court condition; and when they shall have come in, God's plan will have reached its consummation. "That in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven and which are in earth; even in him." In the Most Holy will be the Church; in the Holy the Great Company, and on earth, as many as will become actually justified by the end of the Millennial age when they will have sufficiently appreciated the providences of the Lord to have made use of the opportunities and privileges which God will then extend to them.

In this way, dear friends, we see a wonderful illustration of God's plan and purpose briefly prefigured in these Tabernacle services and ceremonies, and our faith is strengthened by these things. Types were not given to teach the lessons, but were given to corroborate the lessons. We should learn our lessons from the plain declarations of the Word of the Lord, and these privileges and blessings of the type are corroborations, that we might understand more fully and appreciate that we have indeed the precious heavenly harvest truth. So it seems to us that the Apostle John in this illustration suggests those who are living now, who have seen the divine plan of the ages, and are measuring the temple and find wonderful corroborations, and are measuring the altar and find wonderful lessons there, and are measuring them that worship therein.

In conclusion, you remember how when the High Priest was in the Most Holy they listened for the tinkle of the bells which would indicate the sacrifice had been accepted, and he was coming forth, and was alive. So we understand that at the present time already the bells are beginning to tinkle, as it were, indicating the precious truth that these sacrifices are soon to be fully accepted, and the great High Priest will step forth, Head and Body, and lift up his hands, and then the Tabernacle of God will be with men, and he will be their God and they will be his people, and God himself shall be with them, and bless them, and wipe away all tears from off all faces, and there shall be no more death, no more sorrow, no more crying, and no more pain, for the former things are passed away. Well indeed has the Apostle said, "These things happened unto them as ensamples, and are written for our admonition, upon whom the ends of the ages are come."

Discourse by Pilgrim Brother C. J. Peterson. Subject: "THE SOURCE OF PRESENT TRUTH"

I AM delighted, dear friends, to be with you and share your joys. You are all familiar with the subject announced, "The Source of Present Truth." It is with joy that we undertake to review the source of Present Truth and things in connection therewith. Our text you will find in Zechariah 4:10: "For they shall rejoice, and shall see the plummet in the hand of Zerubbabel." We have rejoiced together; some of us indicated this forenoon that we had been in the race fifteen years, and quite a number indicated that they had been in the race one year or less. We trust all of you are rejoicing that you are able to see that our Heavenly Father has a plan. All of us, not very many years ago, used to look at God's Word and see very little in it. We did, indeed, rejoice in justification to some degree, and sanctification to some degree, but we never understood the philosophy of either of these until we got into the Present Truth. Our Heavenly Father back in the ages of eternity drew his wonderful plan, while he was all alone, before Jesus was in existence. You remember Rev. 3:14 tells us that Jesus is the beginning of

the creation of God. So back of that Jehovah drew his wonderful plan. Then were created the millions of solar systems we see about us; and the earth also was created to be inhabited by a race of intelligent beings, able to lift up their hearts and minds and recognize and acknowledge the great Jehovah. Foreseeing that the world of mankind would fall into sin and degradation, God did not hinder it; he permitted it for wise purposes, as you have all been informed through the study of the Scriptures, aided by the Scripture Studies, six of which are already out, and we are anticipating the seventh one before a great while.

When the Heavenly Father drew his plan he also planned for the joy that we are having today, and for the source of Present Truth. He planned that his only begotten Son, Jesus, should be so highly honored as to be the creator of the universe, and also the Savior of the world; that he should shed his blood and lay down his earthly, human life-rights, that we might have life; and we have been rejoicing in this. And more than that, he invited us to share with his only begotten Son in the future, if so be that we desire to suffer with him in the present time, in the present night of sorrow and death.

Our text calls attention to a certain class of people: "They shall rejoice, and shall see the plummet in the hand of Zerubbabel." I take it for granted that all are familiar with the book of Ezra. There are a good many things in that book. There is no contradiction there, even though some of the friends have found parallels to the Reformation movement. We find other things there, too, but not in contradiction. You remember Nebuchadnezzar came to Jerusalem and took the people of God, Israel, captive and brought them into Babylon. He took the gold and silver vessels out of the Temple at Jerusalem and sent them to his temple in Babylon. Later on Cyrus, the heathen king, came with his great army, dug a canal around Babylon, led the water away, and with his great army marched under the copper gate on the east in the bed of the river into the city and took it. Having ascended the throne, declaring himself emperor, he sent forth a proclamation to the Jews that as many of them as wanted to might go back to Jerusalem, and said that whoever wanted to go, "his God be with him," or, in other words, as we say today, "God bless you, go." And he took the gold and silver vessels out of the Temple at Babylon and put them into the hands of one named Zerubbabel, and told him to put them in place in the Temple at Jerusalem. He also made Zerubbabel governor over Judea. You have perhaps noticed in the Scripture that Judah and Benjamin, as spoken of in connection with the times, would represent, respectively, the overcomers—that is, the more than conquerors, to our understanding—and the Great Company. You remember when Benjamin was born Rachel died. So when the Great Company is born by and by, the Abrahamic and Sarah covenant ends. So Jehovah, through the hands of Cyrus, made Zerubbabel governor over Judea.

Coming to the antitype of this Zerubbabel, it is not very hard to locate. You remember the word Cyrus means sun, and the antitypical Cyrus is evidently our Lord Jesus. We read of him in Isa. 44 and 45, where Jehovah speaks of Cyrus as his anointed, and as his shepherd, shepherding his flock. The antitypical Zerubbabel we understand to be "that servant" who is serving the meat in due season at the present time. You will remember reading in Luke 12, and also in Matthew 24, about "that servant." But before going to that I wish to call your attention to a little earlier part of the history. In Luke 12:37 we read, "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." In Ezek. 9 we read that there were six men who came from the higher gate and went and stood beside the brazen altar, and then, whether some would like to have the seventh one in or not, there was one among them who was clothed in linen, having an ink-horn by his side. Whether any should want to call it six or seven men, they may do as they see fit. However, we understand in a specific sense Luke 12:36 and 37 refers to them—"Blessed are those servants, whom the Lord when he cometh shall find watching"—not star-gazing, but busy watching the Scriptures. They were contemporary. One saw the ransom, and they rejoiced together; another one saw restitution, and the rest rejoiced with him; and another saw the *parousia*, and they all rejoiced,—they had things in common.

We read about this also in the 3rd chapter of Ezekiel, 15th, 16th and 17th verses: "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days." A day for a year would make 7 years. In order to clinch this we will draw a parallel before our minds: It has been used before, and it is not patented as I understand it, so we will feel free to use it again. The first advent was A. D. 29, not A. D. 1, because Jesus was about 30 years old when he presented himself as the Messiah. Three and one-half years after he had consecrated, Judas betrayed the Master. Three and one-half years later the Apostle Paul was chosen to take the place of Judas. And if you will consult the margin of your Bibles, or history, or whatever you have at your command, you will find that the Apostle Paul served 29½ years. To A. D. 29 add 7 years and 29½ years, and it brings us to A. D. 65½. Or, in other words, to the spring of A. D. 66. The parallel to that would be the second advent in 1874 A. D. Three and one-half years after that a certain one—one of those contemporary ones—denied the ransom. Three and one-half years later Brother Russell was chosen, as we understand it. Now we are not lauding anyone. We love to recognize Jehovah's arrangement, as he said he planned it all. As we understand it, Brother Russell was chosen 7 years after the second advent. It has been intimated, and it seems to harmonize well with the facts, that he will parallel the Apostle Paul in serving 29½ years. To A. D. 1874 we add 7 years and 29½ years, which brings us to 1910½. In other words, April, 1911. From A. D. 1874 to A. D. 1881 are 7 years. If you will look in your Tabernacle Shadows you will see that 1881 is when Brother Russell began his work. We read in Rev. 15:5, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." That is in harmony with what we read in Ezek. 3:16, "And it came to pass at the *end of seven days* (a day for a year—after seven years), that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel." And in the 27th verse he says, "I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house."

We have seen the plummet in the hands of Zerubbabel, and you have perhaps noticed in the Bible comments what the meaning of the plummet is. I am sure we would not have had it in the comments if our Pastor had seen himself; but, according to prophecy, we know that he does not see himself. You remember some years ago he explained that Zerubbabel represented the Lord Jesus. We can well make allowance for that statement, but you can readily see yourselves that Cyrus is the type of the Lord Jesus, and Cyrus made Zerubbabel governor over Judea. So we read in Luke 12, "Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath"—governor over Judea, ruler over his goods. "They shall see the plummet in the hands of Zerubbabel."

Concerning the plummet, in Isa. 28:17 we read: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places." You have read something of the report of when Brother Russell and party approached Jerusalem this spring, and the unusual thing of rain and hail there. How significant that was that the hail should accompany him who is to scatter the hail. And also, while we think of it, how significant it is that he was not permitted to celebrate the memorial in the "upper room," because the last supper of the Lord was in the "upper room," and he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom"—the "upper room." We understand that next October the Church will be going down into Gethsemane trials, and we will there celebrate our next memorial. How significant that Brother Russell should celebrate this passover in the Garden of Gethsemane!

As to the significance of the plummet here—all of earth's affairs shall be squared and plummed with righteousness, and be brought in strict conformity thereto. Those who shall see the plummet in the hands of Zerubbabel will recognize the hand of the Lord in squaring, straightening, proving and testing the faith and character of his people. In other words, they will rejoice to see this and be of those who are under his power. You will recognize that he is molding the faith of the Church. More than that, little does the world dream that the plummet is in his hands for

molding the faith of the world. We rejoice to see it so. It is in full harmony with what we see in the Scriptures.

Our attention is called to the fact that in 1881 the general call ceased; the door was not shut, however, and so many of us who came to the door saw wonderful things, and heard sweet music within; we entered and beheld the invitation offered us that if we would lay aside our earthly affairs and set our affections on things above we might have fellowship with him here in his sufferings. We all rejoice in the privilege, do we not? Now the question often comes from the friends as to how long this will continue and it seems if we are well acquainted with the Scripture Studies as we ought to be—they are in harmony with the Scripture, and help us to understand the Scripture—the question is nicely answered in the third volume at page 363, beginning thus: "How long this sifting of the consecrated will last, during which some will be granted the crowns of those adjudged unworthy, and their names written instead of some whose names will be blotted out, the Scriptures do not, so far as we have yet seen, indicate." This was written in 1891. "But this date 1910, indicated by the pyramid, *seems to harmonize* well with the dates furnished by the Bible. It is but four years before the full close of the time of trouble which ends the Gentile times." Notice this is worded exact. He is not speaking of the great time of trouble over in 1915, which will end the entire social and religious arrangement, but he is speaking of the time of trouble which ends the Gentile times. When is that? 1914, October. So, measuring back four years, and what have we? October, 1910. "And when we remember the Lord's words that the overcomers shall be accounted worthy to escape the severest of the trouble coming on the world we may understand the reference to be to the anarchous trouble which will follow October, 1914; but a trouble chiefly on the church may be expected about 1910, A. D. Is not this a most remarkable agreement between this stone witness and the Bible? The dates, October, 1874, and October, 1881, are exact, while the date 1910, though not furnished in the Scriptures,"—as he says he had not yet seen when he wrote it in 1891—"seems more than a reasonable one for some important event in the Church's experience and final testing."

How many tests will there be after that? When the final testing has been applied how many more will there be? None, you say. Notice then that at October, 1910, the final test will have been applied. What does that mean? Why it means that the tests are over with; the last members are in; there are no vacancies to fill. Now do not think for a moment that if you are rugged and active you will necessarily be taken away in 1910, or 1911, or even in 1912. You may go on down to at least April, 1914, as we will perhaps have time to consider this afternoon. "While A. D. 1914 is apparently well defined as its close, after which the world's greatest trouble is due, in which some of the great multitude may have a share."

You are familiar with the seven vials. We are not going over that, but in between the 6th and 7th ones you have noticed perhaps the blessing for those who are watching and keeping their garments lest they walk naked and see their shame. In the last few years we have seen sad things. Some of the old, staunch giants have put off the white robe and are walking no longer with us. But blessed are ye if ye watch. What does that mean? That is dropped in between the 6th and 7th vials—meaning the 6th and 7th volumes. What is the most significant thing we have had since the 6th volume came out? We read about that same thing in Ezra, where we get Zerubbabel and Cyrus in the pictures. The book of Ezra is a picture of the harvest time. If you will read it through with that thought you will see wonderful things there. Of course you can get other thoughts also. You may see the Reformers in there, too, maybe, but read the book through, keeping this thought in mind, that it is a picture of the present harvest work, and you will see that when Cyrus sent forth the proclamation for the Jews to go back to Jerusalem and rebuild the Temple, and made Zerubbabel governor over Judea, the people repeatedly attempted to frustrate the work. And they have frequently been doing the same thing during the present harvest work, but they failed in accomplishing it, because Jehovah planned it all.

Coming along you will find that the first thing that was built was the altar. That means that they recognized the ransom sacrifice of our dear Redeemer, and he goes on and says, But the foundation of the Temple was not laid. And then if we read on we will see things to enjoy and rejoice over. And why? The foundation of the Temple is laid. The hands of Zerubbabel have laid the foundation of this house. You remember reading that in Zechariah 4. We have heard some say in the past few years that when Brother Russell drops off, this pilgrim brother, and that pilgrim brother, and the other one, would take up the work and finish it—failing to notice that he is to have no successor. It says the hands of Zerubbabel have laid the foundation of this house, and his hands shall also finish it, and they shall see the plummet in the hands of Zerubbabel. There are a good many who have seen the plummet in the hands of Zerubbabel, but do not like to have it so; they interpret it to mean popery, tyranny, etc. But others rejoice to see the plummet in his hands. I trust we who are here today are of that class.

Coming down to the 10th chapter of Ezra, it was found necessary for more than spiritual reforms, typifying the time to come when it was necessary for the Vow. And it shows in the type what a fuss they made about it; some wept bitterly; they would not take it. And we find also in the antitype the same fuss was made; they wept bitterly; they did not want it; it was not for them; it curtailed their privileges, this, that and the other, just as in the antitype. Read the book of Ezra with the thought that it is a picture of the present harvest work in detail.

In the 10th chapter of Ezra, 5th verse, it shows that the Chief Priests and Levites, those who were nearest to Ezra, were called to swear. In other words, those nearest to Brother Russell—the Bible House family and the pilgrims—took the Vow first, and then it extended out, and it shows how that the names of those who swore, who came in under it, were published throughout the land in Ezra's time. And we have had today the names beginning to be published, and we know that there are records being kept of those who are taking the Vow. If you have taken the Vow and have not yet sent in your name, it means that you are going to lose something if you do not do so. Whatever it means, the names were remembered to Ezra. You remember reading in Mal. 3:16, "Then (at a specific time) they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The Vow was given in June, 1908.

We rejoice to see the plummet in the hands of Zerubbabel! We rejoice to look back and remember the privileges we have had by being under his care! How he has helped us all to more character and to more faith! He has never made any claims of being a second Elijah, or anything of that kind, but he is humble and meek; and we find him represented in the Scriptures just so.

In the book of Zechariah, 4th chapter, you will notice that he never sees himself; he never looks at himself. You remember perhaps some thirteen years ago, I think it is, in the International Sunday School lesson, he commented on "that servant" mentioned in Matthew 24. How did he explain it? You remember he said that it represented the Church,—a class of servants. That is the way he looked at it; he did not say, "That means me." It was an opportune moment for the brethren to chase him in a corner, so to speak, and help him to see that the household of faith is a class of servants. Are we not serving God and his people and the Truth along with that fellow-servant? He had to admit it; it was in the picture. But since then he has been referring to the Tower as the servant. He is meek and humble.

In connection with this lesson this afternoon—and I will not tire you, as there is another speaker coming—I would invite your attention to Zechariah, 4th chapter. Read that and you will see that he does not see himself. When he looked at himself he feels just like we do when we look at ourselves—very insignificant, imperfect and unworthy. He indeed realizes that he has a great work in his hands, and it keeps him humble. But when we look at him from God's standpoint he looks different. We read in Haggai, 2nd chapter, a few verses: "And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judea, saying, I will shake the heavens and the earth. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." You remember the symbol of horses—doctrines, or hobbies. And who are the riders? "They shall come down, every one by the sword of his

brother." They are the ones who hold false doctrines. "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts."

You will remember in Exodus, 2nd, 3rd and 4th chapters, how the first advent is pictured forth, and also the second advent when Moses is sent back to the children of Israel to deliver them how he was provided with a mouthpiece. Moses represents the Lord Jesus; he needs a mouthpiece, and Jehovah, speaking over Moses' shoulder to Jesus in our day, says, I will be with thy mouth and with his mouth, and I will show you what you shall do, and how you shall lead my people. So we see "the plummet in the hands of Zerubbabel, with those seven." What seven? The seven vials, is it not? "They are the eyes of the Lord, which run to and fro through the whole earth." (Zech. 4:9-10.) I do not need to tell you about these seven vials—the seven volumes.

It is our privilege, then, to rejoice in seeing these things, and knowing that the Lord, through his messenger, this seventh one, has guided us, shaped our faith, molded our character, and is also molding the faith of the earth, the whole world of mankind. Look into the picture and you will see more than we have had time to call your attention now.

Discourse on BAPTISM AND ITS IMPORT

Saturday, June 26, 1910, 7.00 P. M.

BELIEVING that many of the friends attending the Convention would be desirous of symbolizing their Consecration by a water immersion, and further realizing that the others would be glad to witness the service and to lend encouragement (which privilege some of the friends fail to appreciate or render to those who are taking this important step, at various conventions, saying, O, I have heard a lot of Baptism discourses) by their attendance, and afterwards a hearty hand-shake, and a God bless you, Brother, or Sister—therefore the Committee on Arrangements secured the largest place available, which was the great IMMANUEL BAPTIST CHURCH, on Michigan avenue, near Twenty-third street. This building is well adapted for such a service and has a seating capacity of about 2,500. The baptistry is specially adapted for such a service. At great expense a handsome oil painting of the River Jordan, as the stream winds along its course between the trees and bushes along its banks, has been secured and placed back of the tank, and in such a position that, as a candidate steps down into the tank, it looks as though he were stepping right into the River Jordan, and the whole is lighted up with electric lights reflected upon the scene.

Brother Russell delivered a wonderful presentation of the subject, handling it a little differently than usual, treating it from the standpoint of our covenant relationship with God, and showing that the only way we can get into covenant relationship with him is by the true immersion, baptism of our will into his will. He spoke for about an hour and a half, and at the close opportunity was given to all who desired to do so to symbolize their consecration. One hundred and thirty-five responded, and were served. The service closed about 11 p. m.

Discourse by Pastor Russell. Subject: "HEREAFTER"

Sunday, June 27, 1910, 3 P. M.

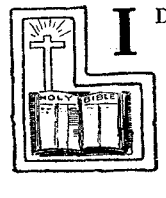
THIS discourse was for the public, and as it was published in over 700 leading newspapers, we will not give it space here.

On account of the large attendance at this service, the capacity of the beautiful and spacious ORCHESTRA HALL was not sufficient; therefore, an overflow meeting was held in the ILLINOIS THEATRE for the interested, about eleven hundred being present. The speaker at this service was Pilgrim Bro. George B. Raymond.

Heaven—Hell—Purgatory

The audiences at both places gave excellent attention, and at the close of the meeting at Orchestra Hall large quantities of literature bearing upon the subject of heaven, hell, purgatory and eternal torment were given out, and greedily accepted by the people who are hungering and thirsting after the truth on these subjects, and which they are unable to secure from their priests, preachers, creeds and theological books.

Discourse by Pilgrim Geo. B. Raymond. Subject: "SELF-DENIAL"



I DID not have the privilege of being with you on the first day, and so I have missed one-third of the blessings of this convention. I praise God, however, that I am to get two-thirds of it. Brother Jones said something to you about this little study we are to have together being for *you*. I want to say that it is for me, too. Let us each one take the thoughts which shall be suggested, so far as they may be in harmony with the truth, to ourselves. You know it is very easy to see how the other one ought to deny himself. It is not quite so easy to see how we shall deny ourselves. And after we have seen how we shall do it, in what respect, and to what extent, it is not quite so easy then to do it, either.

I am glad that the dear Lord is going to deal with us according to our intentions, but there is another side to that proposition. It is not all to end with intentions. I was glad to hear the thought suggested by our dear Brother Barton yesterday afternoon, and how he bore down with emphasis upon the fact that God is dealing with us according to the intention of our heart; I was also glad he did not forget to say—and I was quite sure he would not—that these intentions if we had them—if we really had them!—would be shown in our life; we would put them into practice—effect, action.

I would not give the snap of my finger for the hope that you might entertain because God is going to deal with you, and is dealing with you, according to your intentions, if it ends there. That hope would be hopeless for me. You and I will have to put into our daily life actions corresponding to the best of our ability under our fallen condition along with these good hopes and these good intentions which I am sure every consecrated child of God entertains. It is not all to end, then, with intentions. God will know that you and I have good intention when we lay down our lives trying to fulfill all those good intentions, and not until then.

The text I want to call to your attention in the beginning of our study this afternoon, of self-denial, is a text which is very familiar, I am sure, to every one of us. Matt. 16:24: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." You remember how it was, dear friends, in the days of our Lord while he was here during the first advent, how in the beginning of his ministry the people heard him gladly. They flocked to hear him. They were glad to hear the gracious words which dropped from his

holy lips. They were glad to drink in the truth which he spoke to them so fearlessly and with authority. They were very glad to be fed at his feet with the temporal food. There were several reasons, it seems to me, why the people heard him gladly, and gathered around him in great numbers, during the fore part and later on a little in his ministry. But you remember that as our Lord neared the close of his earthly experiences, as he was bringing his ministry to a close and beginning to focus the truths he had spoken and to press home upon his disciples the truth, how they began to say, "These are hard sayings." They began to leave him; the multitudes went away. Imagine Jesus saying to his disciples, "Now, brethren, you see the friends are leaving us; you see the great companies are deserting us; I expect I have been too severe; I expect I have spoken the truth too straightly; I expect I have narrowed down the matter a little too closely; go after them and tell them that we will not speak after this fashion any more; that we will not press home the truth upon them." Is that the way our Lord talked? Oh no, he did not talk that way. Did he express any sorrow because the multitudes had left him? I fail to find any record of it. What did he do? Did he turn to those faithful few who were still following him and speak to them in this fashion: "Now don't you go away and leave me; you see how all the others have left me; you stay with me to the end; Oh, I beg of you not to leave me!" Is that the way he talked to them? No, he did not say that, either. What did he say? "Will ye also go away?" That was it. "I know that what I have been saying has been hard for the multitudes to hear. I know that what I have been saying has, in many instances, been hard for you to hear. Your eyes and your ears are not sufficiently opened yet so you may comprehend and take in all the deepness and richness and beauty of what I have been saying to you; it has been spoken in dark sayings and parables, purposely. Will ye also go away?" You can go if you want to—seemed to be the thought he had. But will you go? is the question. That is the question for you and for me this afternoon. We have come now down to the parallel time to that in which our Lord spoke those words. I am not splitting hairs as to the days or weeks; but, generally speaking, to the parallel time that he spoke to those back there when the truth had become unpopular. So he says to you and me this afternoon, "Will ye also go away?" You see some are going; you see some are leaving; you see that the truth is becoming so personal, and the application of it so close, that they are beginning to separate themselves from our company. Will you also go away?

The subject we have for discussion this afternoon, dear friends, is one which will point this question at us individually, Will you go away? That is the question. We have been thinking about consecration ever since the day that we said, "Here, Lord, I give myself to thee; it is all that I can do." Consecration has been meaning more and more to me all the days since that day. It means more today than it ever meant before. The question before us is, whether or not we are going to complete this consecration, and whether or not we are going to follow in the footsteps of Jesus Christ, who completed his consecration, and whether or not we with him will go that same pathway down to the end and so complete our consecration. And this subject of self-denial has to do with the completion of our consecration.

The false creeds of the present time, and the letting down of the truth by the denominations, has been the means of developing these false systems of theology. Those who could not hear these hard sayings, those who could not receive the deeper truths, have gradually gained control, gradually gained the high hand in all the religious organizations, denominations and systems of the earth, until the natural man has come to predominate in all of them. You remember the Apostle with this same thought in his mind gave it in these words: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. "Well you see that is the world—the world could not receive these deep things of God. Of course they could not. The world could not discern and understand, and appreciate these spiritual truths. Of course they could not. But we want to say to you, dear friends, that this is not written concerning the world. This is not a statement concerning the world. This is a statement concerning the natural man—justified human beings, those who have come back into a natural condition out of an unnatural condition. The world of mankind are not in a natural condition; they are in an unnatural condition, a fallen condition, a degraded condition, and only those who come into the condition of justification by faith in the dear Redeemer's merit are reckoned by God as being natural men. The rest are not in his reckoning at all at the present time. And even these natural men, these justified men, cannot receive, or accept, or appreciate, or understand, the spiritual things of God, of the truth, of his Word. And that accounts for the development of the nominal systems of Christianity in these last days. Those who at the best—and we want to give them the best we can—are only natural men, justified beings, and have been trying to expound the deep spiritual things of God's Word, and have become confused; they cannot tell how it is, or why it is, or what the outcome of it is, and so the result is confusion. Instead of expounding the word of God they have been confounding it. This accounts, you see, for the conditions we find today in all the nominal systems of Christianity, in this great city, and in every other city in this great country, and in all the other countries. Some one says, Do you mean to say that the leaders of religious thought today are merely justified men? I think, dear friends, I am very charitable when I am saying that they are even justified. Now mark it! I do not say that within these organizations there are not good, true, earnest, consecrated Christian men and women; I believe there are; but I believe they are in such a small minority that they do not cut any figure whatever in these systems. Those who have the ruling hand are those who do not know God because they have not been begotten of the holy spirit, which would give them the spiritual discernment and insight into his precious holy truths.

Now, dear friends, this opens up to us the two ways that there are before every professing Christian in this present time; one way which leads unto death, the other a way which leads unto *the life*. No need to remain in doubt as to the ways. We hear on every hand people saying, "If I only knew the way. There are so many ways, and these ways are so conflicting; these people tell me to do so and so, to believe this; this is so, believe that; the others say, believe something else; they all have a different way, and a different belief, and they all take their way and their belief from the teachings of God's Word, so they say. I am confused; if I only knew the way, I would be so glad to walk in it." Well, bless your soul, don't you know how to find out the way? God's Word is too plain in these last days of this Gospel age for you or for me, or for any other consecrated child of his, to miss the way. The Word is too plain. You have no excuse. Only those who lack knowledge and the spiritual discernment will be led away; all those who have the spiritual discernment and the knowledge of his Word will find the way and be able to walk therein.

The Prophet, referring to the Anointed, said, "Thou wilt show me the path of life." That is the proposition exactly. Have you made a consecration of yourself to God? Has that consecration been accepted by your anointing with the holy Spirit? You say, I don't know. Well, if it is so, you know it. If you don't know, then it is not. The Scripture says so. It says those who have been anointed with the Spirit all know it. The King James version says they know all things. That is a little too much, they don't know all things yet. They know a lot more than some other people do, but they don't know it all. But they all know one thing. What is that? That they have been anointed with the spirit of our God—they know that. So don't you say, I don't know whether I have been anointed or not, I don't know whether I have been begotten of the spirit or not—because if that is your position you have not been. I can settle that for you in a second—you have not been. "Thou wilt show me the path of life." The Lord treats every one of his consecrated people as if they had come from Missouri—he shows them. Is not that what he says? That is exactly what he says here. You and I are in this proposition just exactly where Jesus Christ was. And it was spoken of him, and it has been spoken of you and me, if we are his—"Thou wilt show me the path of life." I praise God for that statement back there in Psalms, 16:11. He has shown us the path of life. Don't you know which way to go yet? Some of the people down here in these closing days of this age seem to be on the fence. They seem to be unable to see which is really the right way. There is a little company over here and they are saying, "We are the real thing; we have the 'simon pure, all wool and a yard wide' truth; come with us." And these friends say, "I don't know now; what they say sounds pretty good; I don't know." Well, about the time they begin to make up their minds they don't know, then they get something from the little bunch over yonder, and they say, "No, these others have not got it. They mean well, they think they have got

it, but they have not got it. You have not got it either; we have got it, come with us." Then the friends say, "I don't know now, may be they are right; I would hate to make a failure of it right here at the close; I am undecided." Well that process goes on until they have had these little messages from several different sources and groups—each one claiming to be a little better established in the truth and to have a little more of the truth than all the others. What are you going to do? Why, they are on the fence. What does God say he will do? *I will show you.* There is just one conclusion they should reach: If they are undecided and cannot make a decision, then likely they are not of the company to which these words apply. They are not of that *you* class who are being shown by God through his Word what is the true way. That is probably their condition. Paul tells how Jesus, to whom God revealed this way, has brought it to light through the Gospel (2 Tim. 1:10): "But is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death and hath brought life (for the world of mankind) and immortality (for the Church) to light through the Gospel." "Jesus saith unto him, I am the way, the truth, and the life." And the Apostle refers to the Savior as the Prince or Author of life. He has opened up this way for us. God has shown it to him, and it is being shown to you and to me if we are his true, consecrated, anointed people. Now can you see? Are you still wondering which is the right way, which is the true way? Only one of these ways is right; only one of these ways will lead you unto *the life.* You and I must be firmly fixed in our judgment, in our acceptance of that one way.

Now how are we going to do this? I have brought the subject around to this point for this purpose: To show you, if I may, from the Scriptures, how our dear Redeemer himself found and walked in the true way. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. That is the proposition.

"Oh," you say, "Brother, I am so glad you have chosen that text because I have been wanting so long to know what my cross was, so I could take it up."

"You have? You have been wanting to take up your cross, have you? The Lord bless your soul! Are you following Jesus?"

"Oh, yes, I am following Jesus."

"And you want to know what your cross is?"

"Yes."

"Well, if you don't know what your cross is, or, knowing what it is, if you have not taken it up, then you have not begun in any true sense to follow in the footsteps of Jesus Christ."

"Oh, I have been a Christian for fifteen years."

"That might all be."

"Well, I have been consecrated for ten years."

"Yes, that might be, after a fashion, too, and still you never have been walking in the Master's footsteps; you have not yet taken up your cross; you have not yet begun to follow him."

I am not here this afternoon to show you what your cross is. I am here this afternoon to talk about the first proposition that our dear Redeemer gives to us here in this proposition of Scripture—self-denial.

"Well," you say, "if I could know just what my cross was, I would be glad to practice self-denial."

Now that goes right back again. You cannot follow in his footsteps until you take up your cross, and you cannot take up your cross until you begin to deny yourself. You have got to do that first. That is the first thing. And these other propositions follow self-denial.

"Well," you say, "I have been denying myself, brother. I don't go to the theater, I don't go to the horse races; I don't do any of those worldly things; I am denying myself."

Denying yourself by not going to theaters and by not going to horse races, and by not doing any of those worldly things—and you call that self-denial?

"Oh," you say, "I did not start at the right place, I see. I am denying myself even the good things of this present life which are perfectly right and proper for me to have, as a good citizen, and as a right-living man or woman—denying myself these things."

You are? And that is self-denial, is it? You think that is what the Lord meant when he said, "If any man will come after me, let him deny himself"—do you think that is what he meant?

You say, "I am giving considerable to the tract fund, and I am helping to spread the glad tidings of great joy through the newspaper work, and I am doing all I can as a colporteur, or assisting the colporteurs. Oh, I am denying myself in these various ways."

That you call self-denial? Why, you might do all of that and not follow the Lord an inch—not begin to follow him at all; not come after him a bit.

"Well," you say, "what must I do to deny myself?"

Why, you must do what the Lord says, *deny yourself*—that is it. That is what he meant, just what he said. He did not say, Deny yourself this, or deny yourself that, or deny yourself something else. You and I thought that denying ourselves meant depriving ourselves of something, didn't we? Why, that is not what self-denial means at all. That is not what the Master is talking about here. That is a subsequent proposition. That is incidental to this whole matter. He did not say you were to deny yourself something and leave you to guess what it was. He said you were to deny *yourself* and before you can do anything to please him, or to please God, or to start in this narrow way which leads unto *the life* you will have to deny yourself. Of course that will mean all of this other, but that is the first thing to do,—and you have got to understand it, too. What is this denying self? Why, it is ceasing to be an individual. Deny yourself. Deny that you are anything or anybody. And take him to be your head, your leader, your ruler, your guide, your director, your constant friend, your elder brother, your all and in all. You are nothing; you are down and out; he is everything. When God looks at you he sees HIM. Then you have denied yourself, and not until then. That is what the Lord means here in this text. "Then said Jesus unto his disciples, If any man will come after me let him deny himself." Have you come to that point yet? Have you taken Jesus Christ to be your all and in all? Are you taking his will to be your will? Is his head your head? If so, then you have been beheaded, you see—you are nothing. I think that is one of the greatest sources of the falling away in these last days, because those of our friends who have fallen away—we might just as well recognize this fact first as last, they have fallen away—and the reason is because they could not deny themselves. That is it. They wanted some little part in this matter—they wanted it their way a little. That spoiled everything. That finished the whole proposition. It finished it for them, and it will finish it for you and for me. If we have a lingering thought in our mind that we are anything, we will by and by come to find out what we ought to have been willing to acknowledge before now, that we are nothing. We will find it out all right—but too late.

Now, dear friends, in the working out of this principle of self-denial in our daily lives we shall find the statement of the Apostle is true that the desires of the flesh will be contrary to the law of the spirit of life in Christ Jesus. There will be a fight between the Old Nature, the Old Man, and this New Creature. There is where it will begin. The law of the spirit of life in Christ Jesus will be contrary to all the desires of the flesh, and this law must have supreme jurisdiction in our daily lives. And they that are Christ's *must crucify* the flesh with the affections and desires. "Oh," you say, "I want to do it." Well, that is good as far as it goes, but you must do it. Come now, I am not going to let you down that easy. I am not going to let myself down easy. I do not dare go to sleep on this proposition. I do not dare fold my arms and say, "Oh God, you know now I want to do it, but you know how weak I am." He knows I want to do it when I spend and have spent the last limit of my energy and endurance in trying to do it; then he knows it, and he don't know it until then. There is no time to sit down in quietness, and ease, and rest, and enjoy what we know. The time is now to do what we know and do it quick, and do it with all our power, and all our energy, and all our might, even unto *the death.* That is the proposition. And if you and I have not this conception of the matter, then we are not in the race in any true, real, vital sense. We are not in the race at all.

Back yonder, fifteen, twenty, or thirty years ago, there might have been a breathing spell, but now it is a case of run to the death, fight to the finish, die fighting. That is the proposition today.

"Oh," you say, "I have been so happy in the knowledge of these precious truths. I have been so happy."

Well, leave all that happiness until by and by. Our dear Lord knew something about this matter, too. He did not say, "Oh, I am so happy, so happy." What did he say?

It was said of him, Who for the joy that was *set before him* —that is the time to take the joy out of it. This is the time to fight and run; this is the time to work; this is the time to deny yourself, and to lay down your life for the truth, for the brethren, and for our heavenly Father. This time is closing, as our brethren have been telling us the last few days. Some have it figured down a little finer than I have. I don't know the exact day, or month, or year; I don't know whether it will be in 1910 or 1911. I could not swear whether it will be in 1912 or not; but I do know this —I know we have one date that is dead certain. What is that? That is 1914, in the Fall, in the closing of that year. That is a true one. I know that you and I have a little and only a little time to do an awful amount of work on this Old Man. We have got to show him. You say, he is reckoned dead. Yes, but he is not dead yet; he is reckoned dead. We have got to kill him. He is going to die hard — I know by experience. In the killing of him you and I are going to lose every earthly interest we have.

But you say, "Oh, brother, don't say that, don't say that." That is what we are going to do—we are going to lose every earthly interest we have—every one.

"Oh, not my family, not my family?"

Yes, your family. It is a hard one. Reputation, worldly prospects, pleasant associations, and our worldly possessions.

"Oh," you say, "not our worldly possessions too, are we?"

Yes, worldly possessions. Some of the Lord's dear people are going to give them in living sacrifice, and the rest are going to have them taken away from them, and that will be great sorrow. A few are going to spend all they have and all they are in the completion of their consecration vow, in the denying of self in the working out this matter in all its various details, and all its various aspects. They are going to be overcomers. They are going to be the victors. They are going to be those who shall reign with him and sit with him in his throne; and the rest, they are going to be deprived of all these things, to their sorrow. Which do you think, dear friends, will be the best; to say, "Here, Lord, I give it all to you; here, Lord, I make a complete sacrifice; I deny myself; every earthly interest I have; all this is gladly, willingly given in thy service," and reap a crown; or, by and by to hear the swish of the lash and to have it all taken from you and to lose the crown? Which will be the best do you think, you consecrated ones, now?

Some of the Lord's dear people say, "Oh, I am going to provide for the dear brethren in the time of trouble." Now wouldn't that get you! You think the Lord has gone to sleep on his job, do you? You are going to provide for the dear brethren? Well, bless your soul, you are not big enough. That is too big a job for you; you cannot do it. That little money you have is going to perish by and by. When the time of trouble strikes this old earth, your money won't be worth looking at. You are going to take care of the Lord's people in the time of trouble! Bless your soul, do you think the Lord will want any of your help to take care of his people in the time of trouble? He said his people shall not enter into this time of trouble. They shall be lifted out, above and away from it. I am aware there will be a lot of would-be's, good intentioned people, who will be in that trouble; there is no question about that. "Yes, Lord, we are going to do it; we have said we would, and we are going to do it, Lord. We are not going back on this. We are going to save our life." Yes, and that is all they are going to save. They will just save that so as by fire. And all their works will be gone—and their money with it. They won't even have a souvenir left. The time for you and me, dear friends, to complete our consecration is in the present—right in the *now*. The time for us to complete our consecration is today. We don't know what will happen tomorrow. This is the hour to do and to die.

Some of the Lord's people say, "Well, now, then, you know I want to provide for my children in the time of trouble." Now wouldn't that beat you? Provide for your children in the time of trouble! You are consecrating and God has promised to take care of the children of the consecrated. You are going to relieve him of the opportunity! When all the earthly institutions have gone down in the great time of trouble, such as there has not been since there was a nation, how much will the money stamped "In God we trust" be worth, do you think? Why the Lord's dear people, some of them, seem to think the United States of America is going right on down through the restitution age. There is only one way, beloved, that you and I can do anything for our children, for our friends, or for anyone else, in this time of trouble; there is just one thing we can do, and if we do this, then we will be in a position to assist and benefit those whom we love,—and we love the whole world, I hope. And what is this one thing? Complete our consecration even unto death, and get into that Little Flock that are going to sit with Jesus Christ in his throne and reign with him. Now you cannot help your friends in any other way; there is no other way to do it. Your money won't do it, mark that now!

Somebody says, "Why do you talk about money? I have been in the truth fifteen years, and I never heard anything about money before."

Well, this is the time you are going to hear about it, right now, if you never heard it before. That is the last thing some of you want to hear about—mark that, now! And I will tell you, as sure as you sit there in your seats, that this proposition of completing our consecration with the giving of ourselves, and all that we have, including our money, is going to stand in the way of some of the Lord's professing people, down here in the close of this age, getting into the kingdom. It is our firm conviction that the Great Company class from now on will be made up of a pretty respectable, decent kind of people, those who are considered to be well-to-do among the Lord's professing children. The next great severe test that will come to the Church, as far as we can see, will be along the lines of chronology. They do not want to think that it is going to be so quick, for they know that if it is, they must part with everything before the time comes.

What would you do if you went up to the Lord with a handful of money? Don't you think the Lord would have reason to say, "Didn't you know that the chronology as taught in the second and third volumes of Scripture Studies was true?"

"Yes, I knew that was true."

"Then didn't you know that in the closing of 1914 all of the then present arrangements of things was going to be wiped out?"

"Yes, I knew that."

"Well, then, why didn't you spend all that you had, as you had agreed to do, in my service? Why didn't you do it?"

What would be the answer? Would you say, "Why—why—why"——

That is about what you would say. You knew it, and you didn't do it, and it is sin unto you.

"Brother, why do you talk about the money?"

For this reason: Money is the last thing that even the Lord's dear people will cut loose from. And some of you know it only too well. You will give a little of your time, you will give your reputation, and you will give a little of your energy, you will pass tracts around, you will take a little scorn and a little reproach from the world,—you will do a few things, but when it comes to giving yourself and all that you have, there is a place in there that you draw the line.

"Why," you say, "I gave it all to the Lord."

"How does it come, then, that you have got it yet? Now is not that a hard proposition—you gave it all to the Lord and still you have got it! What good does it do the Lord if you gave it to him and he has not got it?"

That is like a brother I met a short time ago up in New York state, a nice old brother—just simply he had a working apparatus up here, but it was a little out of gear; it needed oiling up. We got to talking something about this, and he says, "Well, I will tell you, I follow the Scripture."

I says, "Bless your soul, if you follow it as closely as your energetic manner would indicate, you have got me skinned a block. Let us see now how close you follow the Scripture."

He says, "I do just what the Scripture says to do."

I happened to know this man had a little property; he did not have enough to hurt anybody or to do anybody any good, but he had a little and he thought it was an awful lot—to him it was an awful lot. "Why," he says, "I will tell you, I know what you mean. The Scripture says to sell all you have and give it to the poor."

Well, I thought he had stuck his foot in it, because I knew well enough that he had some. I says, "Did you do it?"

"Yes, sir, I did it."

I said, "Tell me about it."

He said, "I sold all I had, and gave it to my wife—wasn't she poor?"

And that is the way some of our friends are completing their consecration. It is all right as long as they can keep it in the family; as long as God Almighty really don't get it, it is all right; they are willing to be his stewards.

"Well," you say, "if I give all I have got to the Lord's work, really I don't know how I would live." Maybe that is the thing you ought not to do; maybe you ought to die; if you could die in the faith, it would be the best thing that could happen to you. You have forgotten about that incident that happened back there at the time our Lord was here on earth at his first advent, haven't you? People say, "Now you know I have got to live!"—just as if things would not move right on whether you were here or not, or whether I were here or not! I expect the Lord could not finish his work here on earth now and gather out the faithful unless you and I were here to kind o' engineer it and see that it went along all right!

"Well, I am willing to give; I have given everything to the Lord, but you know I have got to live. Now I only have so much, and I put so much in the Lord's work. I put in so much."

"Why didn't you put it all in?"

"I have got to live."

Oh, my! Oh, my! Honestly, it is ridiculous, dear friends, the way some of the Lord's consecrated people treat this matter. It is positively ridiculous.

Do you remember back there when Jesus was here, one day they were passing and saw those who were casting into the treasury. Do you remember it? And do you remember that the great and the noble, the good and the pure, the Pharisee and the Scribe, the Doctor of the Law, members of the Sanhedrin, and all of those top-notchers of the Jewish faith, were passing by there, and out of their plenty were casting into the treasury; by and by a poor widow came down the line, and, as she reached the treasury box, quietly passed in something.

"Halt! right there." The Lord halted the procession. He says, "Disciples, come over here, I want to show you the real thing. Did you notice that widow, that poor woman? She has just passed by here and cast into the treasury two mites."

"Don't mention it; that is nothing; let us go on."

"No, stop right here. I want you to know that this poor woman hath cast more into the treasury than all they who have cast in."

Do you think the Lord wants your money? Bless your soul, the Lord would not ask you for a copper of it. He don't care whether you give it to him or not. His work will go right on just as it is going on now, without you. That servant and those who are assisting in God's work are not pushing the work—the work is pushing them. One publishing company is giving us 90,000 *Peoples Pulpits* every day. Another is giving us 40,000 *Peoples Pulpits* every day. Two others are giving us the full limit of their capacity. And still we are behind in all the volunteer work. We are not pushing the work, the work is pushing the workers; that is the proposition. The Lord does not need your money and mine. It is only a great privilege that he permits us to cast our two mites into the treasury. That is all. Don't you think we are asking you for any money. The Lord bless you, if it is doing you any good, keep it. And if you think you can use it in the time of trouble in any way, keep it. But you cannot finish your consecration with anything remaining in your possession that could be used in the Lord's service. Can't you figure that out now? Why do you think the Lord stopped that procession there, and why do you think from his lips fell the words of commendation other than which none greater ever fell from his lips? Why do you think it was? It was because that poor widow had cast in all that she had. She did not have to put in two mites; she did not have to put in one; she did not have to put in anything, but she gladly cast it all in. And the record says, "even all her living." Did you hear that? Have you done it? That was the spirit of entire consecration worked out to a finish, right there. She had given herself and all she had. It was a living sacrifice. The Lord accepted it and commended her, and it has gone down through history to the present time as a memorial for her.

Now someone says, "I don't like that very well." I knew you would not, that's the reason I said it. If I had come over here to tickle your ears and say something you wanted to hear, I might as well have stayed down in New York state; there was no use coming here. We have got too near down to the finishing point, we are just ready to pass under, and this is the time that you and I need to hear the things that will stir us to activity and energy, and help us to use ourselves up—not keep something to nourish this "old man." Let us use ourselves up in the service.

Well, somebody says, "I have been troubled about this matter; I have not felt just right about this money business, and I wrote to Brother Russell about it."

"You did? You wrote to Brother Russell and you asked him about it?"

"Yes, I asked him about it."

"What did you think he would tell you? Did you think he would tell you to put it all into the tract fund right now, as quick as you could? Did you think he would tell you that, and then after you had gone out of the truth in a few weeks, let you go around and say that all Brother Russell wanted of you was your money? You thought he was foolish enough to tell you that, did you? Well, he did not tell you that. What did he say?"

"Why he told me that he thought I had probably better keep some of it."

"You really wanted to know his opinion of the matter, did you?"

"Yes, I wanted to know and I wrote him."

"What did you write him for? Why didn't you judge him by his work? That is the way to judge what his opinion would be. What did he do? He put everything in, and himself with it. You did not need to write him for his opinion as to what you shall do. Do as he did, if you have to have an example right here in front of you. That will be a good example. If you want his opinion, just do as he has done. You will get busier than you ever have yet, and you won't have any time to spend counting what you have got, either, for it will all be in the work—every dollar of it. Wouldn't that be nice, now, for Brother Russell to answer your letter and say, 'put everything into the tract fund'? Do you think he would do that? Why, a man of the world would have more sense than to put himself in a hole like that, much less that servant of God. You won't catch him that way."

Well, is money all there is to it? No, money is not all there is to it. Money is only an incidental. But, dear brothers and sisters, I come to you this afternoon with my heart full of yearning that each one of us might complete our consecration, and I verily believe that we are so human yet that this matter is going to stand in the way of many of us entering into the kingdom. I verily believe it. They that are Christ's must crucify the flesh with the affections and desires,—must do it, not may do it, not ought to do it, not hope to do it. They *must* do it. We must present our bodies a living sacrifice, for if we live after the flesh we shall die, but if we, through the spirit, do mortify the deeds of the body, we shall live. There is the proposition set clearly before us. We must not only crucify the old nature, but we must lay down the life to which we are justified by our faith in the ransom work. Jesus said, "Therefore doth my Father love me"—why? Because he was so good? No. Because he was so pure? No. Because he was so holy? No. Why was it his Father loved him? "Therefore doth my Father love me, because I lay down my life." That is it! Do you want to be loved of God? Do you want to be joint-heir with Jesus Christ? Do you want to enter with him into the kingdom? Do you want to be one of those who shall sit with him in his throne, lifting up and blessing all the families of the earth in this golden age which is opening now? Do you want to be one of them? Then you must be like he was—you must die. Give up your life, lay it down a living sacrifice. We must complete our sacrifice unto death; we are to be crucified; we are to drink of his cup,—not another; we are to be baptized with his baptism; die with him? Just practice self-denial. First of all, he denied himself—"My Father is greater than I"—and then he put the spirit of self-denial into his daily actions, into his daily work, even unto his very thoughts. You and I must walk in his footsteps if we are to reign with him in his glory. Because, "As he is, so are we in this world," says the Apostle. Jesus said, "Enter ye in at the strait gate.

"Oh," you say, "I am seeking to enter in."

"Well, I am afraid you won't enter, then."

"What, won't enter? I am seeking to enter in."

"I do not think you will enter."

"Well, but, brother, I am seeking to enter in."

"But I say, I do not think you will enter."

"What, if I am seeking to enter in, you don't think I will enter?"

"No, I am pretty sure you will stay out."

"Why is that?"

"Because our Lord said so."

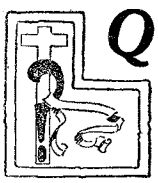
"What?"

Don't you remember what he said? "*Strive* to enter in at the strait gate, for many, I say unto you, will *seek* to enter in"—that is what you are doing—"and shall not be able." That means they will stay out. Stop your seeking to enter in and *strive* with all the powers of your being, and, by his grace, you shall be successful. By his strength, making your weakness perfect, you shall be a victor. Practice self-denial. Strive to enter in; give yourself a living sacrifice; finish the work in death. Many have chosen the broad road and are following the blind guides and are doomed to bitter disappointment because of false prophets; beware of false prophets which come to you in sheep's clothing and inwardly they are ravenous wolves. Let them alone. They be blind leaders of the blind, and all shall fall into the ditch together. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." Are you doing that will? That is the question. You know what it is. You have read it in his holy Word. Our beloved pastor has brought it to our attention in all his writings. We know what his will is. It is not a question of whether we know it or not, now. The question is, Are we doing it? Do you say, "I intend to do it, I have good intentions in the matter?" Did our Lord say anything about intentions here? I want to press this home to you. Did he say anything about intentions here? He never said a word about intentions. What did he say? "He that doeth the will of my Father which is in heaven." That is the way. We have come now to the point where our entering in depends on our doing to the full limit of our power and ability. Nineteen centuries have passed into history since Jesus trod this path before us, yet his footsteps have not grown dim. They are as plainly visible today as when Paul and the early disciples sought, and found, and walked, in this way. The royal road to life is by self-denial, even unto death.

Now if we be dead with Christ—not with Adam—but if we be dead with Christ, we believe that we shall also live with him. "Oh," you say, "if I could only live with him!" Well, that is the way. You can, but in order to live with him you must die with him. Our Lord said, He that loseth his life for my sake, he that layeth down his all in consecration even unto death, surrenders self, makes a full and complete surrender, and finishes that sacrifice in a living service, for the brethren, for the truth, for God—then what? *He shall live.*

Amen.

Question Meeting, Conducted by Brother Russell



QUESTION 1:—The strong ones in our church are opposed to present truth, and those who are not faithful are not teachers and are younger in the truth. The opposers are holding on to the meetings, as they are principally elders now. What are the faithful, weak majority to do?

Answer:—Well, I have no idea from whom the question comes, so I can answer it with the greater freedom. I can see that there are certain principles involved in all that the Lord has laid down in respect to his people, and that they are to choose from amongst those for elders, or for elder brothers, those who are most qualified to represent the Master in the congregation. If any of those who have been long in the truth, and who have natural ability, have become such as this brother evidently thinks some have become, then they are to be considered from the Apostle's standpoint as heady, and it would be proper for the congregation to follow what they believe to be the Lord's will in respect to electing them or not electing them the next time. My thought would be that it would be injurious to any brethren who are really in this condition to elect them to any place of prominence. It would be to their good, and the very best thing as helpful to them, if they were allowed to remain outside of any teaching capacity for a while, even though the apparent prosperity of the meetings would seemingly be interfered with. It probably would not be interfered with, because any who are in such a wrong attitude of mind as this question intimates would certainly be likely to do more harm than good every day, and every meeting, and to be getting more harm than good themselves. But, now, it does not follow that the brother who has written this question has the proper focus on the matter. Perhaps he has some wrong impression; I am not competent to judge; know nothing about the case, nothing about the elders, nothing about the writer of the note. But it would be his duty to try to look as calmly, and patiently, and benevolently, at the elders that have been serving as it is possible for him to do, and for all the congregation to so regard the matter. And perhaps it would not be unwise for the brother to call on each one of the elders whom he thinks is not quite right, one at a time, and kindly tell them what he fears, and suggest that he is not wishing to judge, but that he sees certain things, and ask them to consider these matters—whether it might not be the adversary is gaining some advantage over them, and have a nice kind brotherly or sisterly talk. Generally a good plan is, if they get angry with that, and you have been very kind and considerate in the way of presenting it, it shows that there is something wrong. They might not agree with it necessarily; they might say, Why, brother, you have misunderstood me. I did not mean that at all; you have been looking too critically at it; what I meant was thus and so. In any event it should be a means of assistance to those who would be in this supposedly wrong condition. Before undertaking anything of the kind, I would advise that each one who would undertake to do anything in the way of correcting a brother or a sister, or even giving a suggestion to anyone, should first make the matter a subject of prayer, make sure that their own heart and mind are all right, that they had no bitterness, and that they were seeing things as generously as possible. Let us first get right ourselves—as the Lord puts it, first cast out any mote, or beam, as the case might be, from your own eyes, and then with the clearer sight you would thus have you may be able to be a blessing to some brother who is having a mote or beam in his eye.

Question 2:—Is it your understanding that since 1878 all the consecrated who are faithful pass immediately at death to the spiritual plane beyond, and would this include any of the Great Company? And do you understand that any of those of the Great Company who died previous to the present harvest-time were awakened at that date? And if this is true, how would it harmonize with the parable of the wise and foolish virgins?

Answer:—I answer: I do not know anything in the Scripture that would give us a proper ground for reaching a conclusion, and I do not know that it is very important that you should reach a conclusion. The conclusion that you and I want to settle is that we make our calling and election sure, and that we try to keep out of the Great Company class, and try to get into the Little Flock. I can see no difference to any of us as to whether the Great Company were awakened in 1878 or not. That is our understanding respecting the Little Flock, that from that date, all those who were members of the Body of Christ experienced a change; but as for the Great Company, we would not undertake to answer. We do not know. We are rather inclined to think not, but we have no ground on which to answer.

Question 3:—How far should we go in extending financial aid to the indigent brethren? What would be the limit?

Answer:—Well, do not go beyond what you have got. That is the first limit.

For instance, a brother in distress has money loaned to him which he does not repay: should we assist him again when he owes us for past favors?

Well, first, the fact that he has been unable to pay, and unable to make good past favors, would not necessarily constitute a ground of objection, because you have had past favors from the Lord and you have not been able to pay, and if he stopped giving you any more it would be pretty hard on you, wouldn't it? However, dear friends, in the matter of giving to the poor brethren, or to anybody, it is an occasion for the exercise of judgment and prayer. To give unwisely might be to encourage somebody in a wrong course, and to give wisely might be the means of helping

someone to see a proper course. If you have any advice to give anybody, it is usually pretty good to put it in the "sandwich" form, and to give the advice when you are giving the money, rather than when you are refusing the money. Put the advice in with the money, suggesting, kindly, to the brother or sister, Now I do not like to criticise you, my brother, but it would seem to me that you might do this, or you might do that; I am going to help you to such an extent, but I hope you will do thus and so with it, because I feel as though I am a steward over whatever I possess, and that I ought to use it as I feel would be to the Lord's pleasement, and not merely because you would get it. But we are not to forget what St. James says, that if we should see a brother or sister suffering want, it would be an un-Christian course on our part to refuse aid, no matter if they have been foolish in some respects in the past. Perhaps they were not born with as level heads as you have been. But it is true the majority of people do not have level heads on the use of money. That is my experience—I am in trouble with people all the time. Perhaps my head was made too tight and stingy, I don't know. But I believe it would be entirely wrong for us to permit anyone that we recognize as truly a brother in the Lord to suffer lack of the necessaries of life. Now, how many of the luxuries should be added to that is another question. I have known instances in which I thought the friends had perhaps undertaken to do for some persons more than would have been, in my judgment, the wise course; but I said to myself, it is none of your business, mind your own business, and let them attend to their matters; and perhaps the Lord will be better pleased with their course than with yours. We live in a day, you know, when things are considered necessary that would not have been considered necessary a short time ago. We all have more comforts and blessings temporally than our grandfathers had, I am sure, and these blessings become almost necessities to people—or at least with some. Really a person can live on very little when it comes down to necessity. Potatoes are always cheap; so is salt; so are oats; and really the absolute necessities of life do not cost a great deal. We are to consider matters in as broad a light as we please, and we are to remember in our day civilization has adopted methods for dealing with people that it did not adopt in times past, and I think very good methods. Instead of having the blind beggars sitting by the roadside, as in our Lord's day, civilization says, No, let us take these blind beggars, and put them comfortably in a nice home where they won't have to beg, where they will not have to sit in the sun all day, where they will not have to be without proper nourishment and care; let us put them in a nice suitable asylum. If I were in their place, I believe I would prefer to go to some institution of that kind that had been specially prepared for me, rather than to sit out on the curb-stone or any other place to solicit alms. However, this is a matter which each one must decide for himself. The broad principles of the Lord's teaching is, that we should not see anybody go hungry, whether friend or foe. If thine enemy hunger, feed him, and if he is naked, give him something to cover his nakedness. But that does not mean you should give him your best robe, or anything of that kind.

Question 4:—In Leviticus 9, was the blood of the bullock and the blood of the goat taken into the Most Holy? If not, why not? Are the sacrifices referred to in Leviticus 9 the same as those referred to in Leviticus 16, and how often was that sacrifice of Leviticus 9 offered?

Answer:—We answer that the description of the killing of the bullock of the sin-offering and the goat of the sin-offering in Leviticus 9 was in connection with the consecration of the priest, while the description in Leviticus 16 is in connection with the atonement for the sins of all the people—the world—the Day of Atonement sacrifices. They are, therefore, not exactly the same, though they cover in many respects the same points. For instance, Was not our Lord's consecration closely identified with the work of atonement? Yes. Your consecration unto death as the antitypical goat is closely identified with the atonement work. So these two types, the one relating to the consecration of the priesthood, and the other relating to the atonement work, are closely related, though not exactly the same. In the case of Leviticus 9, you remember the blood was not taken into the Most Holy, because that was not a picture of the Atonement; that was not a picture of that feature of the work; it was a picture of the consecration, and showed how the bullock must die, and how the goat must die; whereas the one in Leviticus 16, picturing the Atonement Day, making satisfaction for sin, properly included the sprinkling of the blood in the Most Holy to make the atonement for sins.

Question 5:—According to the present outlook, can you give us any idea how long the opportunities for service will continue, the pilgrim service, colporteur service, volunteer work, etc.?

Answer:—I cannot. Some of the dear friends would seem to think that they have it all very nicely figured out. Well, I cannot quarrel with them, because I do not see it. If they say they see it, why they see more than I do. So far as I can see now, dear friends, I have no reason to think that the colporteur work or the other parts of the service are going to shut down immediately. It looks to me as though the work never had a more prosperous appearance than it has at the present time. My thought is that you and I, and all who are interested in the work, had best not be bothering our heads about when it is going to close. You will find out when it closes all right, won't you? Of course you will. So then do with your might what your hands find to do, and you will find lots to do now, large opportunities every day in all these various directions. My advice is, go ahead; never mind what somebody says about when you cannot go ahead; you will find that out in due time yourself.

Question 6:—Will you give us some proof that the Great Company will be awakened before the Ancient Worthies?

Answer:—Well, what would be considered proof would depend upon the mind. Now my thought is this: that the Great Company is identified with the Church in the work of this present Gospel age, and is pictured in so many ways as associated with the Church—as, for instance, the priests connected with the Levites in the work of this Atonement Day and the sacrificing, etc. Then, secondly, as pictured by the Bride, representing the Little Flock, and the others her companions, which follow her and seem to be included with the Church. Then I remind you again of the picture of Rebekah. I was noticing the other day that when Abraham sent to call Rebekah to be the bride of Isaac, he did not call for any bridesmaids to come along, but some did come along with her. That would represent, you see, the Great Company class who come along and are the servants of the Bride class. Now it would seem to me proper to consider that when Isaac received the bride he also received the bridesmaids; that they went in with the bride, accompanying her, and associated with her. And so, with Christ and the Little Flock and the Great Company—I would understand that they would probably all go in together. Besides, remember there is a certain portion of the merit of Christ that is imputed to each one who offers himself as a sacrifice. We saw that last night, you remember, in considering the matter of baptism; that when you present your offering, our Lord Jesus, as our Advocate, our High Priest, appears and accepts the offering as his own, and imputes to the offering some of his own merit to make it sufficient for divine acceptance, and then counts it all. So then the Great Company class, you see, make their consecration, and receive this imputation of Christ's merit, just the same as the Little Flock—all of them receive this before they are begotten of the holy Spirit. Now my thought is, that all of this will be finished in the fullest sense of the word,—all of this imputation of the merit of Christ's sacrifice to all of the household of faith during this Gospel Age will all be at an end, and all the merit of Christ will be back again in the full sense of the word in the hands of justice, before any one of the world will receive any of the blessings of the New Covenant arrangement, and that the Ancient Worthies will belong to the earthly class that get these restitution blessings, but they will not get their share of the restitution blessings until both the Little Flock and the Great Company are entirely through with the imputation of Jesus's merit for their covering. You see the one who stands as an advocate for every member of the Little Flock, stands as advocate also for every member of the Great Company. He undertook to be the guarantor for every one of us when we came to the Father. He made our sacrifices acceptable, every one, and every one needs him as our advocate down to the very close. As the Apostle says, "If any man sin, we have an advocate with the Father." So the Great Company class will need to have an interest in Jesus as their advocate down to the time when they shall have passed beyond the vail. To my understanding, he will have to cease to be the Advocate of the Church entirely before he becomes the Mediator between God and the world.

Question 7:—Was there any significance in our Redeemer's resting in the grave all the Sabbath day?

Answer:—I have never thought of any significance. There may be, but it has never occurred to my mind. He was to rest on the third day, and he was to rest on the first day of the week, because that first day of the week would properly symbolize or picture a new beginning, a new dispensation; as the seventh would be the completion of an old dispensation or order of things—the earthly order of things to him—so the resting on the first day of the week would properly represent him as rising a New Creature—the beginning of a new order of things. But I have never had any thought respecting the Sabbath day, and why that one day more than another was spent by the Lord in the tomb.

Question 8:—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Proverbs 16.7. What does this signify?

Answer:—Well, we can say surely that when a man's ways please the Lord, if it so please the Lord, he can make his enemies to be at peace with him. So far as I know, the ways of our Lord Jesus pleased the Father, but he did not make his enemies to be at peace with him, for they put him to death. So far as St. Paul was concerned, we believe his ways pleased the Lord, but it did not please the Lord to make St. Paul's enemies to be at peace with him, but they put him to death. So the most I could see in this would be that at some proper time God will make man's foes to be at peace with him, if he is in harmony with God, but that proper time does not seem to be this Gospel age, for now a man's foes shall be they of his own household, and whosoever will live godly will suffer persecution.

Question 9:—A thought is being advanced among the friends that the work will close next Spring. Do you find any Scriptural proof for such thought, and are you in sympathy with the advancing of such theory?

Answer:—I do not find any ground for such a thought. I am not in sympathy with the advancement of such a theory. I think it would be far better for the dear friends not to speculate about things of which they have no knowledge. At least, I will say that I think I would do best not to speculate about things of which I have no knowledge. If they have any knowledge on this subject, they have some knowledge I do not have, and if they are sure that they have knowledge, of course to their own Master they are responsible for the using of it. But so far as I can see, dear friends, discussing such matters as that merely takes away from the friends opportunities for usefulness, and we would far better stop talking about such things and be busily engaged in the harvest work, doing what we can do, never minding whether it is going to stop next Spring or not. I will tell you next Spring how it will be. In the meantime, as far as I can see, we all have plenty to do. Do not anybody stop for lack of work.

Question 10:—Have we reason to expect Volume 7 in the popular published form in time to be of service to any of the Little Flock this side of the vail?

Answer:—I do not know whether you have or not. I believe that it will be published in time to do some good this side of the vail to the Little Flock, for I understand it to be specially for the Little Flock and not for any others except the Little Flock and the Great Company. It is not for the world.

Question 11:—What importance do you attach to the date October, 1910, in view of the suggestion in the Pyramid?

Answer:—In the chapter on the Pyramid, in the third volume of SCRIPTURE STUDIES, we made mention of the fact that a measurement might be taken up the front of that large step, you remember, that is at the top of the Grand Gallery; that it could be measured up that step and along that step to about the junction line. We did not have the exact measurement of that, but we took what is termed a paper measurement. That is to say, if anything is drawn to a scale, you can, by measuring very carefully with a piece of paper, estimate pretty closely, and our estimate of that, as I remember it, and as recorded there in the third volume, was that the point of time in inches would seem to represent October, 1910; but we did not give that as anything positive, nor as anything we know. I do not know anything about October, 1910. It is merely a suggestion. When it comes to October, 1910, I think it will be very well for you to have both eyes open and look around and see if you see anything. But the dates that are given to us prophetically are the ones I think we ought to especially give heed to. Now these prophetic dates seem to be, 1874, October; 1878, in the Spring; and then 1881, in October; and then October, 1914. Now these, as far as we can tell, are the dates marked in prophecy, and to these we do well that we take heed as unto a light shining in a dark place, as St. Peter says. That does not mean that we know now, or that we ever knew, nor that we say now, nor that we ever said, that the suggestions made respecting these dates which are based upon prophecies are indisputable; nor that we have ever claimed infallibility in the interpretation of the prophecies in connection with them. What we do say, in the SCRIPTURE STUDIES, you will remember, is this: That to our understanding, this teaches this, and that teaches that, and the other teaches the other. We do not see any other way they could be held together, or any other conclusion that could be reached; and for my own part, therefore, I believe that those dates signify such and such things. That is all we have ever said; we never said we were infallible in these things. We believe them. We have believed them from the first; we are acting upon that belief. But, my dear friends, if October, 1915, came, or October, 1920, came, and no great time of trouble, and no change of all the Church came, it would not overthrow my faith in the divine plan of the ages for a moment. God is selecting a Church as the Seed of Abraham, and that Church as the Seed of Abraham is predestinated to do the work of blessing all the families of the earth; whether 1915 is the exact time for that to begin, or the trouble that will introduce that time of blessing, is another matter. I believe October, 1914, is the time when we may expect that great time of trouble, because it seems to our judgment, as far as we can understand the Scriptures, that is the time when the Gentile period of lease, or tenure, will expire, and when, therefore, we may expect that the time of trouble shall be ushered in; and that time of trouble we understand is the one the Scriptures tell about—a time of trouble such as never was since there was a nation, a time of trouble which shall overwhelm all sorts of government, and every institution of the present time; and a time of trouble which thus will make ready and prepare mankind for the glorious reign of Christ and his Church, for the blessing and uplifting of all the families of the earth.

Question 12:—Are the consecrated adopted sons of God, or real sons of God?

Answer:—Well, I think we speak from both standpoints, dear friends. We speak of having been adopted into God's family. We can already speak in that way. Even our flesh is adopted by him, because it belongs to us. Even our children are adopted in the sense of being brought under the supervision of his divine care. When God accepts us, he begets us of the holy Spirit as New Creatures, and calls us sons of God, and we are thus really sons of God—real sons of God begotten of the holy Spirit—under present conditions, when it has not yet been determined whether we shall make a failure of it; and he now speaks of us as being adopted into his family. We are adopted under certain conditions, with certain promises. So the thing is not settled with you whether you are going to be a son of God or whether you may die the second death; that depends on how you are going to do. But from the one standpoint it would be especially proper to speak of ourselves that we are adopted and that might include our flesh and all our earthly interests. God has adopted us, he has taken us just as we are—not for worthiness of our own, but because we have come in his appointed way, with a heart's desire of being in harmony with him; but the New Creature which would be the real son of God is not yet fully developed. A child that is merely begotten is not a son in one sense of the word, you see, and so we will not be sons of God in the full sense of the word until our resurrection birth, as Jesus was the first that was born from the dead. So we also are to be born from the dead and have our resurrection birth, or change, or completion of our New Nature, as sons of God. In substance, then, condensing the matter, we are now said to be adopted into God's family, and conditionally treated as his sons just as though the whole matter were finished; but the reality of our sonship and the finishing of the matter will be when we shall have passed beyond the vail, having heard his "Well done."

Question 13:—Is the time open yet for anyone to consecrate for the high calling?

Answer:—My answer, dear friends, is, that the calling of God belongs to this age, and it is our understanding, as already published, that the calling time has ceased. Nobody is being called, because a sufficient number have already responded, is the thought that we have. That is, that a sufficient number had responded in 1881. You remember the evidence we set forth in the second and third volumes of SCRIPTURE STUDIES. Our thought is, the Lord represents

that as one would go out, or would fail to be accounted worthy of a place as one of the priests, and take his position as one of the Levites, of the Great Company, that someone else would be allowed to take his place—as the Scripture suggests, "Take heed, let no man take thy crown." These consecrated ones who had crowns assigned to them, if they are not faithful, so they will receive the crown, will lose it, and somebody else who had no special calling, somebody who is hungering and thirsting, consecrated, and waiting, will be ready to receive it. So, then, our answer to the question in brief would be, If you want to consecrate to the Lord, do not stop to inquire—if you have a right spirit about the matter you will not stop to inquire how much you are going to get; if you have the right spirit in the matter, you will want to give your heart to the Lord and give you him all you have, and wish you had ten times as much as you have to give, irrespective of what you are to get. If you are only to get earthly life, you will want to consecrate yourself. Any other spirit would be a wrong spirit. So make your consecration and leave it to the Lord what reward he is going to give you. Like a great man would do on the earth, much more so the great God will do on the spiritual plane. If you were dealing with a king and you did him a small service, you would not expect he would give you a penny; if he would give you anything he would be likely to give you a dollar, if he were a rich king. So with our heavenly Father, whenever he gives any rewards, you may be sure they are exceedingly abundant more than you could ever ask or think, according to the riches of his grace.

Question 14:—In order to be a faithful steward and complete one's consecration, do you think the Lord expects one to sell the roof from over his head, or will the Lord show the faithful steward just how and when to proceed?

Answer:—Well, it is pretty hard to answer this question just the way it is written, so I will not attempt to do that; but I will tell you what my thought is, in a general way, along this line. The Lord has given you certain talents and powers, and among these is so much money, and he expects you to use the money. You consecrated to him all of it when you gave yourself and all you had. It included every penny that you have, and now when he hands it back to you he says, I will make you a steward and I will see how you use this, and I will judge how much more I can entrust to you for the future by the way in which you show your faithfulness in the using of this little amount which is now at your disposal. It would seem to me, then, that if I had only five dollars to my name—roof over my head or no roof over my head—I would consider the five dollars a stewardship; and if it were five thousand dollars I would still consider it a stewardship; and if it were five millions, I would still consider it a stewardship; and according to the amount of opportunity that I had, and the responsibilities that were upon me, I would want to use whatever I had in the way that I thought would be pleasing to the Lord. For instance, if I had a family and they were dependent upon me and there were young children, I would think that it would be God's will, and that I would be acting as a proper steward, if I would make a reasonable provision for these children —not that if I had five million dollars I would think that they must all be rich and have a million apiece. I would not understand anything of the kind, but I would understand that they would probably do a great deal better for themselves and for the Lord's glory if they did not have very much. And yet, if I had $5,000,000 I would feel that I ought to give more to my sons and daughters than if I had only fifty dollars or if I had only $5,000. I would think it would be a reasonable consideration to be held in mind, and I think probably if I had five million, I would give them $50,000 apiece, I don't know. I think I should be about that generous. I don't think I would be any more generous than that. And if there were any of them I thought would be specially injured by giving them that much, I would cut it down. But in everything, your responsibility is the thing that is before you,—how does God wish you to do? Do according to what you think would be pleasing to the Lord. It is your stewardship, not mine. But remember, that if you are thinking more of your children in respect to your stewardship than you are thinking respecting the Lord's children and the Lord's work, it shows that you have not the proper respect for him and his work. You are, therefore, to take all of these things into consideration when you decide how you shall use whatever is in your hands. If I had a wife and family, I certainly would not think of selling the roof from over our heads, unless it would be a very fine roof to get a cheaper one, the fine one not being so necessary. But I would certainly think of keeping a roof for my family; I would think it part of my duty as a father and husband to provide for necessities in that manner. I wish that all of God's people had roofs over their heads—not extravagant roofs, not very elaborate houses, necessarily, but that they all had some little place they could call home. It is true, Jesus did not have a home of his own, but it is also true that John, his disciple, did have a home, as we read of Jesus when dying commending Mary, his mother, to that disciple whom he loved. That disciple whom Jesus loved took Mary to his own house. He had a house.

Question 15:—In what way do the Levites represent the Great Company?

Answer:—Well, now, I thought that I answered this yesterday. I will repeat. Those who were separated on the night of the Passover, when the destroying angel destroyed all except the first-born that were under the blood, all of these first-born that were separated represented the Church of the First-born whose names are written in heaven, and these first-borns of Israel, according to God's direction, were subsequently exchanged for the whole tribe of Levi; so that the whole tribe of Levi represents the household of faith, or the Church of the First-born. In that tribe of Levi there was a certain special family, or class, selected that were the priestly family, and were representative of that portion of the household of faith, the Church of the First-born, who are to be the Bride, the Lamb's wife, and it leaves all the remainder of the Church of the First-born corresponding to the Levites and antitypical Levites to be the Great Company that follow with the Little Flock of priests and constitute the servants on the spiritual plane.

Question 16:—What is your thought respecting those who do not understand the full importance of consecration at the time of their immersion?

Answer:—My thought is, dear friends, that if they were immersed without understanding consecration, then their immersion was a mere bath—that it did not either hurt or help them a bit. Whoever does not understand consecration does not understand baptism. The consecration vow we have is first, and that is the real baptism. The symbol in water, to be a symbol at all, must follow—could not go before it.

Question 17:—Were the Atonement Day sin-offerings for the year previous or for the ensuing year, and how do we know?

Answer:—I answer they were for the ensuing year. We know because at the end of a year they were all under their sins again, and they were to bewail themselves and to be in sackcloth and fast until the Atonement Day sacrifices had been offered, and the blood sprinkled, and the priest would come out and offer the blessings which made them reconciled to God for the year following.

Question 18:—Suppose that I own the equity in property amounting to $5,000. Does the Lord expect me, as a wise steward, to turn this amount into the harvest work, when, in order to continue in my business, it would necessitate selling the property and paying rent?

Answer:—Now the dear brother writing this question is the only person that has the right to decide it. It is not for me to decide what he should do, for I do not know all the circumstances; and even if I did know them all, it would not be for me to tell him what he must do. It must be his own voluntary act, whatever it is, and his own judgment must be used. I have already expressed what would be my judgment, that a man should look out for his wife and children and any others who are closely related to him and properly dependent on him for support, and he should not denude himself of property so that he would bring either himself or any of those dependent upon him into reasonable danger of requiring private charity. I do not know how to state the matter more clearly than that. You see you might imagine a case in answer to this question in which the brother would have nothing probably in the way of an encumbrance at all, and it might perhaps be a wise thing for him to sell his property, clear it off and rent a store. It does not always follow that it is to the best advantage to own property. Sometimes it is just as well to have rented property. He must decide the case.

Question 19:—Will the purified humanity at the end of the Millennial age have eternal life or everlasting life?

Answer:—I answer that these terms "everlasting" and "eternal," as used in the Scriptures, are not used with that same exactness that the writer here seems to infer. The

general thought of the Scriptures would seem to be not eternal life, but everlasting life, if you are going to make a distinction between them. But the majority of people do not make a distinction between them, and consider that if they say eternal life, they mean life that lasts forever; and if they say everlasting life, that life which lasts forever; so with that definition they are right anyway. But if you are going to add to the word "eternal" life something that means immortal life, then it is a mistake. It would not be proper to use it with that thought in mind; the world is not to have immortality, but the world is to have everlasting life, or, in that sense of the word, eternal or unending life.

Question 20:—Will there be a class in sympathy with the saints at the last, a class not of the Great Company? If not, why are so many becoming interested in the truth now?

Answer:—Well, I do not know, dear friends, that we need to go into any great particularity in a question like that—to decide it, I mean, or have any difference with anybody. In my judgment there were a great many who were really in sympathy with Jesus at the time of his offering himself to the Jews at the end of their age. You remember how, on various occasions, the multitude wished to take him by force, and make him a king, showing that his teachings were very popular amongst a certain class at that time. And so it might be here that some might become very deeply interested in the truth after that superficial manner, some interested in it in an outward way from the worldly standpoint. They would say, "I think that is reasonable, that is the most logical thing I ever heard," etc., and yet it would be with them, probably, just the same as with some of the similar class in our Lord's day. Those very ones who rejoiced and took palm branches and said, "Hail Jesus, son of David," kept very quiet when the Pharisees and Doctors of the Law put up some others to cry out "Crucify him, crucify him"—these kept very quiet; they said nothing about "Hail Jesus, son of David," etc. So I should not wonder that a great many worldly people, when everything is favorable, say, "That looks very nice," and if somebody said "boo" they would say nothing, but get very quiet. They have not enough stamina in them, or they would want to make a full consecration of themselves; and that lack of stamina would likely manifest itself if any opposition would arise; it is only what we might expect.

Question 21:—"For as in Adam all die"—are we to understand this means Mother Eve?

Answer:—Yes, I answer we understand this includes mother Eve; she was in Adam in the sense that she was a part of Adam's family; that the whole thing was centered in Adam; that God arranged it so, and that Adam's sin brought the death condition. If Adam had sinned and mother Eve had not sinned, of course it would be hardly proper for us to offer a suggestion, but my thought would be that if Adam had sinned he would have been put out of the Garden, and she would have been put out with him, as he was the representative of the race, and his transgression would mean the transgression by the twain; that she would be held as being a party with him in the transgression.

Question 22:—Was the man Christ Jesus like unto Adam before Eve was taken from his side, or after Eve was taken from his side, and before sin entered?

Answer:—I do not know, and nobody else knows, and I do not think it makes any difference to us about the matter. There is certainly nothing in the Scriptures that would tell us which way our Lord was perfect—whether he was like unto Adam in his perfection before Eve was taken from his side, or like the perfect Adam after Eve was taken from his side. I know of nothing in the Scriptures that would enable one to answer that. I feel there is no difference whichever way it was, the sufficiency for the ransom-price was in Christ because he was the Head any way. If he was merely as Adam was after Eve was taken from his side, he was then the responsible one; and if he was like Adam before she was taken from his side, he was the responsible one also.

Question 23:—Please give us the literal interpretation of Brother Raymond's sermon on the "widow's mite."

Answer:—Why, it is not in my Bible. I do not know anything about Brother Raymond's sermon.

Question 24:—"Great peace have they that love thy law, and nothing shall offend them." A sister says that nothing in the Word of God shall offend them.

Answer:—We will not discuss which this sister means, or what the other sister thinks, or what somebody else says. When you have a question, give the question and do not mind about what you think. I am the one that is going to say on this occasion what I think. But what does this text mean? I answer that God's law is so reverenced by all of those who really love him that when they contemplate what God has said, it becomes a law to their lives and becomes a ruling power in their lives, and nothing shall stumble them. The word "offend" here is used in the sense of stumble, or trip. If they love God's law, if they are not merely obeying God's law because it is a form and ceremony and other people say they ought to, but because they really love that law, they appreciate the principles of God's justice and righteousness and various commands, and in his law they meditate; they like to think it over and see how just God's requirements are, how kind he is, and appreciate all the teachings of God's law—that is the attitude of mind that nothing will stumble. The people that get stumbled are those that are not rightly in harmony in God's law—using the word Law of God here in the broad general sense of complying with all of God's requirements, not only through the words of Jesus, but also through the law of Moses, and the words of the Apostles, God's law in the general sense that God's law signifies justice, that they love the Lord, their God, with all their hearts, and their neighbor as themselves. It will be pretty hard to stumble those who really love that principle. It takes a little while to learn enough of God's law to appreciate it and to really love it. We sometimes begin by obeying the law before we really learn to love it; but as surely as we make progress and grow in grace, knowledge and character-likeness of the Lord, we will come to love the principles of his righteousness and desire to have them not merely because God says we ought to do so, and we must do so to be in his family, but because we will come to appreciate the principles of righteousness that are behind his requirements.

Question 25:—If any fall away, who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, will their failure to receive the crown lead to the second death? Or is there a chance that a place may be found for them among the Great Company?

Answer:—I do not think that anyone is competent to answer that question. It is beyond our depth. We ought to fear to pass judgment on anyone who gives evidence of still having love for God or for righteousness. We do not mean that we might not fear for some, as the Apostle says we should fear, and that we should strive to pull them out of the fire—pull them out of places of temptations, and trials, and strive to recover them from the snare of the adversary. That fear is proper enough, but for us to decide that such a one has been given up of the Lord, and that he has been sentenced to the second death, is not ours to judge, and we do well to seek to avoid passing judgment upon others.

Question 26:—If it will not take too long, please explain the ransom of Eve?

Answer:—It won't take very long. Eve belonged to Adam, just the same as all of Adam's race belonged to Adam. God gave Eve to Adam after he took her from Adam. It is very easy to see, then, dear friends, that if Christ redeemed Adam and all that Adam had, he redeemed Eve.

Question 27:—To what extent should the Truth people, Bible students, educate their children, knowing the shortness of the time between now and the time of trouble, for instance, and also in view of the fact that in any higher education there is a tendency toward infidelity, higher criticism and agnosticism? Would you advise a common education in music?

Answer:—My thought, dear friends, would be that the majority of children would be better off if they would not go beyond, or much beyond, a common school education. I do not know of a college anywhere that would really do them any good. I remind you of a young man who came from India. His father was a native of India and had embraced Christianity, and, according to this son, his father was a genuine Christian, and so this young man was very anxious to come to America and get his education. Apparently his father was connected with the Methodist Church Mission in India. At all events, the young man sought out a Methodist college here. Not having great means, he worked his way through college, and in the four years that he spent in getting his education he lost every bit of his Christianity, and every bit of his faith in the Bible, and was turned out, graduated from a Methodist college, a higher critic, a total unbeliever. That young man subsequently was met by one of the Bible students, and it was suggested he attend one of the conventions. He said he did not have the money to spare. The party gave him the

money for his expenses. He attended and was considerably interested, but not convinced, because he had lost his faith to such a degree. It was suggested that he should study further, and that he should study the six volumes of SCRIPTURE STUDIES. He went through the six volumes, and at the completion said that he rejoiced that he had found God and the Bible again, and the Lord Jesus Christ as his savior. He is back again in India, preaching Christ there, and preaching him from the true standpoint. Now I would not run the risk with any child I loved—and I would love any child of mine, I am sure; every parent ought to love his children—I would not want to do for that child anything that would result in the loss of the best thing he has—his faith. It would not be with my consent that my child would go even through the high school, because you will find the same higher criticism now even in the ordinary high schools, and not merely in the colleges. They have these so-called scientific text-books, about man having been a monkey and dropping his tail, etc.

As for music, I would think something would depend on the circumstances of the parent and the aptitude of the child. If a child has no aptitude for music, I think it would be a waste of time trying to get music into it; but if the child had quite a talent for music, that might be a proper excuse for at least teaching the rudiments of music, whether you should think proper to go further or not. But if the child has real talent for music and you give it the rudiments, I think the talent will take care of the rest. The trouble with most people is, they have not any talent, and it is all an effort to manufacture talent—and most of it is very annoying to their neighbors.

Question 28:—How long do you think money will be safe in the bank?

Answer:—Until you draw it out, or until the bank "busts." I do not think I can answer any more definitely on that subject. And some banks are likely to break sooner than others—to that I guess all will agree; it is a pretty hard question; I think I will have to leave it.

Question 29:—"There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die a hundred years old, but the sinner dying an hundred years old shall be accursed." What does this statement of Isaiah 65:20 signify?

Answer:—I understand it is describing the time in the Millennium when the present brief span of life will be a thing of the past; there will no longer be infants dying a few days old. A sinner dying a hundred years old, accursed of God, dying the second death, would be but a child under that new order of things; just the same as would have been the case before the flood, when the average length of life was somewhere between 600 and 900 years; anyone dying there 100 years old would have been dying practically in childhood, because as a rule they were not recognized as being fully developed men and women until they were about one hundred years old. Many of these patriarchs, you remember, had their first child when they were from sixty to ninety and a hundred years old. So that would be my thought as to the meaning of this passage. It does not say none will die sooner than a hundred years. It might be some would be so incorrigible, and so opposed to the divine order of things, that they would die sooner than 100 years. But in a general way it is my thought that it is intended to guarantee to us that God purposes a hundred years of trial for every member of the human race. However, some of those have perhaps had some degree of trial in the present life, and if so it might make a difference in how much trial time they may have there; we do not know; it will be time enough to see when we get there. Let us not worry about the bridges that are not completed until we get to the stream.

Question 30:—If St. Paul's filling up the afflictions behind of Christ, for Christ's body's sake, were on behalf of the Church, how can this scripture be used to mean that the Church suffers on behalf of the world as the antitype of the Lord's goat, while Paul said his sufferings were for the sake of the Church? Does the text apply to the Church or to Paul only?

Answer:—The Church and Christ all suffer the same suffering and for the same purpose. We are to be sharers in the sufferings of Christ and not in any other kind of suffering. You are not suffering for the world, and the goat did not suffer for the world—not at all. The sufferings are merely the killing. The goat had nothing to do with what was done with the blood. Some forget that. We are very apt to forget that all this typified back there was the killing of the bullock and the killing of the goat. Who did the killing of the bullock? The high priest. Who did the killing of the goat? The high priest. Then the goat did not kill itself, did it? No. The point to be seen is this: Our heavenly Father told Jesus he would be pleased to have him lay down his life in the interest of the Lord's cause and the Lord's people, and Jesus showed his loyalty in so doing; and Jesus told you and me that we might go and do likewise and lay down our lives in showing our loyalty for the brethren. Now that is all you have to do with it. You haven't anything to do with how God shall reward that. The reward that God promises you if you lay down your life for the brethren, is, that you shall be a member of the Body of Christ, which is the Church. The promised reward to Jesus was that if he would lay down his life for the brethren, he should be the great Messiah, the King of Glory; the promise to you and to me is that we shall be members of his Body. It was not God's promise to him that certain things should come to the world as a result. The blood of Jesus is going to bring forgiveness of the world's sin, and what may be done with your sacrifice may be counted in by him really to the world, but you have nothing to do with that; that is not your part; you are laying down your life in the sense of sacrificing your life as the Lord commanded; you have nothing whatever to do with what he will do with the blood afterwards; that is not your concern. Your part is to do your part, and my part is to do mine. We are filling up the afflictions of Christ, the same afflictions that he had and for the same purpose; all of them go for the Body of Christ, which is the Church. You and I are serving the Church; we are not to serve the world. What God will do with the merit of that sacrifice is another matter altogether.

Question 31:—Have any of the Truth people who have reached the mark of perfect love and allowed themselves to be blinded by error any chance of coming into the Great Company?

Answer:—To my understanding, any of God's people, not merely those who are in present truth, but any of God's people, who may reach the mark of character development that we sometimes designate as the mark of perfect love, it is required of them that they shall maintain their standing at that mark of perfect love, and not be moved away from it by the trials and difficulties that will assault them after they have reached that mark; and I would understand some of them might temporarily be moved away from the mark, and might by the grace of God recover themselves, and still be of those characters that the Lord would count worthy of a share in the prize. But I could see that some might be so thoroughly driven away from the mark into such a wrong condition of mind or conduct that they would sin the sin unto death, and never have any future. And I could see that some others might, after being at the mark of perfect love, fail to have the proper zeal, and, without especially leaving the mark, find that they might fail to maintain their standing as zealous followers of the Lord, and be counted worthy of the Great Company class.

Question 32:—Have the Ancient Worthies been sufficiently tested to assure us that none of them will go into the second death? Will they be only mentally and physically perfect?

Answer:—We do not know that they have been sufficiently tested as respects character. Apparently the Lord, according to St. Paul's declaration in the letter of Hebrews, has a very high estimation of these Ancient Worthies and their faithfulness, and God has indicated that they are acceptable to him. Now if you and I were to use our judgment—which we are not to do—but if we were to use our judgment, for instance, in a case like that of Samson, we would be inclined to wonder whether Samson had really developed a character of sufficient likeness to the divine character to be beyond the necessity for further testing. A meager account of his life, and the slaying of several thousands with the jawbone of an ass, and afterwards getting his hair cut short, etc., would not be proof to us that he had the character; and yet, that the Lord saw something about Samson's character that pleased him is the record, and you and I are evidently not competent to judge in the matter. But what we do find is this; that God in his arrangement places the entire number of Ancient Worthies under the New Covenant arrangement, and we think that that is very efficient for them, because if there were any lapses on their part they would be still under the covering power of the Great Mediator of the New Covenant, and their indiscretions or imperfections or failures to properly exercise the

proper spirit in every matter would all come under the review of the Great Mediator, who would have full power to treat with them as well as with others. We think, therefore, that it is very well and very nice to know that the Ancient Worthies are under the New Covenant arrangement and under the Great Mediator.

Question 33:—The merit which Christ applies on our behalf as our advocate, is it the merit of his sacrificed life, or is it the merit of his perfect obedience?

Answer:—Both the same, my dear friends. Perfect obedience led him to sacrifice his life, and therefore his sacrificed life was the evidence of his perfect obedience to the Father's will. And it is the merit of that sacrifice that is to his credit and is the thing which he eventually will give as the ransom-price for the whole world, that the whole world may have restitution; and it is the merit of that sacrifice which he now imputes to your sacrifice and to mine when he accepts yours and accepts mine as his own.

Question 34:—Please explain why you are not keeping the seventh day as the day of rest, but the first day, when the Scriptures say, Six days shalt thou labor and do all thy work, but the seventh day is the day of rest? Is it typical?

Answer:—Yes, my dear friends, it is typical, and in order to answer this question properly, it would take at least an hour of good hard talking, because the subject is so misunderstood. We will not therefore tax those who do understand the question, and will refer the questioner to a chapter of this subject which takes it up in full and deals with it in a very elaborate manner in the sixth volume of the SCRIPTURE STUDIES, to which we kindly refer the questioner as being for his own good as well as for the advantage of all. The answer there we feel sure will be satisfactory.

Question 35:—What do the three crosses on the tower of the Watch Tower cover signify?

Answer.—I never thought of that. They are simply made there by the artist to represent windows. I drew the original sketch in a rough way, and he followed the idea, and it merely represents the cross for a window instead of being some other shape. The three has nothing to do with it,—it does not prove the trinity.

Question 36:—When we pass our trials successfully and experience our change to the divine nature, will the thread of existence be broken, or will it be the same as the natural birth?

Answer:—That is too much for me. I do not see anything in a natural birth that is at all pictorial of the change of the Church. The only picture in connection with the matter I think of is this: That in the case of a natural birth, there is first a begetting, then a development and finally a birth of a new creature; and so with a spiritual: First, a begetting, then a development and quickening, and finally the birth of the New Creature. I do not see anything respecting the method by which a child is born to in any sense give any suggestion as to the change of the saints. The Scriptures give none that I know of. I see no parallelism at all. Our change will be in a moment, in the twinkling of an eye, and that is not according to any natural birth I have any knowledge of.

Question 37:—We understand that the Lord has not yet bought the world. Has the Lord purchased the Church? If not, how shall we understand the Scripture which says, "Ye are not your own, ye are bought with a price?"

Answer:—I understand it to say, *ye* and not *they*. "Ye are not your own, ye are bought with a price." Our Lord Jesus is represented as having paid the price to justice as far as the Church is concerned, and the Church is bought, and all of this class who become part of the Church are therefore included and dealt with under this gracious promise in advance of the world. But the world is not yet bought.

Question 38:—Is there any difference between the Church of the First-born and the Church which is his Body?

Answer:—I answer yes. To my understanding the Church of the First-born takes in the Great Company as well as the Little Flock, whereas the other expression, the Church which is his Body, does not include the Great Company, but excludes them. The Church which is his Body is this Royal Priesthood class, of which he is the high priest and head, and we are members in particular of the Body of Christ, which is the Church.

CONCLUSION

Brother Russell:—You and I and all of the friends visiting here, I am sure, feel as I do, that the friends of Chicago have done wonderfully well in making provision for this convention. They have gone to a great deal of expense in connection with the arrangement. They have made very complete arrangements, as I think we are all very well convinced, and the matter has gone off very satisfactorily and very smoothly. Now then it is proper that we should give thanks to our Lord, and it is proper that we should remember those of our brethren who have been so thoughtful and considerate of the interests of the truth as to make these arrangements for your comfort and convenience and for the pleasurable time you have had. So then, speaking for you, as the President of the Society, I feel sure that I am fully justified in telling the dear friends of Chicago that we love them very much, and that our love increases in proportion as we see in them this evidence of Christlikeness and this desire to serve the brethren and to lay down their lives for the brethren. How many of you would like to join with me in giving this word of greeting to the Chicago class? Please raise the right hand.

(The response was unanimous.)

We are all of one heart and mind in the matter. I am very glad indeed to notice the spirit of unanimity, harmony and love which seems to have pervaded this company of the Lord's people.

CONVENTION HEADQUARTERS

The convention in general, and the Chicago Bible Class in particular, expressed their appreciation of the courtesies extended to Pastor Russell and the convention by the management of the Hotel La Salle, one of the newest and largest of Chicago's modern hotels.

Hotel La Salle, in its completeness of equipment and adequacy of size will appeal strongly to all discriminating people who desire high-class accommodations and efficient service. All visitors to the city on missions of social, business or political consequence will find Hotel La Salle eminently qualified to meet their every requirement.

Every one of the total number of rooms is dedicated to the comfort, convenience and accommodation of the hotel's patrons. One thousand and seventy-two rooms are for the immediate use of the guests, while the remaining one hundred are given over to operating and maintaining departments, kitchens, servants' sleeping and dining quarters, etc. There are ten hundred and forty-eight guests' sleeping rooms, eight hundred and forty-two of which have private bath-rooms in connection, and each of the remaining rooms have running water.

From the second to the nineteenth story, all the floors are devoted entirely to sleeping rooms. There are sixty-two guest rooms on each floor, many of which are arranged en suite. The building is lighted on all sides, and above the third story will be wholly detached from surrounding buildings. Six hundred and eighty-one of the ten hundred and forty-eight sleeping-rooms have outside windows—two hundred of which overlook the twenty-foot court to the west of the building, which has been left vacant above the third story with the express object of giving Hotel La Salle outside light on every side. The remaining outside rooms overlook La Salle or Madison streets or Calhoun Place. Three hundred and sixty-seven rooms open into the great central light court, 63 by 72 feet in size. Thus nearly two-thirds of the bed-rooms are outside rooms, and the court rooms overlook an area broader than an ordinary city street.

The location of Hotel La Salle at the corner of La Salle and Madison Streets is easily accessible from all railway terminals, and at the same time in such immediate communication with all the centers of business activity. A few minutes drive or a short ride on the street cars will bring the visitor from any railroad station in Chicago direct to Hotel La Salle. All the elevated railway trains, communicating with all parts of the city, stop at Madison street and Fifth avenue, less than a block from the Hotel. Of the surface lines, the West side and North side trunk lines pass the door and the South side cars are within one block. All of Chicago's best retail stores are within easy walking distance of the hotel.

Minneapolis Minnesota

June 17, 18 and 19, 1910

Discourse by Pilgrim Brother George Draper. Subject: "FINISHING TOUCHES OF CHRISTIAN CHARACTER"

Text: Philippians 4:4-8, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus. FINALLY, *brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."*

THE Apostle is addressing a class of people who are sanctified in Christ Jesus. We have reached the period of time when the saints are to comprehend the lengths and breadths of God's plan. He is addressing a class *who have comprehended* these things, because he has called us to think upon them, and you cannot do that unless you know about them. We must have a knowledge of God's plan before we can think upon it. That is the reason the world is not thinking, because they have nothing to think about. We have a great deal, but we are under restrictions, we must think along proper lines. Many people are doing thinking that is no credit to themselves or anybody else. We have all been touched a little with this. We do not like to hear anybody who has anything new, because we do not know whether that is good, and he does not know, for he has not tried it. The class the Apostle is addressing has something to think about. What things? The things he has called to our attention:

The Lord is at hand.

The harvest of the age is at hand.

The Gentile times are closing.

It is about time for the establishment of the New covenant.

The grace covenant is about to close.

Favor is about over.

If we are not of that class who hear the good tidings, then we have heard in vain.

Many people tell us that they are doing independent thinking. We wonder how that is when they had nothing to think about a few years ago. In the past, when they had been thinking all day, they used to be more confused at night than in the morning, but after they received present Truth they had something to think about, and could understand the Scriptures, but now they tell us they are doing independent thinking. We also used to try to study the Scriptures, but did not know that God had any way or plan, but thought his were like our own. The Apostle is now addressing that class of people who have something to think about. When we recognize that the Apostle is addressing a class of people who know the Lord is at hand, I am sure we did not think it out, for the Apostle says, "Think on these things." It is one thing to think out a thing, and another thing to think upon things that are already brought to our attention.

It calls to my mind how some are thinking on some things, and we see how illogical their reasoning is, because not thinking on things the Lord tells them to think on. Some quote to us where the Apostle says, "*There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.*" And then they tell us that the Watch Tower is denying that. How inconsistent this thinking is.

Take another text, "*Behold the lamb of God which taketh away the sin of the world.*" Our Baptist, Methodist, Presbyterian friends say the Lord is trying to save all men, and the only reason that he cannot do it is because we do not let him. We know that that is about as logical as to say that the Lord has been Mediator for 2,000 years, instead of 1,000, and that he has accomplished practically nothing, except what you and I could have accomplished with one-tenth of his power. The Bible says he is going to mediate that Covenant for 1,000 years. We recognize that their thinking is not logical, not what the Apostle told them to think on. We remember our Lord said to the disciples, "Follow me, and I will make you fishers of men." They thought they were already fishers, and so they commenced to fish. They could not catch anything, and now all the bait they have are the frivolities, such as oyster suppers, bazaars, fairs and shows, etc., in the churches. He did not tell them how far they would have to follow him, but it was unto death, and some would not do it.

Brother Draper then used the illustration, Supposing he would offer some one a hundred dollars if they would follow him. That party might agree to follow him, but he did not tell him how far he would have to follow him. He might have had in mind that he should follow him clear to Conde, S. D.

When the fishermen get on their coats in the morning, they will be glorious fishers. You remember how the disciples fished all night and caught nothing, but in the morning the Master told them to cast the net on the other side. The churches have been fishing all through the Gospel Age and have caught nothing, but in the Millennial Age the whole world of mankind will be caught. I have not found anything in the Scripture Studies that denies the fact that there was one Mediator between God and men. We knew nothing about the "due time" until the Scripture Studies brought it to our attention. We are glad that he is the Mediator of the New Covenant when it is in operation and not before. We see how necessary it is to think along the right lines. The Apostle is specifying the tidings we should think on, saying, Think on these things.

What is the first thing? "*Whatsoever things are true.*" Is it true that our Lord is Mediating the New Covenant, and has been for 1,800 years? No; and so we are not thinking on that.

"*Whatsoever things are honest.*"

Now, dear friends, would it be honest for me to say I have been attending school for five or ten years, and then to say that I have thought the whole thing out myself, and even instituted the school and the books, and now I am capable of teaching the professor himself? They now testify that when they thought on one wrong thing, then everything became wrong. Their light went out, and everything became dark. The Lord took the candle away from them. That is the condition of those who have had the light of the glorious Gospel of Christ and have not received it in the love of it, and that light has become darkness. We have nothing but pity for such a class, for we are all liable to the same thing. It is necessary for us to comprehend the Apostle's statement, to think upon whatsoever things are true and honest.

How did we learn that the Lord was present, if not through the Lord's message? Some thought our Lord would come some time, but no one told us he was present. So at our Lord's first advent, all were in expectation of the Messiah, but none were prepared to receive the message of John. Also now, few are ready to receive the message. We recognize that he will take away the sin of the world and will

not have to wait 2,000 years, because the Bible says he will reign a thousand years and will bless all the families of the earth. We cannot tell anything but what we have received, and hope that we never will do otherwise.

Now, from this standpoint, we see how necessary it is to think upon things first true, then honest, recognizing the Lord's leadings, for it is the Lord's work and marvelous in our eyes. Whatsoever things are honest, or honorable. Who to? To our dear Lord. Well, that is what I am doing, so a man told me; I do not honor anyone but the Lord. Well, friends, I think that is very dangerous, for the Lord said, He that loveth the Lord and hateth the brethren is mistaken, he just thinks he does. If you love not the brethren whom you have seen, how love God, whom you have not seen? Here is the test, and it is upon us—*the test of brotherly love.* It will keep us in the love of God if we prove faithful to the end of the way. In Revelation, twenty-second chapter, it shows that that period of time will come unawares upon those not taking heed, as a thief in the night; but those taking heed, they shall know, they shall not be in darkness. In this chapter of Revelation it says, "Seal not the sayings of the prophecy of this book, for the time is at hand." What time? Why, when the Lord is present, and the harvest message is upon us. This is different from every other period. Is there any difference between the harvest message and any other message? Yes. Many of you are farmers, and you never see anyone out sowing wheat in harvest, because it would not have time to mature. Such a person would lose wheat, time and labor. So the Lord says, it is now the time of harvesting, but some say there is no harvest, and put it off for fifty years. It is necessary that we should keep before our minds that the Lord is present, is at hand, that the time features are what we should think upon.

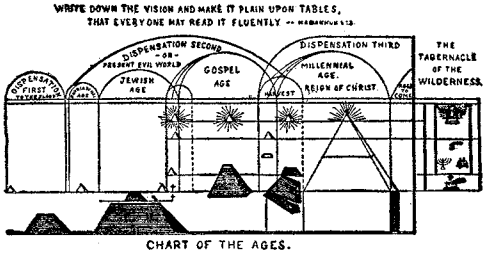


CHART OF THE AGES.

Then, having reached that condition, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Here seem to be four classes that the Lord finds in the end of the age when he is present. Who are they? We can recognize them from the Divine Plan of the Ages, and from no other standpoint. They are all shown on the chart of the Ages. The filthy are shown below the line of justification on the chart. There is no time to clean them up—it is harvest time. He that is just—these represent a class who are on top of the line. He that is righteous, let him be righteous still. He that is righteous may be of the foolish virgin class, let him remain so. He that is on the highest plane, let him be holy still; there is no time to change now. Those four classes are pointed out to us on the chart of the Ages. We did not know any of these things; we thought everything would go up in smoke, and we could not see anything in it. But now, from the Divine Plan of the Ages we can see, for it shows us that it is the condition the Lord finds them in, and he leaves them in it. This is one of the pictures of the Plan of the Ages.

The Lord called our attention to another picture in the time of the end of the Age, that there would be a class of people who would make excuses. In a general way, we recognize that in 1881 the general call ceased, and since that time there has been an individual work, for the Lord then sent out into the highways and byways to find a sufficient number to make up the Bride Class. He sent out another call unto a still more degraded class that his table might be filled. We recognize that the Sankey-Moody movement was the last movement that had any pretentions in the world, and since that time we understand that all the movements lasted no longer than the time it took to take up a collection. We realize that it is the time now when the masses have been turned aside, and the Lord is doing an individual work, and corresponds to the time when our Lord said to the Jews, "Your house is left unto you desolate." He did not mean that individual Jews would not be shown favor if they would get under the blood. Since 1881 the Lord has been doing an individual work, and so both of these Scriptures are beautiful and harmonious. So we ask you where you got this knowledge? I know where I got it. I have been striving for fifteen years, and I feel pretty small now trying to talk to you for an hour. What I have is only a drop in the bucket of what there is. Paul said that when we have all we can get we have only a part, but when we see him, we will know as we are known.

We therefore see how necessary it is that we should gather together. All business men and professional men recognize that it is necessary to hold conventions, to establish their business upon a better basis, and get a better idea how to carry it out. The Apostle calls our attention to the same thought, that we should not forsake the assembling of ourselves together, especially as we see the day draw near, because we have wonderful business to attend to now in the building of one another up in the most holy faith, and in preparing for the Lord's business in the Millennial Age. We see how necessary that we should be thinking on these things. We cannot be thinking upon a thousand and one things, and at the same time be thinking on these things. We see how hard it is for us to keep our minds concentrated on these things. Think on these things because the Lord is at hand. Probably all present recognize that the Lord is present, also that in 1914 the Gentile times will close.

Just the other day a gentleman said, Now, what will you do if these things do not turn out the way you expect? We did not answer at once, and while waiting he asked me, What makes you so sure these things are as you say? I will tell you, my friend, there is no use to tell you about the Bible, but the common sense view. I have been reading these works since 1895, and I have back Towers that are about thirty years old, and in those the things told there have taken place just as plainly as any statesman can tell after seeing them with his own eyes today. I am convinced, because in the light of those Tower articles, written thirty years ago, he shows he has a strong grasp on the situation regarding the next five years, and that these things will come to pass. Then I have strong Scripture evidence that they are so. They will come upon the world when they are not aware. You, my friend, have been taught that when these matters culminate it will be like a flash of lightning, but I want to say that the Scriptures also state that the Kingdom of Heaven cometh not with outward observation; it will be in their midst and they will not comprehend it. The whole world will be taught of God. You cannot teach your child in all matters, and so God is going to do it for you and for the whole world. We see these things coming, and we are glad that the time is coming when the world will be taught.

Having so many things to think upon, let us take the Apostle's admonition when he says: "FINALLY," which means that we are very near to the Apokalupsis, when all the nations shall recognize the Lord. We notice that the nations are going to learn these things from observation. We read: "*We have heard that the Lord is with you.*" Who told them about it? They must have been taught. It is not going to be instantaneous, but is going to be as the "bright shiner" that shineth from the East even unto the West. We see that the Bright Shiner has arisen, and the Day-star has arisen in our hearts, and we are glad that we are nearing the time of the Apokalupsis, when the knowledge of the Lord will fill the earth, as the waters cover the great deep. The Scriptures show that it will take a thousand years. We have lots of room for thought, have we not, dear friends? The Lord told us to think on these things.

There is a large class of people who are righteous, but they would like to see these things come in their own way. The Lord says, Let them remain righteous, for he does not want them unrighteous.

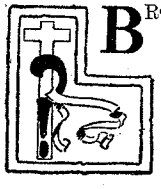
Then there is the class who are holy, on top of the line, and he says, Let them be holy still. So we should recognize our own hearts, and ask ourselves, what company are we in? Let the peace of God, that passeth all understanding, rule in your hearts.

Why has the Lord given us this opportunity? That you may lay down your justified human rights, and that is the reason he is going to make you fishers of men, because you are following him. You follow him even unto death. It is not for a day, a week, month or year, but unto death, and he will make you successful fishers of men. The foolish virgin class do not rejoice in tribulation, in the laying down

of their lives, because they are forced to do so. The fourth class, those who are laying down their lives in sacrifice, saying, "I delight to do thy will, O my God; thy law is written in my heart." This class, having this earnest desire, having a knowledge of the Lord's glorious plan, are going to keep all on the altar until it is consumed, and they will hear the "Well done, good and faithful servant" (not well done, good and faithful elder, or leader, but good and faithful servant), I will make you fishers of men. Who are going to be able to stand? Only those who have clean hands and a pure heart. If we are in this attitude, then what are we going to think on? We are going to think on Philippians 4:8, which begins with the word "FINALLY." This means putting on the finishing touches of the Christian graces. This is what is going to make us like our Lord. Not because we think the Gentile times are going to close in 1914, not because we have the Truth and nobody else has it. That is an established fact, and we have gotten it with our restitution privileges, as we read: "Buy the truth and sell it not." Why? Because the natural man receiveth not the things of God. How did you do it? You must have been beheaded. Who are natural men? Adam was, and our Lord Jesus before his begetting of the Spirit. The world of mankind are very unnatural men, so much so that some have to be put in the insane asylum. Who are natural men? Those who have been cleansed by the precious blood of Christ and stand in the same position as Adam. But they do not understand the deep things of God. In order to do that they must sacrifice their own ideas, will, and mind, and endeavors, and have the Lord's own will and mind, which is a most unnatural thing for the natural man. We notice how the Revelator calls our attention to this same thought, saying, These sayings are faithful and true; not the Higher Critic and Evolutionist theories. The Higher Critic and Evolutionist say these things are not to be depended upon, but the angel of the Lord said that they are. Blessed is he that keepeth the propheeies and sayings of this book. When I heard him, I fell at the feet of the angel who showed me these things.

Today, many are worshiping modern leaders. While we are appreciating Brother Russell, we do not worship him. We are glad that there is such a man, and also that there have been all of the bold champions who lived in the past. They were servants of the Lord used at that time. So now we have come to that time, when the angel of the Lord has appeared again and said here is a class of people that are ready to worship a man, but he said, See that thou do it not. How many times that has been repeated in the Watch Tower and writings of the angel of the Lord. See that thou do it not, for I am thy fellowservant, etc.; worship God. Is not that what we have been told for the past thirty-five years? We do not worship him, but we are glad to say that *we do love him, because God loves him.* We are glad to find our hearts going out to him more and more. It is the only safe ground. It is because the time is at hand. The Lord is present. This harvest message is given, and it is the "finally." If we think on these things, the Apostle declares, we shall never fall, but will have an abundant entrance into the Kingdom. Therefore, we think on whatsoever things are pure, just, lovely, of good report, etc. We find beautiful language on every page. Where did we get these beautiful thoughts? The Lord brought them to us through this channel. Not through school books, college books, etc., because we never went there very long. My own testimony is, that up to twenty-two years of age I never went to school very much. Not until after I was twenty-five years old did Millennial Dawn come into my hands, and since then Millennial Dawn and God's Word have been my teachers and instructors, my language book, and the only one I ever had and the only one I have tonight. All that I have tonight I have received through these, and I am thankful for them.

Question Meeting Conducted by Pastor Russell



BROTHER RUSSELL:—I am very pleased, dear friends, to be with you this morning. I remember well my disappointment the last time I came here that I was not privileged to meet with you. It was a cooler day than this. (In the early part of January, Brother Russell had an appointment to speak in St. Paul, but on account of heavy snow storms and the extreme cold weather, the train was not on time and he missed that appointment.) So you are giving me a warm reception after my failing to come the last time. You remember, however, it was no fault of mine, but rather something beyond my power to control.

I am pleased to fall in line with the arrangement this morning, and we will now have a question meeting.

Question:—Should the saints go right on and educate their children in this day for earthly positions, knowing they will not get into those positions in this age? Will such an education (college or university) be of value in the Millennium?

Answer:—I answer that education is a very excellent thing, and undoubtedly, during the time of Messiah's kingdom there will be wonderful educational facilities granted to the whole world, but those educational arrangements will be under a different supervision, and they will be very different in many respects from the education now given.

My advice is, as stated through the Watch Tower, that I advise all Christians not to send their children to colleges or universities; for if they do, they will risk a great deal through infidelity and unbelief, and they will be doing their children a positive injury.

I think of a dear Christian brother who inquired of me about five years ago in regard to sending his daughter to a female college. I advised to the contrary, stating that she would probably lose her faith in the Bible. He thought he would pick out a good one, and so he selected the best, and it probably is. It was a religious institution, having a denominational foundation. He talked with me a short time ago and said, My daughter has her education, but the poor girl has no Christian religion, or faith in the Bible, or in Jesus Christ left, and I really doubt if she has any faith in God.

Another case mentioned recently in the Watch Tower was that of a young man who came to this country from India. He studied at one of the leading universities and came out an infidel and unbeliever. He is now in India, because he got over his infidelity through reading the six volumes of Scripture Studies, and he is now a thorough believer in the Bible. My advice is, then, give your children an education up to the public school limit, not even attempting to take them through high school, for they get plenty of Higher Criticism in the high schools, and it will not be long before they have it in the common schools also.

Question:—Was Jesus developed under the Law Covenant, or the Abrahamic Covenant, or both?

Answer:—We answer that Jesus was born under the Law Covenant, and therefore obligated to keep the Law, and he did keep the Law, but the Law would never have made him the spiritual seed of Abraham. He was of the natural seed of Abraham by virtue of Mary's being a child of Abraham, and so was related to Abraham.

But in order to be the seed of Abraham to bless all the families of the earth, he would have to be more than the natural seed of Abraham according to the flesh; because, according to the flesh he would never have been able to give eternal life. The most that Jesus could do would be to keep the law and have eternal life for himself, and then he would assist others. If so, Jesus as a perfect man, under the Law, approved by the Law as worthy of eternal life, as the man Jesus, as such he had a right, he was entitled to all the rights and privileges that Adam had, and no more, and no less. That, however, would not permit him to be the great seed of Abraham on the spiritual plane. He must get to the spiritual plane before he could give the blessings. How did he get on that plane? I answer, under the Abrahamic Covenant. But how? In this way: God's offer to Jesus, according to the flesh, was that if he offered himself a living sacrifice, then his earthy rights would constitute an asset. It would be a thing of value, something that belonged to him, something that he could use. So, when Jesus kept the Law and merely laid down his life in obedience to the Father's will, that sacrifice was something to his credit, and the Father rewarded his obedience by giving him the new nature. He became a new creature before he arose from the dead, as soon as he was begotten of the spirit, as soon as he made a consecration of his earthly nature at Jordan, when he said, Lo, I come, as it is written in the volume of the Book, I delight to do thy

will. There was the place where the Father recognized him and begot him of the holy Spirit, and he became the Royal Priest of the new nation, and that is what became perfect at his resurrection, and that is what is the Lord of Glory, who is to bless you and me and all of the race. What will this High Priest do for the people? He has something to do with now. What is that? He has his earthly nature. How? It belongs to him, he laid it down at Jordan, and finished his sacrifice at Calvary when he cried, "It is finished." It is complete and to his credit and is in the Father's hands. What is the value of it? It is the ransom price for the sins of the whole world. Has he paid it over for the world? Oh, no, not for the world. It is in the hands of justice and he can determine when it will be paid over. It is just the same as if you had some money in a bank, and when you turn it over you do not pay it to anyone, but when you send a check telling the bankers to pay it over, then it is paid over. Meantime, it lays in the banker's hands to your credit. So Christ's sacrifice has lain in the Father's hands for more than eighteen centuries. When will he use it? At the end of this age, for then he will apply it for the sins of all mankind, and God will accept it, and forthwith will turn over the whole world of mankind to Jesus, and they will be subject to him in everything pertaining to the earth, and his Kingdom will begin, for the purpose of lifting up the world, for which Christ has died, and for which he will in due time apply the merit of his sacrifice. What is he doing with his sacrifice in the meantime? He is using it in another way. He says, your sacrifice will not be acceptable, for you have not a sufficiency of merit for the Father to accept it. He says, I will add to your sacrifice enough of my merit, already in the Father's hands, to make your sacrifice acceptable to the Father, and as soon as he accepts your sacrifice then you are counted dead as a human being, and you are a new creature. So it has gone on all through this Gospel Age. This makes all of the sacrifice of the Church acceptable in God's sight, both of the Little Flock and the Great Company, all who make a consecration. It is the only condition upon which the Father accepts any of our sacrifices, the only condition for receiving the holy Spirit. If any fail to sacrifice, it becomes a matter of the destruction of the flesh, rather than of sacrifice. Jesus was developed under the Law Covenant as the man Christ Jesus, but as the New Creature he was developed and got to that position under the Abrahamic Covenant, by virtue of presenting his body a living sacrifice. Notice the Scriptures say, speaking of the Church, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." Who are they? The word "saint" means "holy one." Who will these saints be? First of all, the great saint Jesus, the Holy One of all, the one who was actually perfect to begin with, and became the High Priest on the Divine plane by virtue of his sacrifice. Then all the other holy ones who come in walking in his footsteps, sacrificing as he sacrificed, and associated with him, following in his footsteps. All these are the holy ones, the Lord's jewels, and he is now making these up. That is the only way Jesus became the spiritual seed of Abraham, by the sacrifice of his earthly nature. That is the only way you and I can become members of the spiritual seed of Abraham. Others will not be of the spiritual class at all.

Question: Part 1:—Is it not stated in your writings that male and female were made for the purpose of filling the earth and that the six thousand year day (epoch) was the limit of time for that work, and the seventh thousand year day was for restoring them to the image of Adam before he was divided and made sex?

Answer:—I would answer that that is partially true, but not exactly as stated. We do not understand that God made man male and female for the purpose of filling the earth. He made man because he wished to make man, then divided man into two separate parts that the earth might be filled.

Part 2:—Why, then, does a Pilgrim teach that children will be born all during the Millennium, and are leading away many, and say you teach it, also that God has to have the children born of the Blessed, to take the places of the 144,000?

Answer:—I do not know what Pilgrim is referred to. The Society cannot be responsible for every word that is uttered by every Pilgrim. It tries to leave as much liberty of thought and expression as possible and as seems reasonable to each one, and tries to have only those in the service of the Society who are pure and honorable in their intentions, and clear in their understanding and presentation of the Truth. The Society cannot guarantee that every Pilgrim shall speak exactly as the President of the Society believes to be the Truth.

Unfortunately, an article appeared in the Watch Tower some time ago, which I think is in line with this question. At the time it was handed to me, I recognized that it was from a brother quite clear in the truth, and I did not scan the letter quite as carefully as I should otherwise have done, and I overlooked this little feature. It is not my thought that children will be born during the Millennial Age to take the place of the 144,000. I would advise that none of you trouble your heads with any such questions. We have plenty to think of that bears upon our interests in the making our calling and election sure, without bothering with such details of the next age. Had I noticed that particular feature of this letter it would not have been published. I admit that I was not as careful as I should have been. I suppose I will continue to learn as long as I live. We try to be careful about every word that goes into the Watch Tower, but we do not claim to be infallible; we are doing the best we can.

It was a mistake to publish that article, but it should not worry anyone, for it is not very important, anyway. What difference to you and me? It is not of sufficient importance to say that such a brother, having that view, does not belong to the Lord; it is not a part of the Truth. My suggestion to any Pilgrim brother along the line of this question, or any other such question, is that it would be better to leave them alone. There is nothing to be gained by the agitation of such questions.

Question:—When will the Federation of the churches be an established fact, in 1911 or 1913, and become the false prophet?

Answer:—I do not know. How could I? I am not a prophet. The very most I try to do, dear friends, is to interpret prophecy, and I know of no prophecy which gives a clue to the question.

So far as my expectation was concerned, I thought it would be years ago. I am surprised that it has been so slow. When I first called attention to the matter, none of the churches were thinking of it, but way back in 1880 we saw it clearly in the Scriptures, and we were naturally inclined to think things would come more rapidly than they do. It has been slowly developing, however, and it is right here now. If it had developed more rapidly, something else would have gone wrong. It is for you and me to learn to trust the Lord to manage his part, and for us to try to manage our part. It is all coming around, dear friends, and will be here at the proper time, but whether next year or two years after that, I would not begin to say.

I might remark in this connection that to a certain extent this recognition has already been given; viz.: that two years ago the Episcopal church rescinded that feature of their church creed which barred other ministers from speaking from the Episcopal platform. It used to be the case that if any other minister occupied the Episcopal pulpit, it would practically have to be fumigated. Our Episcopal friends now think this is foolish, so they have abandoned that feature as a step toward the union. They have practically recognized all other denominations today, by allowing them to speak from their pulpits.

Question: Part 1:—Will all the saints be sealed and translated by October, 1911?

Answer:—I could not say. I wish I knew. I don't know about that, but if it is God's will I would like to know, but if not I don't care to know.

Part 2:—Or will they be perfected as their Master, only waiting their change, and how long will it be after?

Answer:—We will have to ask God, and if he has given any answer in his Word I wish you would tell me, for I have not found it.

I might remark that there are a great many others who can tell you more about 1910, 1911, 1912, 1913 and 1914 than I can. I am not to judge them for what they know. I merely tell you that I do not know, except what is already presented in the Watch Tower and Scripture Studies; viz.: that our understanding is that the harvest began in the autumn of 1874, that there an important point was marked; also by the spring of 1878; and another in the fall of 1881, and that there is no time mentioned that I know of in the Bible, from 1881 to October, 1914.

In the 3rd Volume of Scripture Studies, in connection with the Pyramid, we suggested a certain measurement into the upper step of the Grand Gallery, but we did not know that it meant anything, and do not today. It will not hurt you to be watching every day and every year, but I would advise you not to place any confidence in what anybody tells you is going to take place in between now and 1914. They may feel sure they know. I do not feel sure that they know. I do feel sure that I do not know.

Question:—What is the difference between the justified condition of the Ancient Worthies in their day, and the measure of justification of those who have not gone on to consecration in this Gospel Age?

Answer:—We answer that one made consecration and the other did not. We are in a justified state from the time we turn from sin, but the justification is only in part, only as far as we have gone. It is just the same as if you were going to the City Hall, and we should ask, Where are you going? To the City Hall. Later on, we would ask, Why, are you still going? Yes, I am not there. So with justification; you start out and you will have to keep going until the very end or your justification will not be completed. The only thing God will accept is full consecration. The Ancient Worthies did make a consecration, and God accepted them. He said, if those men had perfect bodies they would not do anything wrong. I will count them as though they had perfect bodies. Only in a prospective sense were they justified in life, which they will get "in due time." They must wait until the due time, after Jesus has made "reconciliation for iniquity." before they will get the full benefit of their justification, and reach the full perfection of being in the resurrection.

Question:—Could a consecrated member of the Little Flock have an evil influence cast over him by someone else, so he would not be responsible for his acts or his misunderstanding of doctrinal points?

Answer:—I think so. I think of the case of Judas. He had an evil influence cast over him; as we read, "Satan entered into him and he went and sold the Master." But the question is, How could Satan enter into one who was consecrated? Because that consecrated one did not live his consecrated life. If Judas had maintained an attitude of consecration to the Master, Satan would never have had the opportunity; it was because he was at heart disloyal. In John's Gospel it reads as though he were a deliberate thief. He seems not to have had an interest in the Lord's work from the right standpoint. Six days before Jesus was crucified, when the Lord had been telling them that he would be crucified, Judas was thinking at the time about the money, so that when Mary poured out the ointment upon the Lord and anointed him, as the Scriptures say, for his burial, Judas thought to himself, Wrong, wrong, that money should have been put in my bag. There are the poor; I am the poor one. He was the one who wanted the money. He lost the spirit of discipleship, and he was ready to sell his Master for money. I believe it is possible for any consecrated one to let himself go on and allow wrong suggestions and motives to rule in his heart, and get further and further from the Lord, until he is ready for the Adversary to take possession. I do not think this is possible for anyone who is loyal to the Lord.

Question:—Could any Jew under the Old Law Covenant have direct intercourse with the Lord in prayer? John taught his disciples to pray.

Answer:—Yes, in the sense that they who recognized the Law Covenant and its Mediator Moses, or those who sat in Moses' seat and who represented the institutions Moses had made and established, and which were included in the Temple and all the privileges of the Jews upon the Day of Atonement and the year following. In that typical sense they were brought near to God and treated as though fully reconciled, although at the end of the year they were recognized as not being in harmony with him, the type had to be gone through with again. Our Lord tells us that two men went up to the Temple to pray, etc. Jesus says, I tell you that that publican and sinner went down to his house justified rather than the other man. So you see, in that sense of the word, the whole Jewish people were in a prayerful relationship to the Lord; they were all consecrated; "they were all baptized into Moses in the sea and in the cloud." They had the benefit of those institutions on their behalf. Others, not Jews, did not have the privilege of having God hear their prayers.

Let us remind you respecting Cornelius, who was a just man. He prayed always, and gave much alms to the people, —three very important points—but his prayers could not come up to God until after the Jewish dispensation had ended, and "the middle wall" had been removed. Then his prayers and alms came up before God. As the result the Lord sent an angel to him who said, Your prayers and alms have come up; send for one Peter, when he shall come he shall tell you the words that shall be to the saving of thyself and thy people.

Question:—Could Divine justice accept an application of the merit of the ransom-sacrifice for only a portion of the condemned race if there was to be no subsequent application? If so, please explain this principle of justice.

Answer:—We have already explained it, that this is a misconception, for the ransom-sacrifice was already in the hands of Justice from the time our Lord finished his work, that *it has not yet been applied for anybody in this sense of the word*, except as his merit has been *imputed* to the Church. *There is a difference between applying the merit, and imputing the merit.* What the great High Priest will give to the world of mankind will not be an imputation of his merit, but the world will have that given back to them which was lost in Adam, and purchased or secured by the death of Christ. But not in the case of the Church. We are not to get restitution, we are not to get the things that Christ laid down, and that he will *give* to the world. We are not called to get restitution blessings, we are called to have the privilege of suffering and sacrificing with Christ. The only difference is that our bodies are not perfect, and therefore we must ask the great High Priest to be our Advocate and impute enough of his merit to make good for our deficiencies, that we may be accepted of the Father.

Symposium

AT 8 P. M., there was a symposium consisting of eight short talks by as many brethren on the subject of LOVE, which we briefly report as follows:

Brother L. W. Jones—Love of God

Love is like the tire of a wheel. The "hub" would well represent "faith," from which the "spokes" go in all directions, representing the different "fruits of the Spirit." But it would make a very poor wheel if there was nothing to securely bind the spokes and hub together. So, the fruits of the spirit would amount to very little if they were not bound together with "love."

Love is composed of many elements and the one I am to discuss for a few minutes is, "The Love of God."

I would briefly sum it up as being, "that element of character which desires to serve others," and will call your attention to a few Scriptures along this line.

1 John 5:3. Here we see that the love of God is shown if we keep his commandments.

John 14:21-23. In these verses we see the wonderfully close relationship which exists between God and those who keep his commandments.

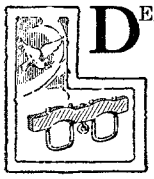
1 John 3:23 shows us the wonderful example our Lord left us.

John 15:13 shows us that the greatest love one can have is to lay down his life for his friends.

1 John 3:16, 17 shows how Jesus clearly demonstrated this fact.

Rom. 5:5 teaches that if we follow the example set by our Saviour then we will have the love of God shed abroad in our hearts.

Charles F. Kleopfert—Love of Christ



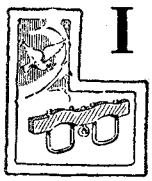
DEAR friends, I am very thankful to say that it is because of the love of Christ that I have been privileged to stand before you this evening. I have been thinking what I should say, especially in eight minutes, because eternity is not long enough to say it all.

We know that the love of Christ is a love that has come from a love of the Father. You remember that our Lord said, Why callest thou me good? There are none good save the Father. So we see this precious love exemplified in our Lord and Saviour Jesus Christ, is the love of the Father through the Son. This should be the same principle in our lives, especially at this time, while sitting at the table of our Lord and Saviour Jesus Christ.

I would call your attention to the 22nd chapter of Leviticus, where God said to Moses, Speak unto Aaron and say, that whosoever be of thy seed, if any have any blemishes, let him not approach to offer the bread of God.

Our dear Master is the antitype of Aaron, and we see the love exemplified particularly in our Lord and Saviour Jesus Christ, in this time. God is choosing those whom the Son is training by his love, taking them and accepting, and building them up, those of a fixed character. His precious love is very watchful over those, and it is in order that the Plan should not be frustrated. In his purpose there is a great work to be done hereafter, and all who come into the likeness of him must walk in his footsteps, and so we can rejoice in what the love of Christ is doing for us. When we note our Bible Society is sending the wonderful things that are going forth, pouring out the mind of God throughout the whole world, we note that it is the love of Christ, and it constrains us to go out also as the swift messengers with the glad message for those who desire to be built up in the most holy faith, to be joint-heirs, etc. Oh, brothers and sisters, I stand before you with an honest heart, that we may have more of this Christ-love in our homes and families, and with all people when we come in contact with the world. Some people do not have this Christ-love and you can see it in their teachings, because they are taking Jesus as the Mediator at the present time, and that is not in harmony with the teachings of Jesus. That kind of teaching denies the ransom, because through our Advocate we are reckoned perfect through his love. It was through his obedience in carrying out what the Father wanted him to do, that he was able to become our Advocate. If we have the love of Christ we will love one another, even unto the end. Let us put aside every root of bitterness and not look at the old man, but remember that we are sons of God and if faithful unto the end we will have the crown of life, and then through the love of Christ we can lift up the world.

Brother Hyre—Love of God and Christ

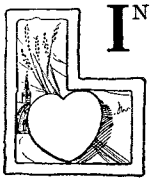


I THINK we are all agreed that this is the greatest theme in the world; it has been in the Church from Pentecost till the present time, and will be through all eternity. We know that God's love was manifested in the sending of his son, as we read in 1 John 2:2, "For he is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." We catch a few glimpses of his love, as we assemble this way, and get a better insight of his character and Word.

I like to think of this love of God as the universe, and this earth as a speck in it. On any clear night we can see in the stars their wonderful beauty. Take an opera glass, and we will see a great number that we never saw before. Then take a still stronger glass, and we will see other stars. Then take great glasses, stronger and stronger, and each time we will see more and more stars. So is God's love to the world of mankind. We know of a few things in our daily experiences, but we know not what is ahead of us. God tells us that he loves us. He has condescended to take care of us in all of our affairs, and has told us in his Word that all things shall work together for our good if we are properly exercised thereby.

This story of God's love is founded upon the simple story of a rich man who had a beautiful home, and everything he desired. He was ejected because of debt, and had to go to work and earn his living by the sweat of his brow. His family became sick, and one after another they died. Finally a stranger came, but they could not understand why he came, and they crucified him. We recognize in this the fundamental story of the ransom. The rich man who got into debt was Adam; the stranger who came was Jesus, who divested himself of the glory he had with the Father, condescended to walk on this earth, and was finally crucified. This love never fails. Earthly love will fail, and in some cases does entirely fail. If we were to be deprived of this love we would be the most miserable people on the earth. In it we have the hope of the future, and the life that now is. We can see God's great plan, but there are some, who, like those looking at the sky, see no beauty nor harmony in it. They say, Your God is such a great God of love, why does he not uplift this world? Such a person might as well take an architect to task in regard to his unfinished building. The architect would be apt to say, Wait until everything is completed, wait until you see my building, and then talk. So with the plan of the great Architect, we do not see the great and eternal future for all the world of mankind, when these will be lifted up and blessed. As in the case of a telescope, with it you can see much of the great universe; so without the telescope of God's Word you can only see the outward scaffolding of God's Plan, but as we study God's Word more and more we see more beauties in the plan, and can have stronger visions of faith and see great beauties that others cannot see. So we can see that God has a great Plan, and we are so thankful that we have this great telescope.

Brother H. B. Morrison—Love for the Church



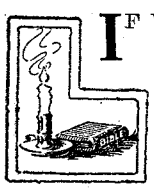
IN casting about for a text, I thought nothing could be more appropriate than our yearly motto. I also thought of John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but that he might have everlasting life." I also thought of the text wherein it says, "As Christ loved us, so ought we to love one another." As we have this love in our hearts we have the last part of the motto, "We ought to love the brethren." All of God's dealing with his people are based upon love. As our Lord left his home in glory and came down to earth, he did this willingly, as we read, "Lo, I come, as it is written in the volume of the Book, I delight to do thy will, O God." We are told also that Christ loved the Church and gave his life for it. He set us an example, he is our Head and pattern, and we should follow in his footsteps. Our Lord has said that where two or three are gathered together in his name, there he will be to bless them. So we speak of the Church as being a gathering of the Lord's people. Again it is spoken of as the Body of Christ, Jesus the Head and the Church his Body. This brings us into close relationship, into unity with one another, where we must be in harmony with each other. It brings us into a condition where we need a great deal of love, that we may be properly exercised by our experiences in life. I wish to quote 1 Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." We must have the pure, fervent love. As brethren of Jesus we are linked together with ties that bind our hearts in Christian love, in a condition where we can share each other's pleasures and weaknesses, and we need each other's sympathy, and when we cannot do the things we wish to do, we find ourselves in a groaning condition, and we find brethren who are willing to share these with us. We are looking to the time of our union with our Lord and Head. So we must have this sympathy for each other which will build us up in the most holy faith. Can we love all brethren alike? We might think we should love all the brethren alike, but there is a principle laid down in the great and glorious character of our Father, Jehovah. It is the same principle which prompted our Lord Jesus to lay down his life and we should do the same in connection with our brothers and sisters. The more we see in our brothers and sisters the loving spirit of our Saviour, we will love them accordingly. We should strive to have this loving spirit in our hearts, that we might be copies of him, that we may be of greater help to each other in lifting one another up.

The Scriptures also point out that one of the most searching tests in these last days will be along the line of love for the brethren; therefore, we need to search our hearts, that no evil, malice, envy or strife come into our hearts that would lead us away from this love. "Love thinketh no evil." I wish nothing better could be said of me than that I had never said an evil thing of anybody and wish it could be said of me that I had never listened to any evil report about anybody. If I could not say a word of love, I would not say anything. If we can think only of the good things of people, how much better it would be. We look to the time, only a few years, when we will make our calling and election sure. Soon we will be able to run and complete our race. So as we seek each day to be copies of God's dear son, we must be in the condition of heart where we will be glad to lay down our lives for the brethren.

Brother J. Reis—Love in the Home

OUR question, we realize, is a difficult one to take hold of. It seems that no time, possibly, in the history of the Church, has there been a greater necessity for love in the home. I once spoke to a brother about these trials and privileges, and he said he thought more of us would make our calling and election sure in our homes. We get tests there that we do not get outside. Our characters are proved, tried and tested there. We expect more of our families than we do of those outside of the home, and not so much of our shop-mates, because they do not understand us so well. We expect our families to study our characters. They know our weaknesses and failings, etc., and we also expect too much of them. We do not study enough about their characters and weaknesses, and instead we want them to turn around and develop the characters that we would be satisfied with. "From the abundance of the heart the mouth speaketh." More than that, actions speak louder than words. Do our actions denote that we have this love? In our consecration vow, we realize that we have come into covenant relationship with Jehovah. Does that cause us to make sacrifices in the home contrary to their desires? We sometimes have, with those who are not in covenant relationship with the Lord. In another line we find brothers and sisters in the Truth who cause others to make sacrifices that are hard for them to make. A brother might be very zealous, and not give his wife time for any service. Some wives are so bound that they cannot get out to do Volunteer work, etc. Now, brethren, I would suggest this, that we should show a little love toward our wives by permitting them to go out and do a little Volunteer work, even if we denied ourselves such opportunity of service, and were to stay home with the children. I am sure in so doing we would be giving them opportunity to develop character, which they are not having in the home, and we will be getting opportunities for development that we have not been having. They, of course, have opportunities of suffering long and being kind, and it is developing in them this beautiful element of love, but let us give them opportunities of other service also.

Brother Hans Finjord—Love for Neighbors



IF WE look back to the Garden of Eden, we see a beautiful couple there, perfect in every respect. They were able to see love manifested in each other, but history and experience tell us that they fell, and they went forth under the condemnation of sin and death. It did not take long before the image likeness of our Heavenly Father started to vanish away. The first son born to those parents killed his brother. We see therefore that pride and selfishness took the place of love for neighbor and family.

So today the race is becoming so fallen on the broad road to destruction that it will take Divine power to stop them, otherwise there would be no flesh saved. As an illustration, I would call your attention to a man who on a winter day takes his skis and goes upon the mountain to slide down. At the beginning he does not go very fast, but he soon goes faster and faster, and in a little while he is going faster than a steam train. So it has been with the race of mankind. It is getting very fallen. Very few now understand how to love their neighbors.

The question is, Who is our neighbor? We used to think everybody was our neighbor. If everybody was a neighbor, we would have no brothers and sisters. But there is a difference between neighbors and enemies. As far as we are concerned, we should have no enemies, we should be a neighbor to all. We are told in Luke, in the "Parable of the good Samaritan," who our real neighbor is. He is the one who has been doing us a good turn. We may not have many neighbors, but we should be neighbors to all. The good Samaritan went over and gave the poor man what he needed. We understand that such a character that did this act of mercy was a neighbor to the man in trouble. Now we are getting pretty close to it. How many have you? It is pretty hard to think of anybody who is your neighbor. It is rather queer to think of professing children of God and ministers being our enemies, that they are turning against us, and are ready to rend us. It seems queer, that the image of God is so nearly out of existence in the human race. Our Lord Jesus said, in Matthew, 7th chapter, Whatsoever ye would that men should do, do ye even so unto them. That would be love for your neighbor.

So, dear friends, while we have not very many neighbors, we can show the citizens of Minneapolis as well as of other towns, our appreciation of the love of God in our hearts. I am sure that you have had the privilege of showing your fellow citizens your love. You have been glad to tell them of the glad tidings of great joy. Now we rejoice that the time is near when we will be able to demonstrate our love for the whole creation. We are not able to do it now. Our Heavenly Father knows our intentions, and we are glad that the time is near when those who have not heard of the love of God shall hear of it, and come to a knowledge of him who gave himself a ransom for all, to be testified in due time.

Brother W. E. Williams—Love for Enemies

TRULY, this is a subject that is near to the hearts of all of the Lord's people. We recognize that those who have love for their enemies are a peculiar people. Only those who are baptized into Christ's death, and fully consecrated to the Lord, and are trying to grow in the graces of the holy Spirit, are able to love their enemies. We realize God's love for his enemies when he gave his only begotten Son to die for them. As we strive to cultivate this in our hearts, one Scripture comes to my mind, Matthew 5:44, how our Lord said to his disciples, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." There is only one class that can do this from the heart. Others may claim to do it, but they cannot, unless they are truly consecrated to the Lord.

We think of three parts that love can be divided into:

(1) Love of God.

(2) Love of fellowship, or the desire to have communion with the Lord and striving to follow in the footsteps of Jesus.

(3) Love for the world, such as the heavenly Father would have, the love of sympathy, with a desire of helping and assisting them, that they might rejoice in some of the things that we are rejoicing in at the present time. We look upon them as does the heavenly Father, with pity in our hearts, and we pray, "Thy kingdom come, thy will be done on earth as it is in heaven." It is a sympathetic love for the world that we have. Thus, love for our enemies is a love of pity, that will look down, seeing them in sin, and that they are enemies of God and the human race, and this love looks forward to the time when they will have an opportunity of being lifted up. We do not know whether it is weakness of heart or what, but that class of people is the one we long to help, when their eyes will be opened, when they will see something of the love of God, and when we will do all in our power to assist them. We pray for those that are our enemies and hope that the time will come when the love of God will surely shine into their hearts. It is not for us to add to their punishment. We trust we are growing in this love for our enemies. It is easy to love God, and Christ, and our brothers and sisters who are in the same path with us, but it is hard to love our enemies, but when it comes from our hearts then our

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COMISSARY DEPARTMENT

heavenly Father can say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

Bro. George Draper—"Love the Sum of all the Graces"

WE recognize, dear friends, that love is the sum of all the graces; also that it requires the sum of all the graces to constitute love. After having a complete number of talks on love, it is hard to say anything more, but recognizing, as one says, that it will require all eternity to tell about it, we are glad that we are going to have eternal life so that we can tell all about it. So we recognize how necessary that we must develop that element of character that will eventually constitute us images of our Heavenly Father. One of the works of the flesh contrary to love is selfishness, which has no place in God's character. One of the strongest demonstrations of that fact is that God has manifested his love, as John said: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Then take into consideration that God's character has been exemplified in his well-beloved Son, in putting him through the various tests which demonstrated his worthiness of being on the plane with the Heavenly Father. Then, that the Father has demonstrated his love in condescending to come down to humanity, and lifting some of them up, and putting them on the plane with himself, and seating them with our Lord on the throne. Thus, in our Lord there was no selfishness, but all love, when he permitted the Heavenly Father to take out of the world a people for his name. If he had been like some, even after being in the Truth for some time, he would have said, Now, Father, if you are going to give them a seat with me—immortality, Divine nature, exceeding great and precious promises, etc.—then I will not be satisfied. How easy it is for us to say, As long as we can be elder in the class we will be satisfied, but don't slight me. That is not the mind of Christ. "Let this mind be in you which was in Christ Jesus." Our Saviour delighted to do the Heavenly Father's will, and would have it done. If it is the Father's will that I should be the elder in the Conde class, I should be glad, but if not, I will be glad to have his will done through someone else. If I am not in that attitude, then I will have lost the spirit of Christ. The sum of all the graces is love, and it is all favor from beginning to end. As we recognize this, we see that we are getting into the Father's graces more and more, by cultivating the Spirit of the Master, saying, Not my will, but thy will be done. We might ask ourselves this question, we might use this illustration along any lines of service. We are all privileged to be members in the Body, and God has placed them in the body as it has pleased him. If it pleases the Father to put me in one place for a time, for the edification of the body, then I will be pleased, but if it pleases the Father to change me at any time, then I will be equally pleased. Many times I pray to him and ask him to give me the necessary things to make me a copy of his Son. If the Father gives you a certain position for a time, then you do not want to arbitrarily hold on to that position if he decides on some other arrangement.

We recognize that love is the sum of all the graces, and it has been already shown us that it is the love of God. We love God with all our heart. Do you believe God is working all things according to his love? What is the matter with our love, if we are rebelling against God's love? It is because we are not submitting our wills as well as our thoughts; it is because we have some will of our own in the matter. You see, dear friends, this would not be the Spirit of the Master at all. Our Lord was perfected by the things which he suffered. He that would be greatest, let him be servant of all. As Brother Russell exemplifies in a Tower, there are not many desiring to be servants—they want to be teachers or pastors. Not many that want to be servants. Our Lord is looking for the greatest ones, and he that would be great, let him be servant. We have said that we want to serve the Lord. How? By serving the brethren. When we have the love of God we may rest assured that we will be putting on the other graces, and those graces are called faith, hope and love, and the principal one of these is love. Where is your faith? You say, it is in this, that it is God's plan, that God sent his Son to die and that God is taking out a people for his name, and you believe God is going to accomplish his work. That is faith, and it is an element of character that must grow and will be tested by the Father. We pray, O Lord, increase our faith. One brother said, Brother Draper, did you ever think that when you were praying for faith that you were praying for trouble? Why? Because the Lord is testing your faith so that you will have more. So it is with love. You are praying for just so much trouble when you are praying for any of the graces. That is what brought out that element of character in our Lord, which demonstrated his great love, and that is what will demonstrate that glorious element of character that will make us like our Lord. Whatever course the Lord takes, let us not kick against the goads, for, as we read in Romans 8:28, All things work together for good to those who are properly exercised thereby. Demonstrate your love in the home, and not only to others, as we are apt to do. I am finding that if we are not demonstrating the Spirit of the Master in the home, even though we may tell all the mystery, and have mountain-moving faith, if we have not love we are failing. I remember another brother once said, Love is like a great big pudding, but if you have not the proper ingredients you will spoil the pudding. So with love, it is constituted of all the proper elements of character properly blended, that will round out a character like Jehovah's character. Without this we will never see God, because any man that has not the spirit of Christ is none of his.

Let us take this deeply to heart, that it is his spirit that will constitute love, the sum of all the graces. As he has left us an example, we ought also to lay down our lives, our wills, everything that we have and are, for the brethren, until finally we hear the "Well done, good and faithful servant" (not leader).

My Prayer

Let me sit at Thy dear feet
O Blessed Master, Lord,
Let me hold communion sweet
And listen to Thy word.

Let me gaze into Thy face
O Thou who loved me so,
Hear the words of truth and grace
Which from Thy lips o'erflow.

Let me linger by Thy side
And bid me not depart
When I with my Lord abide
No want shall fill my heart.

Other aspirations fill
My soul with vague unrest,
Only Thou this heart canst still
To stay with Thee is best.

Here I find true sympathy,
Here I am understood,
All Thy love withholds from me
I know is for my good.

All ambition to be wise,
All pride or fond desire
Help me now to sacrifice
Upon love's altar fire.

Thus with Thee my way I'd take
And never leave Thy side,
When in Thy likeness I awake
I shall be satisfied.

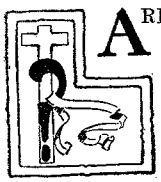
G. V. G. C.

Celeron Park, N. Y.

Chautauqua Lake Convention

July 30, August 7, 1910

All Aboard for Chautauqua Lake Convention of the International Bible Students' Association



ARE you going?

Yes.

How are you going to travel?

Special trains are being arranged over the Erie Railroad to carry large delegations from New York, Chicago and many other points.

Why are you going over the Erie?

These and many other questions were put to those having in charge the movements from the various points. Our reply was, that the Erie was the only direct road to Chautauqua Lake, and we believed that they would give us the best possible service. We were not disappointed, and we have a much better appreciation of the Erie Railroad than previously. We found that the Erie possesses the three things essential to make railroad travel satisfactory; namely, good equipment, good road-bed, and ability to run on fast time. We were somewhat in doubt about this last point, but are now glad to testify that the two special trains out of Chicago made the run fifteen minutes ahead of schedule. Returning, the trip was equally satisfactory.

New York to Lake Chautauqua and Chicago

The Jersey City station of the Erie Railroad is reached by ferry running from the foot of Chambers street and West Twenty-third streets, and via the Hudson river tubes from Sixth avenue and Twenty-third street; Nineteenth street, Fourteenth street, Ninth street, Christopher street at Greenwich street, and from the Terminal building, Cortlandt, Church and Fulton streets.

Passing over the new four-track open cut through Bergen hill—the course of the Erie Railroad lies through northern New Jersey, entering the state of New York through the historic Ramapo pass, across the most productive part of Orange county, over the Shawangunk mountains into the picturesque valley of the Delaware, thence across the Moosic mountains to that of the Susquehanna, through New York's southern tier of counties, and so on over its own rails to Buffalo, Niagara Falls, Cleveland, Cincinnati and Chicago.

Chicago to Lake Chautauqua and New York

The two special trains from Chicago left the Dearborn street station. After leaving Englewood they passed into the state of Indiana. We cross the Kankakee river at Wilders, pass the pretty "Tippecanoe," Monterey to De Long—at our left for the entire distance—cross the Eel river at Laketon, the "Wabash" at Huntington, and St. Mary's river at Decatur. It is early morning when Lima, Ohio, is reached. At Kenton we pass the Scioto river. Marion, an important manufacturing town, is where the Erie line forks to Dayton and Cincinnati. For more than 150 miles the route is through such typical Ohio towns as Galion, Mansfield, Akron, Kent, Ravenna, Warren, Niles, etc. We pass en route—Akron to Kent—on the left, the Cuyahoga river. Leaving Warren, the Mahoning river is on our right, to Youngstown the largest city (terminals excepted) on the line, and noted for its great iron and steel industries. Here there is connection for Pittsburg, and we now enter Pennsylvania. At Sharon, we pass the Shenango river—on the left—and, until it is crossed at Sharpsville it appears on the right, until just before reaching Greenville. Approaching Meadville, at which latter place the Erie has a branch line to Franklin and Oil City, Pa., we encounter, on our left, "French Creek," which keeps us company—on the right—to Cambridge Springs; from Millers to Union City it is on our left again.

At Saegertown there are natural mineral springs, the waters of which have been found efficacious in rheumatism, nervous diseases, etc.

Chautauqua and Chautauqua Lake

Summer after summer this beautiful lake is visited by thousands of intelligent people, who wish to avail themselves of the advantages of the Chautauqua Institution in connection with their summer recuperation, also by those in search of rest and recreation only—for the shores of the lake throughout its entire length of twenty miles are dotted with hotels, camps and summer cottages. It is fed entirely by springs, and its high altitude—1,450 feet above the sea—insures health and comfort. The swift steamers of the Chautauqua Steamboat Company serve all landings on the lake.

"Many Shall Run To and For"

THE Erie Railroad has a history, and plays an important part in the fulfillment of the prophecy of Daniel, 12th chapter, verse four. Daniel had a vision of the very time in which we are living, but which was not for him to know expect in symbol, so the Lord said to him, "*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end, MANY SHALL RUN TO AND FRO, and knowledge shall be increased.*" We know from abundant Scriptural authority that we are now living in the very time Daniel mentioned, and it is our privilege, if we want to, to see these things actually taking place before our eyes. Further, we know on the same reliable authority that these are but the harbingers of still greater blessings for the world of mankind—this being the "day of preparation" for the establishment of the Kingdom for which our Lord taught us to pray, "*Thy kingdom come, thy will be done on earth as it is done in heaven.*" We are glad that we find that the Scriptures do not teach that the wages of sin is "eternal torment," but that the penalty is "D-E-A-T-H," and soon, "*All that are in their graves will hear the voice of the Son of man and come forth,*" and He whose right it is will take His power and reign for a thousand years. (For details and Scripture proof of these and many other interesting features of God's divine plan of the ages, we refer you to the wonderful works known as "Studies in the Scriptures," published at Brooklyn Tabernacle, New York.)

Railroads have much to do with this great running to and fro, and the history of the Erie dates so far back, we thought it might be interesting to note the following:

The first railroad constructed in America—outside of experiments—was the line from Albany to Schenectady. The engine used is still in existence. It was called, "The DeWitt Clinton." And it is worth while to remember that the original intent of that railroad was to tow boats on the raging canal, instead of pulling them by horse-power. The cars were let down the hill and drawn up by windlass.

Every good thing begins as something else; and our wisest moves are accidents.

The Erie Canal was a great success. Passengers seeking the West traveled to Albany by steamboat, and were then transferred to the Canal passenger-packets that annihilated space at the rate of one hundred miles every twenty-four hours.

Buffalo was five days away from New York and after two years the time was cut to three days by "flying packets" that charged an excess fare.

Westword Ho!

In 1832 a bill was introduced in the New York State Legislature authorizing a railroad to be built from Tidewater to Lake Erie.

This road was suggested by the success of the Erie canal. It was called the Erie Railway.

The first line ran from Piermont on the Hudson to Goshen and was opened for traffic in 1841. The distance is about forty miles, and one train a day was run over from Piermont and back.

A great many people went up from New York to take the ride. In fact, the chief income was from these excursionists.

"When the novelty wears off, that is the end of it," said the wiseheimers.

Women were carried at half-price. Just why this was we do not know; perhaps because they had less money. Women have always been minors—in the eyes of the law, anyway.

At country dances, women are admitted at half-price, and probably it was just a business stroke to popularize the road, there being many people who were afraid to ride, because of the great speed.

The passengers were listed or manifested, just like ship-passengers, and checked off and on like freight. The first railroad tickets were tags with the man's name on, and these were fastened to his coat. Next the ticket was stuck in his hat. It was five years before some railroad man said, "Oh, shucks, what's the use." And then he quit writing down the passenger's name, age and pedigree, and just sold him a ticket.

At first, the man in charge of the train was called the "captain." The engineer objected, however, to this mark of honor, and to quiet all artistic jealousy the word "conductor" came in, meaning of course the man who conducts the passengers from one place to another. It was the duty of the conductor to run ahead of the train and drive cows off the track, and also to run ahead of the train when coming into a village for fear people would not see the train in time and be run over. The first cars or coaches were stage-coaches mounted on wheels with flanges. These coaches were costly, and besides, enough of them could not be procured, the railroad buying all the second-hand ones they could find. Then flat cars were provided, with simple benches nailed across for seats.

It was 1843 before two trains were run, one for freight and one for passengers; and this was only brought about after much complaint from passengers, who used to help load and unload the freight in order to lessen delay. Also, there were times when there was such a heavy load of freight that passengers would have to get off and push.

When closed cars came in, people who wanted to ride in them were called "first-class" passengers. Those who rode in open cars were called "deck-passengers." Later, they were called "second-class passengers."

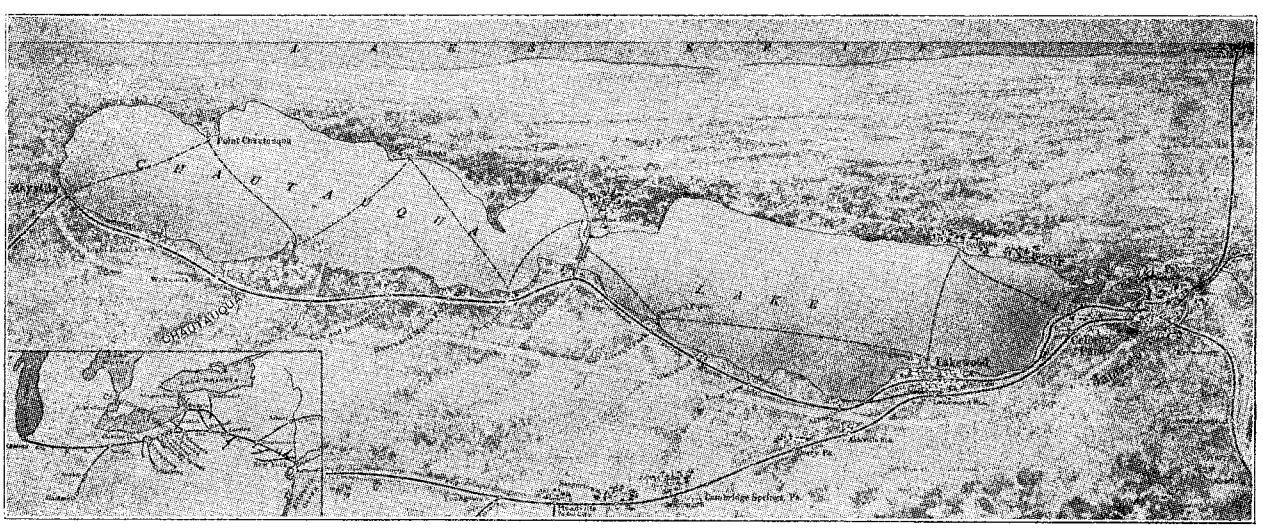
Trains were advertised "to run, weather permitting." In rainy weather the damp ran down the steam in the boiler. Asbestos covering was a long way in the future. And the rain and wind were bad for both trainmen and passengers. Steamboats lay up in bad weather—why not trains? Certainly, neighbor, certainly!

Time wasn't as valuable then as now. They had all of it there was; and as long as a train could go twice as fast as a team folks were satisfied.

Within the past eight years there has come into being a new Erie. Not a rail is on the main line of 1,000 miles, lacking one, from Jersey City to Chicago, that was there eight years ago. New steel and heavier steel, lower grades, longer trains, heavier equipment, numerous safety appliances, increased efficiency.

And now Bergen Hill has been cut through. The cut is seventy feet deep, a hundred feet wide and a mile long. To do the task cost $5,000,000. Four tracks are now being laid on the level floor at the bottom of this great artificial canyon.

The two tracks and the old tunnel that have done such valiant service will be used for freight, but through the open cut will flow the tide of commuters and the restless peoples who come and go from East to West, and from West to East. Millions of people will be benefited.



(Reprint from Jamestown, N. Y., Evening Journal, Saturday, August 30, 1910)

Bible Students Here From All Over World

ALTHOUGH arrangements have been made very quietly, the annual meeting of the International Bible Students' Association, now being held in the auditorium at Celeron, has brought to this city and the lake fully 3,500 persons from all parts of the country and many more are expected this evening and early next week. The association is undenominational and non-sectarian, consisting of members of Bible study classes located in various cities and villages. The object of the association, according to one of its representatives who called at the Journal office Friday afternoon, is independent Bible study and the purpose of the convention is to take up various questions pertaining to the study of the Bible and to hear discourses on various topics by leading Bible students from various parts of the land. Rev. C. T. Russell, pastor of the Brooklyn Tabernacle, whose Bible studies are given in the Journal every week, is at the head of the association, and E. W. Brenneisen of New York is the general secretary. The convention committee invites "all consecrated people of God who trust in the Redeemer's merit for their acceptance with God" to attend any and all of the sessions of the convention.

Over 3,000 men and women from all over the United States and Canada arrived Friday and early this morning. Besides there are delegates from foreign shores, from Great Britain, Norway, Sweden, Denmark, Germany, Syria, China, etc. These are lodged in private homes in Jamestown, and all around Lake Chautauqua as far as Mayville.

"Classes in independent Bible study have during the past ten years been forming all over the world," said a representative of the association to the Journal this morning, "but only recently have they effected an international association. They are not a new Christian sect but from all denominations, they seek to accept whatever is good in every Christian creed and reject whatever they find unsupported in the Bible, however ancient and honorable.

"This movement for Bible investigation outside of all sectarian bondage, and without grandfather's spectacles, was forced by the course of the 'higher critics.' Attacks upon the Bible by most eminent professors and doctors of divinity in all the leading colleges and seminaries and pulpits of the land have captured thousands, but it led others to a more careful and systematic study, and these classes of Bible students all over the world is the result.

"Indeed, we are told that many of the most enthusiastic of the Bible students had 'for a time lost their footing and fallen into higher critical infidelity.' Many of them owe the recovery of their faith to a clearer understanding of the Bible obtained through the reading of Pastor Russell's sermons now published weekly in the newspapers all over North America, and to his book, The Divine Plan of the Ages, now in its fourth million and published in ten languages.

"These Bible students claim that from their new standpoint of study they find many doctrines beautifully harmonious that their forefathers fought over and made an excuse for burning one another at the stake. They hold tenaciously to every item of Christian faith which will stand the test of the Bible. We certainly never met more enthusiastic defenders of the Bible—'rightly understood,' as they would say!

"The delegates seem to be of the 'middle class' so far as worldly prospects are concerned. Educationally they are above the average, in a knowledge of the Scriptures far in advance. So far as discernible they are all theologians, although few of them are clergymen. They say that they have gathered not to beg money, not to take up collections, but to study God's word together and to enjoy each other's fellowship.

"When among these Bible students one is reminded of the statement, 'Behold how these Christians love one another!' One might almost suppose these people one family, although many of them never saw each other before. They claim that this is the result of their more fully than ever before attaining the faith once delivered to the saints and previously divided amongst the various denominations—'one lord, one faith, one baptism, one God and Father of all.'

"Jamestown is certainly honored in having such guests within her borders. They will remain nine days, and the program includes many prominent speakers. The services begin at 10 o'clock a. m. and close at 5 o'clock p. m., except Sundays, when there will be evening services. At noontime there will be an intermission for luncheon, which will be served at the auditorium.

"The managers secured hundreds of rooms and paid down $3 on each. They expect to use all of them, but if not they wish the payment to reimburse the proposed entertainers for trouble in preparations."

Arrangements have been made for accommodating several thousand delegates and it is expected that the total number of persons in attendance at the convention will break all records, as several cities are sending many more than they expected to send, 75 coming from Detroit alone and 50 from Dayton, O. Two years ago the convention was held at Put-in-Bay, O., and it was expected that there would be an attendance of 3,000. The hotel proprietors thought this meant about 1,500, but the actual number of persons present at the gathering was about 4,500. There was no annual convention last year, but district conventions were held in various places, among them Chicago, Memphis, Tenn.; San Antonio, Tex.; Los Angeles, Cal.; Oakland, Cal.; Portland, Ore.; Seattle, Wash.; Spokane, Wash.; and St. Joseph, Mo. A large party of members of the association made the circuit of the western meetings in a special train.

In fact, the convention is the largest in the history of Jamestown and the wonder of it is that all of the arrangements for the coming of this immense throng from all parts of the United States and from several other countries as well were made in such a quiet manner that the people of the city were scarcely aware of the fact that between 5,000 and 7,000 strangers were to be here for this gathering. During the past few weeks representatives of the association have been making a house to house canvass for rooms for the entertainment of the visitors and in each case where accommodations were secured a deposit of $3 was made. Men who have had years of experience in handling large gatherings are in charge of arrangements for the convention and no detail, however small, has been overlooked. Certain persons were designated to meet certain trains and as soon as the visitors arrived in the city they were shown to their rooms without any delay, in spite of the fact that the arrival of these visitors has been almost constant during the past twenty-four hours.

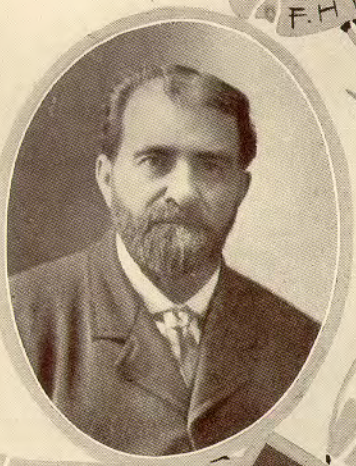
A representative of the association informed the Journal that up to noon today fully 3,500 persons had arrived here for the convention and that there was every reason to anticipate that the total number of persons in attendance at one time or another during the nine days of the gathering would be between 6,000 and 7,000. There were over 3,000 persons present at the opening session in the Celeron auditorium this morning and it is expected that the average attendance at the sessions next week will be 4,000. Two special trains arrived from New York and one from Washington Friday evening, and this morning six coaches came from Boston, seven from Pittsburg and fifteen from Chicago.

Every transportation line entering Jamestown brought hundreds more all morning long and visitors will continue to pour into the city throughout the remainder of the day and all day Sunday, while many will be unable to get here until early next week. The Journal is requested to emphasize the fact that the people of this city will be made welcome at all of the sessions and that an opportunity to hear Pastor Russell will be presented at 3 o'clock tomorrow afternoon, as well as every evening at Mayville. No collections are taken at any of the sessions, no appeal is made for funds and no business is transacted.

While the above is not stated in every particular as we would were we reporting it, it is well sometimes to see how outsiders view our gatherings, what they may have to say and the impression our lives and conduct have upon them—all of which is a witness to the glorious Truth we represent. May we be "living epistles known and read of all men."

F. H. ROBISON

L. H. OSKINS



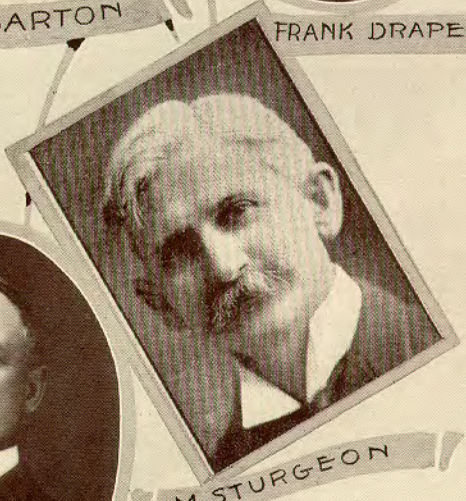
H. SAMSON

BENJ. H BARTON

FRANK DRAPER

R. H. HIRSH

GEO. B. RAYMOND



M. STURGEON

M.L. HERR

C.A. WISE

J.H. COLE

O.L. SULLIVAN

C.J. PETERSON

E.W. BRENNEISON

W.E. VAN AMBURGH

J.D. WRIGHT

Pastor Russell's Headquarters at the Mayville Inn

BROTHER RUSSELL knew that, on account of the convention, the letters and orders coming to the Brooklyn office would be fewer than usual. He therefore took practically the entire office force to the convention, there to continue the necessary features of the work in all departments. The Editor, as President of the International Bible Students' Association, felt it proper that he should be in attendance throughout the entire convention.

Nevertheless, as it was necessary for him to keep up his literary duties, it was advisable to isolate himself to some extent from the glad hands and loving hearts of the 4,000 plus, each of whom desired a few minutes' conversation and to shake hands every time they came within reach. Isolation seemed cruel, but necessary, in the interest of the King's business. Accordingly we rented the Mayville Inn, which was vacant but furnished. There about fifty of the friends were entertained, with the understanding that Brother Russell must not be intruded upon, and could be visited only at meal times and at the evening receptions. He spoke at the Auditorium five times:

(1) At the opening session.
(2) On Sunday morning, July 31.
(3) A special address to the Pilgrim brethren and to Elders and Deacons from everywhere on Thursday evening, August 4.
(4) To Colporteurs on Saturday morning, August 6.
(5) To the convention and to the public on Sunday, August 7.

On the latter occasion the house was crowded and an overflow meeting of about 700 was held in the adjoining theater, addressed by Brother John Kuehn.

SIX RECEPTIONS AT THE INN.

In view of the impossibility of personal contact with any but a very few at the Auditorium, he arranged for six receptions at the Mayville Inn, with admission only by cards. He had 3,600 of these cards printed, and additional permits were granted for the last reception on Saturday evening, August 6. The tickets were good only for the date they bore, so that the chartered steamer which took the friends twenty miles to the Inn and back might not be overcrowded. He desired that all should have a view of the beautiful lake and the opportunity for fellowship en route. The arrangements were enjoyed to the full and were seasons of refreshing fellowship and praise.

At the Inn the crowds each evening were received in the large parlors and halls and verandas and spacious lawns. Brother Russell used a corner of one veranda for a pulpit, and, after greeting the dear friends, spoke a few words along spiritual lines to assist in making the occasion one to be remembered from the standpoint of spiritual refreshment. Then, while hundreds sang some of our sweet hymns, other hundreds were invited into the large dining room, where with zeal they were served by loving brethren and sisters (recruits chiefly from the Colporteur ranks) with a little ice cream, cake, etc., soon exchanging places with the singers. These six receptions added to the comfort and joy and spiritual refreshment of all who participated. The numbers attending furnished a good gauge of the total number attending the convention. Yet there were probably nearly 1,000 who, for one reason or another, did not get to the receptions—some of them refrained from attending, fearing that there would not be room, and that they would crowd out others. There was, however, room for all, and more could have been entertained.

Opening of Convention

THE Convention opened with singing of Hymn No. 19, "His Loving Kindness." We were then led in prayer by the chairman, Brother John Kuehn, at the close of which he said: It is our great privilege, dear friends, to have the Mayor of Jamestown with us this morning and he wishes to speak a few words of welcome to you.

Address of Welcome by Mayor Samuel A. Carlson

DEAR FRIENDS: On behalf of the town of Jamestown and vicinity, I wish to extend to you all a cordial and hearty welcome. During the time I have been mayor of Jamestown it has been my privilege to welcome to this city various organizations. I have welcomed commercial, political, educational and fraternal organizations, but this is the first time it has been my privilege to extend the keys of this city to an organization, world-wide in magnitude, coming as it does from all parts of the world, coming here for one sublime purpose—the work of redeeming the world. I want to say to you that I feel deeply interested in this movement, although I do not understand much about it, but I can read in your faces that you are all truth-seekers, and I know that the great unrest in the political and social world means something—it is significant —it means that the great power which moves the world is preparing for a great change in the future. I believe that the day of restitution is near and I understand that that is one of the great purposes of this organization, to prepare the world for that new day of righteousness that is coming.

I want to extend to you the hand of welcome and I hope your stay will be a pleasant one, and I hope that you will enjoy the exhilarating breeze of this lake, 1,500 feet above the level of the sea, one of the highest bodies of water navigated by steam. I hope that you will partake of this beautiful atmosphere, not only physically and mentally, but perhaps this convention will be the means of working toward that which will uplift this community to that higher, that nobler, grander thing, to which mankind is destined, and I hope this convention will have this influence in this city and surroundings. Again I welcome you.

Response by Pastor Russell

I AM very glad, dear friends, to be with you this morning. I recognize a great many of your faces. It gives me a great deal of pleasure to meet with so many of God's consecrated people who are loyal to the Word of God. I understand there are representatives here from various countries. I have not had the pleasure of meeting all of these various delegates, but I am sure the Lord intends that we shall have a great spiritual feast. I trust you have come with your hearts prepared and that you are desirous of a blessing in your heart, and desirous also that the Lord may use you to bless one another, and that you will seek to pour out your blessings on every hand, not only here with those assembled for Bible study, but upon all the dear friends in this vicinity. Around this place live so many intelligent people there must be many Christians of all denominations, and I am glad we are meeting them here on interdenominational planes, Christians meeting Christians, and not on any denominational lines. I am glad we have no fence to divide us from God's people, that we have seen the folly of these fences, if I might so

express it, of having such denominational fences. Some of us were once inclined to think that we must think along the Presbyterian line, and others along the Methodist line, and others along the Baptist line, so we have divided and separated. Now, by God's grace, as we study the Word of God we are being drawn "Nearer, my God, to thee, nearer to thee," and in being drawn nearer to the Lord we are being drawn nearer to all those who are his; so I trust, dear friends, and in fact I believe that it must be so, that you are having greater love for the brethren, and I can go beyond that and say, that those who are truly the Lord's feel in their hearts a great stirring love for the world of mankind besides the Church of Christ, a greater sympathy for them, and a desire to do all you can to help them along. This is evidently the proper sentiment. This is the One faith, as the Apostle expresses it, "One Lord, one faith, one baptism, one God and Father over all." How blessed it is to have that experience.

Once, perhaps, we also were more or less divided by sectarian lines, and thought we did God service by so dividing ourselves; but as we study his word we find it is adverse to any such divisions. "That they all may be one, as thou Father and I are one," was the Master's prayer on the very last night he was with his disciples. So I trust that is coming to be your and my sentiments, that we desire to be more and more at one with all who love the Lord Jesus and are begotten of the holy Spirit.

I was thinking, as I sat here, What is it that serves to unite our interests and has brought us to be specially Bible students, instead of as we formerly were, students of our creeds and theories, handed down to us from the past? I believe, in speaking for myself, that I also speak for many who have opened their hearts to me upon this subject: I can say this, that the very thing that is bringing infidelity to the whole world is the very thing that has been drawing my heart to the Lord. I will explain: In my own case it happened a good many years ago, with others it is happening day by day. The experience was this: The higher critics began to tear the Bible to pieces, took off the covers, and took out all the books, and practically told us that there was no Bible there, and that the people who wrote it were old dotards, and knew not what they were doing, and that the Lord and his disciples were fools because they thought the prophecies were inspired, and quoted those prophecies all through the New Testament. So, forty years ago these things aroused my mind and I said, Can this be true? This book upon which the world has been building for centuries, is it all a farce? The first effect upon me was to shake my faith and I threw away the Bible entirely, but afterward in God's providence he led me to a re-examination of the Bible. I took off the spectacles received from my parents and began to study the Bible myself, comparing Scripture with Scripture, the Old and New Testaments from Genesis to Revelation.

As I studied, the harmony began to appear more and more. Now every day my faith becomes stronger and better established, because I know in whom I have believed and why. That is the experience of very many of you here. You have been studying the word of God and that which has injured others, because of the higher critics, has made you more eager to study the word of God. They denounce it as fallible and of men, not worthy of credence, but the more you think of the Apostle's words, that God gave us this book "That the Man of God might be thoroughly furnished unto every good work," the more you are convinced that it is the Word of God. He also tells us in 2 Tim. 2:15, to "study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." I believe that has been your experience and that I am expressing the sentiments of all who are gathered here from all of the states of the Union, Canada and from various parts of the world.

Well, dear friends, I am glad to be here in your company, and as the Chief Officer of your Association, THE INTERNATIONAL BIBLE STUDENTS' ASSOCIATION, I am glad to be here.

And I want to say to the Mayor of Jamestown and vicinity, We appreciate his words of cordial greetings extended to you this morning. We are glad to meet in Christian fellowship Christians from everywhere and we trust that Jamestown will not be the worse for our having been here, but better because of your influence in this vicinity —not meaning by this that there is any special lack of Christian character, but that every Christian should be growing day by day, and that the people of this vicinity ought to receive an impetus from this convention, and we too. Much will depend upon all here, not collectively, but individually. It will not do to say, that if we as individuals are careless of our deportment or words, that others will make up for it, but we must recognize that the whole is made up of individuals as the river is of drops of water; each one is accountable, and so let us seek to glorify God in our bodies and spirits which are his.

We have come here and will stay with the Celeron people in their midst and spend some money, but not for their "gim-crack" amusements. I fear they will be disappointed in this respect, but I hope they will see that there is something better to live for. The majority of people have very little to live for, and I sympathize with them. I tell you, dear friends, that if you should take out of my life the knowledge I have of Christ and God and the fellowship of the brethren in Christ and the interest in his Word, it would leave my life a blank. Now I say that the majority of the world have very little to live for, not only around this beautiful sheet of water called Lake Chautauqua, but all over the world, rich and poor everywhere; they are without God and have no hope. They do not even know why they are in the world; do not know what God's purpose was in bringing them into existence. How thankful, dear friends, we ought to be that God has so graciously favored us as to give us an interest in his book, and to gradually open our eyes of understanding. We sometimes sing "Wonderful words of life"—and they are words of life. What the poet expressed was far beyond anything that he knew, but which we realize to be the very grandest possible statement of the Truth, that these wonderful words of life have a power in them not only in restraining from sin, but a power of producing a happy life and joyous faith.

I do not know when I have seen a more contented and happy set of faces. I congratulate you that you have something inside shining out. I am glad of that hymn. God not only tells us the truth through Jesus, the prophets, and apostles, but all who receive the spirit of truth manifest it in their words, conduct and features. Send out the truth, then, dear friends. You and I have something to do with sending it out, and with how much blessing we will get every day from this convention. May it be a time long to be remembered, of joyful blessing and fellowship with God and with each other, a time of growing in grace, a time of being strong against temptations that may assail you afterwards. Here I remark, that our heavenly Father has so arranged matters that those who are his people, those who constitute the Church, are to have certain special trials, "The trial of your faith being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor at the appearing of Jesus Christ." That trial of your faith and mine must go on if we are to be overcomers. It will not therefore do to pray that we have no trials. I do not pray for trials but leave that to the Lord. I am not going to do as one brother said: Brother Russell, I have been praying that the Lord will send me some great trial. I said, Brother, you have a great deal of courage. I believe that the Lord will hold me in the trials which he sends me, and as the Scriptures say, he will provide a way of escape. So then, knowing that God intends to give us trials, let us be prepared for the trials. Let us remember, that if we have special privileges at this convention, in fellowship, being strengthened in our spiritual nature, growing in the power of his might, that it may be an offset for certain trials which may come to us some time after we have returned to the busy world. So as the bee lays up honey for the winter time, store up your spiritual refreshment for your return to your home; also as the bee lays up more honey than for itself, so in our various associations together as Bible students let us go back laden with the precious things we have heard for those behind, laden with the precious things from the Lord's words and filled with the spirit of the Lord Jesus Christ, able to be a comfort and to strengthen and build them up in the most holy faith.

Now, then, in conclusion let me say, It will not be possible to do as I have done on some previous occasions and smaller meetings; it will not be possible for me to have a private interview with all who would like to have one, two or five minutes. Five minutes for 4,000 people, we would have to stay here the remainder of this year. Our Jamestown friends would no doubt make us welcome, but we cannot afford to stay. Finding that impossible, I have arranged another way: My own lodgings at the convention are at the other end of the lake, at Mayville, and I want to invite every one of you to come up and see me. If you

all try to come up at one time you will block all the lines, therefore I have made provision for 500 on six different nights, that will take in 3,000—that may leave out a thousand who cannot get in, as I see they are still coming. Anyway, we have made provision for the six nights, 500 for each night. We have invitation cards, so that there will be no difficulty about those who are going. Get a card or you don't get in; the card will not cost you anything, except that you write your name and address. A plain luncheon will be served on the boat, as you will not get to Mayville until 7 o'clock. As the boat leaves at 9:30 you will need to start at 9 o'clock—that will get us rid of you, you see. That will leave a twenty or thirty minutes' walk to the boat, and then a nice ride of an hour and three-quarters and give a splendid time for fellowship. I know from previous experiences that the whole theme you will have to talk about is God's word, the Truth in general. We cannot get too much of God's Word and the farther you get into the Truth, the emptier you will be of the world's vanity and the more peace you will have on the journey in the narrow way of all those who are walking heavenward.

So I close by wishing you all a very happy time at this convention. The Association's Secretary and myself have done our very best to serve your interests in appointments, etc. Of course, like everything human, it is imperfect. You will probably not have it as nice as you will when you get to heaven. But be sure that they have done the best they can for you, but if anything is unsatisfactory, please report to the Information Bureau. It has been reported that we are all colored people. I hope we have the proper color—by this I do not mean to say anything discouraging to our colored friends who are with us. We recognize all those who are the Lord's, without respect to nationality or color; we love all those who love him. May we have a very joyful time at this convention; let us ask his blessing. (Brother Russell then offered prayer.)

Services closed with singing Hymn No. 19—*The Beauty of Holiness.*

11 A. M.—Discourse by Brother G. B. Raymond. Subject: "FOLLOWING IN HIS STEPS"

THE subject for our consideration this morning is, "Following in His Steps." Our text is found in 1 Peter 2:21: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps."

Following in the steps of Christ is just another way of saying that we are consecrated unto his service, consecrated unto the service of the truth, consecrated to the service of the brethren. He walked the way of consecration, and if we follow in his steps we shall walk the same way, which will require the laying down, the giving up of our all. So then, dear friends, in considering this subject, I know of no better way than to take up consecration; what it is and what it means. I believe that all who are here present this morning understand about the fall of our first parents from perfection, into a condition of sin, leading unto degradation and death. Our Lord came here to give his life that they might be brought back to perfection. We all started, the Apostle says, in this same path, to this condition which rests upon the human race—"None perfect, no, not one." None righteous, no, not one. And now from this condition it is the purpose of the Redeemer, who is working out the purpose of our heavenly Father, to bring us and the rest of mankind back to the condition we lost through the fall. More than that, to bring us to a higher, a more exalted, a more blessed condition, the condition of joint-heirship with himself, the Son of God. He consecrated his life unto this end and completed his consecration by the laying down of his all, a willing sacrifice, gladly giving it all, that you and I might with him be the blessers of the world of mankind. While the Scriptures abound in passages which show that the dear Redeemer died for the world, they also abound in passages showing a special sense in which he died for us, and this is the particular feature of this subject that we want to discuss. *We are to follow in his steps.* We must consecrate as he did and complete it as he did, dying *with* him, suffering *with* him, that we may live and reign *with* him.

You remember how the Apostle gives a call to all the brethren to enter into this way in which our dear Redeemer walked. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The Apostle did not say, I invite you, or suggest that it would be well for you to walk in this way. No, he said, "I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I don't know how the Apostle could have made it stronger than this, or expressed his thought in language which would have been stronger.

I BESEECH YOU, *brethren.* He did not beseech the world. There was no offer or invitation to the world. This was a message for the brethren. I beseech *you,* brethren. You and I must come, first of all, out of condemnation into a state of justification in its limited condition. We are to come out of this limited condition of justification into the condition of consecration, giving our all, for while we have nothing of ourselves, yet through the mercy of God we have something, so he says, "I beseech you by the mercies of God." So God has given you an opportunity of entering into this inner phase of this glorious plan of salvation.

I beseech you because of this, that you give YOURSELF. We find a great many professing Christians who are willing to give something, but this is a proposition which demands of you and me that we give *everything,* because when we give ourselves this means our all, everything that we have. I understand that this must be carried out completely before our consecration is completed. What else does consecration mean than this following in the footsteps of the Master? It means that they who walk in this way have been begotten of God by the word of truth; it means that they are new creatures in Christ Jesus. *Notice that.* Let us take a Scripture for it, 1 Peter 1:3, "*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*" Take another Scripture, James 1:18, "*Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.*" The beginning and development of this new nature is likened to the begettal and development of life on the human plane. As in the one case there is a begetting and then a birth, so also in the other. What does this mean? We talk about consecration, talk about being begotten, etc., and sometimes I think we do not comprehend it. Let us take another Scripture for it, Eph. 4:22: "*That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.*" You and I cannot be truly consecrated to God, cannot walk in the Master's footsteps, and continue to live a life of comfort and ease on this earth as the aim of our life. Put off the old man. Notice what the apostle says, PUT OFF, concerning the former conversation, the old man, which is corrupt according to deceitful lusts, etc. Well, you say, I am trying to do that. Well, now, before our consecration can bring us any benefit, we must DO it. You say, I am trying. We must PUT away. This is a plain cut proposition; this is not something you and I can play with. We cannot leave this to the future. This is not something that we can have good intentions about, but we must DO it. The apostle does not say we must try to put off the old man, or try to control the flesh, but he says that we must do it. Well, you say, I can't do it. Then you cannot be a successful race-runner. You remember he said, "I keep my body under." He could not do that without trying, but trying would not be sufficient unless he accomplished it. He says I keep MY body under. That is the reason in my mind why there are only a few who are going to enter in; because more are going to be contented with trying without accomplishing that for which they try, hoping that in some way or other God will make an exception and let them into this glorious proposition on more favorable terms than he did the apostles and those of the early church. He will not do it. There is just one way. PUT OFF, put away, put down the old nature *and crucify* it. Well, you say, I can't do that, I am in a fallen condition. Well, was not the apostle in a fallen condition? If that had been spoken of our Redeemer we might have found a loop-hole, but the apostle says, *I* keep under my body—and try? No. But, *I*

bring it into subjection. He was a victor and an overcomer so far as we may judge. He spoke with emphasis, freely and directly to the point. *He did things.* That is the reason he could say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of life." Anything uncertain about that? He was just as sure of that crown waiting for him in the glory-land as he was that he had overcome the flesh. That is the reason. Notice Romans 6:6: "Knowing this, that the old man is crucified with him." The old man crucified, what does that mean? Why, the old man is dead. He could not be alive and crucified. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin. It is a good passage to meditate upon, analyze, digest and get the good from it. Take another passage. Gal. 5:24, "And they that are Christ's (we have a world full of people who think and claim they are his, and we will give them credit for understanding, they think they are his, but this is the condition), *have* crucified the flesh (not are trying to, but *have*—in the past tense—crucified the flesh) with its desires." There is something accomplished, not merely trying.

Following in his steps, or consecration, means that we have no will of our own; in fact, have no head but Christ; we have been beheaded. Is this true, dear friends, in your instance and in mine? Have we been beheaded, have we no will of our own? Then we are in the Christ company, otherwise we are on the outside. And they that are Christ's have crucified the flesh and its desires. It means that we have no wills of our own; ours have been cut off; he is our head now; it is his will direct for every word and thought and action.

You are putting it too strong, brother.

Not too strong if you read the passage. Too strong if we consult our own minds, but not if we read the Scriptures.

Now note Col. 1:18: "As he is the head of the body." Are you and I in that body? Then what I have just said is a fact. He is the head of that body, and if he is not your head, then you are not of that body, and so with myself. He is the head of THE body of the Church, "who is the beginning, the first-born of the dead, that in all things he might have the preëminence." It means, as the apostle has recorded in Romans 12:5, that we should not be conformed to this world. Do we know what it is to be in the world and not of it? That is what the apostle is expressing here, not to be conformed to this world, but to be transformed by the renewing of your mind. In the beginning, when we commenced to follow in his steps in consecration, we gave up worldly ambitions and treasures, but the question is, *Did we give them up?* Has the world any treasures? Yes. Have you lived twenty or thirty or forty years and not found that the world has treasures? We give them up. And to a real, live man or woman it is something to give up these treasures. Oh, I am doing that; they just take my reputation from me. Well, that is not the condition, but *we give it up.* No one took our Lord's reputation from him, for "he made himself of no reputation." That was the proposition. Oh, I would be willing that my reputation should go, some say. Not necessary at all. We are to make ourselves of no reputation. If we wait for someone to take it, then we are not walking in his steps, have not been following him. He made himself of no reputation, that was the part of the work he did. Note Phil. 2:5: "Let this mind be in you which was also in Christ Jesus." He made himself of no reputation. Following his steps further, we said, We have given up all hopes of reforming the world in this present age, that we are aliens, pilgrims, foreigners, strangers, and so far as we complete our consecration we lose all citizenship in this world; it means that. Do you want a Scripture for it? See Phil. 3:20: "For our conversation is in heaven." Our dear Pastor called our attention to that a few minutes ago. Our conversation is about his Word, considering his plan and all the prospects laid out now for the Church and also that which we hold out before the world of mankind as a result of this. These are the things that interest us and control us, and are the force in our lives and dealings. Is it true? That is the question. Now note Hebrews 13:14: "For we have no continuing city, but we seek one to come." That is the proposition. We have let go our grasp upon the things of this earth and have centered our minds and hearts upon the things above, which are real and eternal; we have ceased to be held by the earthly. Is that true? If it is so in our lives, then we will follow in his steps. If not true, we shall be of that great company who are overcomers to a certain extent and who have to be plucked out of it through the destruction of their flesh. It is up to you and me to make our calling and election sure. We are right down at the closing time when it has become a question of life and death to you and me. We are going to either win a crown or suffer a great defeat. Shall we follow his steps clear down to the close and to the end of laying our sacrifice on the altar and having it all consumed? Shall we hold back, procrastinating, until it will be too late to get the crown, till all will have been apportioned?

Note John 17:16, "*They are not of this world, even as I am not of this world.*" What a privilege that we are permitted to be classed in that same company, with the Church, of which he is head and captain, and who are permitted to suffer and to die with him, that we may live and be glorified with him. What a condition! Do we appreciate it this morning? We have come here to be stirred and built up and to be brought closer together in the bonds of Christian love and fellowship. May this convention be one of the stepping stones to this end; we pray God and believe that it will be. This means the crucifixion of the flesh and its desires, and the forgetting of those things which are behind; we are to press toward the things which are before us and to reach toward them,—toward the things which are eternal and real, for hereunto were ye called, because Christ has suffered for us, leaving us an example, that we should follow in his steps. Therefore if any man be in Christ he is a new creature, old things are passed away. Notice how the apostle says that. The apostle says not, old things are passing away. If any man be in Christ old things ARE passed away, and all things ARE become new. What is the condition? The condition is if any man be in Christ. You know what it means. That is the mystery. Do you understand it? In Christ, under that head, embraced in that body, one new man—If any man be in Christ old things are passed away, and behold all things are become (not becoming) new. Let us get that text now, 2 Cor. 5:17.

Consecration then means, first, that you put off concerning the former conversation the old man which is corrupt according to the lusts and desires of the flesh. Second, that you be renewed in the spirit of your mind; that you put on the new man. In other words, we are making an exchange; we are making the deal of our lives; we are making the trade of all time. What are we giving? We are giving the old man with the fleshy things of this life. And what are we getting? We are getting the new man, the new creature, with the eternal things of God and the future—that is what we are getting. Does it look good to you? You and I will never make the deal unless it looks good to us. Have we the right appreciation of this high and glorious proposition made to us in the closing days of this dying age? If we have, then we will have nothing in this world or of this world that would possibly stand between us and that glorious desire. If there is anything between us and this glorious proposition which is offered to you and to me, then we do not properly appreciate the goodness and the highness of the call or the glory of it. How are we to do this? Putting off the old man, putting on the new. Note Col. 3:2: "Set your affections (your heart, your will, your mind, your life) on things above, not on things on the earth." Note Romans 12:2: "And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and perfect and acceptable will of God." What are we to do? We must "prove." Notice that we must prove. God is not going to take your word or mine for it. For what? He is not going to take your word that you have good intentions; we must prove it. How? By following in the steps of our Redeemer. Well, you say, I believe we are going to get into the Kingdom because we have good intentions. You think that? Well, now, you have one more think coming. Not a person in all the Great Company class but who had good intentions; they will not be in that class if they did not have good intentions. Now if we are going into the Kingdom or Little Flock because we have good intentions, what is going to keep the Great Company class from going in also? We all have good intentions, but the Little Flock prove their intentions, and the Great Company fail to get in because they do not do it. Understand that? That is the logic of the proposition. That is what is going to make the Great Company class, because they did not do it in time. They

have got to do it some time, anyway. Now in the closing days, I feel that many who think they will get into the Little Company may fall back into the Great Company because they do not complete the consecration which they have made; because they do not walk in his steps. They must all get there sometime. The difference between the two is that the Little Flock get there in time, but the Great Company trust too much in their good intentions.

So we are built up in this new nature, and are being transformed. It is not a transformation of character, but of nature. The acceptance of the call and our consecration may be the work of a moment, but the bringing of every thought into harmony with the mind of God is a gradual, a progressive, a life's work. God's plan becomes our plan, his ways become our ways and his thoughts become our thoughts; and gradually putting off the old man and putting on the new, we grow and develop into the likeness of our Redeemer, walking in his ways, following in his steps, and reach the goal as he reached it and gain the victory. That is our understanding of the matter.

Take another passage, Rev. 2:10: "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; Be thou faithful unto death and I will give thee the crown of life." Is it positive enough? It is the positive promise of our dear Lord himself. Our part is to be faithful, and to walk in his steps, and suffer as he suffered, and die as he died. His part is to give us the crown of life and permit us to sit with him in his throne and reign with him in his glory. The performance of his part depends upon the performance of our part. God has done all that he will do for us, and Christ has done all that he will, and it is now our turn; we must do these things or we shall fail. We do not transform ourselves, but we do submit ourselves to be transformed or made like our Lord, our Head. Notice to what we are called; it is a high calling, beyond our comprehension. Get some little view or thought of it, we cannot comprehend it all. Let us come, however, as far as we can, seeing to what we are called; namely, the great Divine nature. In the words of the Apostle, "I beseech you, that ye make your calling and election sure." Who? I beseech YOU. The Apostle was not beseeching the world to make their calling and election sure. He said to the brethren, make YOUR calling and election sure. The whole responsibility of the matter rests upon us. We have just this little bit of time, these few months, in which to complete the matter. All our future destiny rests with you and me. I would like to impress upon you that NOW is the time.

Let us be earnest, as we seek to walk this narrow way, laying aside all the frivolous and careless talk. Let us remember, "I do this one thing," and following in his steps we will reign with him in the kingdom. AMEN.

Discourse by Brother Hayden Sampson. Subject: "THE OATH-BOUND COVENANT"

Saturday, July 30, 2:30 P. M.

I HAVE chosen as my text, Gen. 22:16-18, merely to introduce the topic. Of course this brings to our attention some thoughts connected with the Oath-bound Covenant. We go back in our minds to the time when life and Edenic happiness had been forfeited by our first parents, and we find them borne down with the weight of sorrow consequent upon sin, and without a single ray of hope so far as we can know, except what was brought from the obscure promise that "the seed of the woman should bruise the serpent's head." While in the light of further development that promise may be full of deep suggestions to you and to me, to them it must have been a faint glimmering ray. It seems Mother Eve must have thought this promised seed would come in her first-born son, Cain. I have often thought how great was her disappointment, that, instead of his bringing the deliverance, she saw him a murderer and vagabond, his hands and conscience stained with his brother's blood. She seemed to have entertained a ray of hope later on; for, at the birth of Seth she said, The Lord hath appointed me another seed. But he died and deliverance had not come. Further on, however, the Lord God called Abraham, and made with him this wonderful, unconditional, Oath-bound Covenant. He renewed it with Isaac, "In thy seed shall all the families be blessed." He then confirmed it to Jacob, saying, "In thy seed shall all the kindreds be blessed." The covenant covers the entire human race, living and dead. We notice that the Lord did not then and there explain what the blessing was to consist of, he simply made the statement that all should be blessed through that promised seed. He sealed the covenant, the promise, with his oath. I have often thought of that wonderful condescension on the part of the Lord. The English people entertained a great deal of love for their king and were grief-stricken at his death. They now have fallen in love with their new king. I have thought, Suppose King George would send for representatives from all parts of his kingdom, calling them to London, and explain a project that would be beneficial to all. They would reply, We are very much pleased, for we see that it means a blessing to all your subjects, but we would now like to have you make this sure by giving your oath. What do you suppose King George would think of his subjects doubting the king's word? But he who is the greatest of all kings, without solicitation, gave his oath. "As I live (or as truly as I live, or if I don't die) in thy seed shall all the kindreds of earth be blessed." If we can identify that promised seed, we will know on Scriptural authority what God's agency shall be for the blessing of all the families of the earth. Can we identify it on Scriptural grounds?

To-morrow will be Sunday, and therefore a little time before the morning's meetings, when people are on their way to places of public worship, I would suggest a proposition: that one of you step out on one of those streets with your Bible and call a halt of four or five and you will soon have twenty, we will suppose, and you say, Now, friends, I am not going to detain you, but I want to read you one verse in the Bible and ask you a question; it is a matter of great importance, and I want as much light as I can get. Opening your Bible at Gal. 3:16, you read, "Now to Abraham and his seed were the promises made. He said not to seeds, as of many; but as one, and to thy seed, which is Christ." The question is, does this mean Jesus and Jesus only? I am safe in saying that not less than seventeen out of the twenty would say, when it says Christ it means Jesus. That is just the way I should have answered it if it had been proposed to me years ago, but now I would have to answer, No; it does not mean Jesus only. It means Jesus indeed, but a great deal more, for in verses 27 and 29 we read: "*As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.*" What promise? That Oath-bound Covenant or promise that, "*In thy seed shall all the kindreds of earth be blessed.*" Here is a great flood of light, showing us that the promised seed of Abraham to do the blessing is the Christ; but it shows us at the same time that the Christ to bless all nations is composed of Jesus and some more, those who have been baptized into him. Then in 1 Cor. 12:12, with this connection from the same inspired pen we read, that the body is one. He is using the human body to illustrate this doctrinal point. There in connection he mentioned eye, head, feet, etc. "And all being many members are one body, so also (like that) is Christ." The definition of the word Christ is, "Anointed," and the Syriac New Testament renders it that way.

The name Christ is not a name in the sense of James, John or Mary, but the word Jesus is. The name Christ signifies office, just as the word Sheriff. There we see a difference, that in God's due time, and not before, at the close of the Gospel Age, the Lord's Anointed, Jesus the head and the Church his body, shall be transformed and be the "seed" through which the world shall be blessed—in other words, the Little Flock, the members of his body, to whom it is the Father's good pleasure to give the kingdom. The head of that seed was raised from the dead and exalted to the glory, honor and immortality of the Divine nature more than 1,800 years ago; just so every member of that body must be changed and take its proper place

under the head and then God's agency will be ready to bless all the families of the earth.

I can remember well, sixty years ago, standing at my mother's knee, and how fondly she stroked my hair and pictured to me the glories of the heavenly home for the Little Flock, and then told me that when the Lord had thus saved that Little Flock he would turn all the rest of the human race into eternal torment. Then like a good, loving mother, she hoped her boy would be a good little boy, and be of that Little Flock. You may be certain that her little boy hoped so also. He had no desire to get into that fire with fire-proof devils and darts on their tails to all eternity. Then in Sunday School they taught me the same. Later I attended the preaching services and there they taught me the same. At about twenty-three years of age I studied theology and my books taught me the same. With all respect to my dear mother, and my teachers, and others, for they gave me the best they had, nevertheless I find in my Heavenly Father's Word that when he has saved that Little Flock which he calls the promised seed of Abraham,—Jesus the head and the Church his body,—then he will have gotten all things ready, *not for cursing, but blessing all of the families* of this earth. Therefore we believe

"A better day is coming, a morning promised long;
When truth and right, with holy might, shall overthrow the wrong;
When Christ the Lord will listen to every plaintive sigh,
And stretch his hand o'er sea and land, with justice, by and by."

Notice the Apostle Peter tells us in the 3rd chapter of Acts, this blessing will consist of restitution privileges, and it is spoken of by the mouth of all the holy prophets since the world began. We want to know what the prophets say about it, and we study Moses and find it there and in Samuel, and in Psalms—a Bible by itself. Something more about it in Ecclesiastes, and in Proverbs, and in the Songs of Solomon. Then in the greater prophets, we consult Isaiah and wonder how much there is of restitution written by him. Then we consult Jeremiah and find more, and then Ezekiel and he has more than both of the others. Then Daniel in the 7th chapter and 27th verse, "And the Kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then we consult Hosea and Joel and Amos, and then the smaller prophets. Then in Obadiah. Surely I have not seen it there! Can it be possible that he spake of it? We must come to the conclusion that if he did not speak of restitution, he is not a holy prophet, and Peter was not inspired. Read the last verse: "*And 'saviours' shall come up on Mount Zion to judge the mount of Esau; and the kingdoms shall be the Lord's.*" You will notice Paul told us in Galatians that this seed was one. He was not speaking of things in the plural form, but in the singular; but here Obadiah speaks of "Saviours." Read about it in Revelation 14:1: "*And I looked, and lo, a Lamb stood on the Mount Sion and with him 'an hundred and forty-four thousand,' having his father's name (Jehovah, God) written in their foreheads.*" Thus we see there is no contradiction between Paul and Obadiah. Paul is speaking of the company as a whole.

You remember that during our Lord's ministry he said, No one can come to me and be a member of the Body of Christ unless the Father draw him. We wondered at first thought what difference it made who drew those members to Christ. We know that it is so, however, and there is a reason for it. But if the Heavenly Father is drawing Brother Brown would not the Heavenly Son draw the same? Surely.

When the Lord Jesus redeemed the race he did not redeem them to heavenly glory, for none had lost heavenly glory. He said, "I came to seek and to save that which was lost." As Adam lost the earthly, this was what Jesus came to save. The Scriptures declare that God demanded an eye for an eye, a tooth for a tooth, a life for a life, etc.; therefore, an angel could not redeem man, for the exact price must be presented to justice. The result of the trial of man was death (Romans 5:12). When our Lord went into death, he gave himself a ransom for all, secured restitution rights and privileges for every member of the race, but if any one gets more than that it will be favor upon favor. God raised Jesus from the dead and highly exalted him and when he did this, to my understanding, he gave him a full reward for having performed this redemptive feature of the plan. He thus gets more exaltation, and this shows us that the Church gets more than she was redeemed from. Therefore, when our Lord ascended on high he was not given the right to invite others up higher, for they had not lost anything up there. The Father sent our Lord during this Gospel Age to invite a certain number, and explain to them just what the conditions are that they might be joint-heirs with him. God had a right to do that and the Son did not interfere. Thus we see why it is the Heavenly Father draws now.

I am so glad, dear friends, that when about twenty-five years ago I realized my need of a teacher, that the Lord brought me into contact with one who has been my *faithful teacher* and *servant* ever since. When I learned that the Father judgeth no man, but hath committed all judgment unto the Son, I concluded that the Heavenly Father is not responsible for the judgment of the human race, that they were all under sentence of death and that is the reason none could get any benefit from the Father's part. Our Lord, however, took the whole mass just as he found it. The Lord had not sentenced them to death; thus we see how it is the Heavenly Son, rather than the Father, is mentioned in Acts 17:31. Other Scriptures tell us that this period, instead of being one year, is a thousand years, and that the man mentioned there primarily means Jesus, but in another sense it is Jesus the head and the Church his body. So we also read in 1 Corinthians, 6th chapter, "Do you not know that the saints shall judge the world"—and also the fallen angels? Peter informs us that this blessing to the world is to come through the prophet. I once thought the word prophet only means one who foretells future events, but I find another explanation is that of public expounder, or teacher. Peter says restitution is preached by the mouth of all the holy prophets. Now I call to your attention the fact that restitution is not preached by all the preachers; all they have to do is just to refuse to preach it. The Apostle tells us that it is spoken by the mouth of all the "holy" prophets. But if we take the Bible we have to ask, What did the prophets say about this wonderful doctrine? Well, if it were all printed in one volume by itself and I were to read without a stop until seven o'clock, I could not read all that the prophets have spoken about it. Note, for instance, the 35th chapter of Isaiah, where he tells about strengthening the weak hands, about the eyes of the blind being opened, deaf ears unstopped, and the wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose, and the ransomed of the Lord will return, etc., etc. Tell me, who has preached such a Gospel as that since the Apostles fell asleep? The Lord's people preached it years ago. The so-called Gospel preaching today, instead of being good tidings to all people, is bad tidings of great misery to nearly all of Adam's children. When Jesus came on earth we learn that he opened some blind eyes, and unstopped some deaf ears, and we also learn of the increase of the bread and fishes, that the multitudes might be fed. Many people believe that this is all there is of prophecy, but we see that these only foreshadowed the greater things. The prophet goes on to say that in the wilderness water shall break out, etc. I have often thought about restitution, and I do not know why, when that which is perfect is come, three-quarters of the earth should be covered with water. The prophets go on to say that a wonderful highway shall be opened up and that the unclean shall not pass over it. Other Scriptures show that there will be a full, complete provision for all. Isaiah 65:20 reads, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." You should take that text to the D. D.'s and ask them for a clear and lucid explanation. If there was an old man on the street one hundred years old we would all want to go out and see him. I don't know that I ever saw more than one who had reached that mark. In the next age such an one will be only in his childhood, so to speak. But we see that the unclean shall not pass over that highway. I remember our minister told me that this highway of holiness and the straight and narrow way were one thing. All have come short of perfection and admit this year by year, but over there, when all evil is restrained, and when every effort put forth in the right direction will be rewarded, then the way will be so clear that the wayfaring man, though a fool, shall not err therein. The prophet also

tells us that on that highway there will be no lion. How faithfully the Apostle Peter has warned his brothers and sisters to beware of your adversary the devil, who goes around like a roaring lion, etc. That lion dogged the footsteps of our Saviour to his grave, and I know he has dogged yours and my footsteps, but he will not be over there. John said, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more." This explains why that lion will not be over there. The prophet goes on in Isaiah 35 and says, "No ravenous beast shall go up thereon." In the vision of Revelation, John shows us the five kingdoms and four of these kingdoms are represented by ravenous beasts, and the image that Nebuchadnezzar saw of his kingdom represented the same four universal empires. The governments of earth today are the feet or toes, a continuation of the fourth universal empire. Then we read that a stone was cut out of the mountains without hands and smote this image upon the feet and destroyed it, and this stone became a kingdom that filled the whole earth. That is the kingdom for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

We would like to ask two questions. First, Who are the ransomed of the Lord? and, second, What shall they return from? Paul answers the first question in 1 Tim. 2:6, where he says that the man Christ Jesus gave himself a ransom for ALL. That secures a release of all from the death condition. Common sense will answer the other question, as to what they shall return from, for they must return from wherever they are. We are witnesses today, that down to this present hour they are waiting in the land of the enemy, locked in the tomb; but he cometh with his beloved Bride with glory, and honor, and power, to let the prisoners go free. And they will learn to know the only true God and Jesus Christ whom he has sent, and this is life eternal (John 17:3). Again we read in Isaiah 35:10, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then we will say with the prophet,

"Hail to the brightness of Zion's bright morning,
Long by the prophets of Israel foretold.
Hail to the millions from bondage returning,
Gentiles and Jews the blest vision behold."

Amen.

Discourse by Brother R. R. Hirsh

Text; 2 Cor., 3rd chapter, part of 6th verse, "*Who hath made us able ministers of the new covenant.*"

THE speaker called attention to the fact that the Apostle was addressing the church at Corinth, which had been undergoing considerable testings. When the Apostle wrote the first epistle, the church had not been standing their tests very well, and it reminds us of the tests that are now upon the church. He further showed how the prophets of old prayed that the Lord God would prove fleshly Israel, and that it applies now also. Further he showed us that the Apostle Peter says we should not think it strange concerning the fiery trials. When the Apostle wrote his second epistle they were emerging from this testing condition and he is commending them because they were letting their light shine more, and we trust we are all now letting our light shine more and more. The Apostle states his qualifications as a minister of the new covenant were not of himself, and since God had qualified him and all of the church during the Gospel Age, we know we have one on our side who is able to save us to the uttermost.

"Able ministers of the new covenant." This implies that there are other testaments or covenants. Abraham had three wives and they were illustrations of different things connected with three covenants. God was in covenant relationship with Adam; as in Hosea 6:7, the marginal and revised renderings show that this refers to Adam. All, except the Lord, have broken the covenant, which shows that he was under it. It is because Adam broke the covenant and put himself on the unfavorable side of it that all of the trouble there is in the world today has resulted.

After God made the covenant with Abraham he was led up into the mountain to slay his well beloved son, but the Father stayed the blow. We are told this is the figure of our Heavenly Father receiving our Lord from the death condition. We, like Isaac, are the children of the promise, or children of the covenant. He showed that the covenant made with Israel at Mount Sinai was not in existence then, and that Isaac was not living at the time of the old, or law covenant. Also that the new covenant is not sealed, because the blood which is to seal it has not yet been applied. He showed how we are being offered up, being made a sacrifice with our Lord Jesus Christ, in order that we may be more able ministers of the new covenant, and that we are being qualified by our Heavenly Father. We are able ministers now, but he showed how much more able we will be then, for we will share with Jesus his all-power in heaven and earth. We therefore come under the provisions of the Abrahamic covenant.

Sarah means Princess, chief or dominating one. It dominates all other covenants.

Hagar answers to a mount in Arabia where God entered into covenant relationship with his people, and how true that is of the law covenant, which made nothing perfect; it brought forth no spiritual sons, not one. Every one of them, like Adam, broke the covenant, and so that law covenant represented by Mount Sinai was unable to bring forth children of a spiritual character.

Keturah is from a Greek word meaning incense, or fragrance. When the new covenant is in operation during the thousand years' reign of the Christ what a glorious condition that will be! When the plans of the Lord during the Millennial age are put into operation and the prisoners are started up the highway of holiness, how beautiful will be the whole earth, what a sweet incense there will be going up to our Heavenly Father and to our Lord and Saviour, Jesus Christ! It reminds us of the words of the poet,

"*God moves in a mysterious way, his wonders to perform.*"

How true it is that God has been working out his plan and not one of all his good promises will pass away till all be fulfilled. All of his plans have been maturing and unfolding every hour, without even the shadow of failure. The bud may have a bitter taste, but sweet will be the flower. And so it will be when the ransomed of the Lord return to Zion with songs and joy, etc., as we read in Isaiah 35. Then we, as able ministers of the new covenant, will be able to fulfill John 5:28, which says, all that are in their graves shall hear the voice of the Son of Man and come forth. This is in harmony with Isaiah, where he says, "He will give thee as a covenant unto the people and they shall say unto the prisoners, Come forth." When Adam broke the covenant, our Father gave some ray of hope, saying that the seed of the woman should bruise the serpent's head, etc. Then we come down to the time of Abraham, when he was on earth and God made the definite covenant with him, saying, "Through thee and thy seed shall all the families of the earth be blessed."

The speaker then called attention to Galatians 3:16, showing there would be one line of Abraham's seed who would be the Christ. He called attention to the 29th verse, showing that all who are Christ's will be this seed of Abraham's. He further showed in Romans, 4th chapter, 16th verse, that while the covenant will be true to both the houses of Israel, natural and spiritual, the chief blessing is to the spiritual. He further showed that all the members of this complete Christ would be members of the Body of Christ, with Jesus as the head, each one having an unction or anointing from him. He called attention to the Revelation to John on the Isle of Patmos, where he saw the 144,000, the first-fruits unto the Lamb; and called our attention further, that these being the first-fruits, there would be other fruits, and called attention to the Scripture wherein Jesus says that while the church was the little flock to whom it is the Father's good pleasure to give the kingdom, there were other sheep whom he must gather, and that there would be one shepherd and one sheepfold. He further showed that the Lord is not failing in his mission to seek and to save that which was lost, but that the

work is not yet begun; he is now only seeking the class through whom the work is to be accomplished, showing that when these 144,000 have restored the world of mankind to covenant relationship with the Father, that he will have fully delivered all that was lost. He called attention further to the fact of how Jesus laid down his life and then in the resurrection appeared in the presence of God for us, to impute his merit to the household of faith during this Gospel Age; that the Lord had not forfeited his life. The speaker further drew our attention to the 5th chapter of Ephesians, showing the close relationship between the husband and wife, calling our attention to the passage in which Paul says, "This is the mystery, Christ and the Church." However, he warned us not to think that we have any merit of our own; all the merit that we have was imputed to us by Christ when he appeared in the presence of God for us. He also called our attention to the fact that the Lord's body, composed of many members, are all invited to drink with him the cup, and what a privilege it is for us.

The speaker then compared Adam and Jesus, showing that while Adam originally had a perfect body, and human rights, he lost those; and now Jesus has something that he can hand down to the world of mankind, as he said, This is the new covenant in my blood; this is my new will or testament; the life is in the blood, and he had the life rights, and he said, "I lay it down and no man taketh it from me." In due time it will be applied for the blessing of all. He could not use these earthly rights and hold them at the same time, and so he imputes them to us and we have the privilege of laying them down for the world. Yes, dear friends, he said, we know we have participation in that cup of blessing, and we are very thankful to the Heavenly Father that we are one loaf and that we are being broken together with Jesus Christ. He further showed how this blessing from the church would first go to Israel; they would obtain mercy through our mercy, in giving up our life-rights, etc., and finally this mercy of God would go to all mankind, would be extended to them by the church through Israel, and all mankind would be restored to covenant relationship with God. Then when all mankind has been perfected, the devil will be loosed for a little season to test them and prove them. And all who would be found worthy would be given everlasting life; and thus the Prophet Isaiah said of Christ, "He shall see of the travail of his soul and be satisfied." Amen.

(Reprint from Jamestown Journal)

Forty-five Hundred Bible Students Here—Remarkable Large Attendance at Annual Convention of International Association

SERMON BY PASTOR C. T. RUSSELL

Head of Association Spoke Before Immense Audience Sunday Morning on the Desire of the Nations—Large Audiences Also Assembled Sunday Afternoon and Evening and This Morning—Visitors Continue to Arrive for Convention but Everything Moves Like Clockwork

MEMBERS of Bible classes affiliated with the International Bible Students' Association arrived on every train Saturday evening and all day Sunday; still others reached the city this morning and more are expected this evening, tomorrow and even as late as Wednesday. A conservative estimate of the total number of persons present for the annual convention of the association at Celeron, which was opened Saturday morning and will continue through next Sunday, is 4,500, and it is safe to say that several hundred more persons will be here before the great gathering comes to a close.

Not only is the convention the largest ever held in Jamestown or at any point on Chautauqua lake, excelling all others in point of attendance by many hundreds, but it is one of the largest gatherings of the kind ever held in the United States. In spite of the fact that the burning of the Sherman house deprived the city of its largest hotel, the committee in charge of the arrangements for the convention went quietly at work and by one of the most effecting house-to-house canvasses ever conducted in this or in any city, succeeded in providing accommodations for the great army of visitors, and it is still a source of wonder to the great majority of the residents of Jamestown how the work was accomplished in such a highly successful manner without an aggressive campaign of publicity.

Everything connected with the convention moves like clockwork and thus far no hitch of any description has occurred, although the problem of handling between 4,000 and 5,000 visitors is a gigantic one. In speaking of the matter of providing accommodations for the thousands of visitors to the convention, one of the officials of the association stated that Jamestown is now really entitled to consideration as a convention city for the reason that it is taking care of the largest convention in its history and but seldom indeed does any city, large or small, have an opportunity of entertaining a larger gathering for such a long period. The visitors are being cared for in the hotels and homes of this city and at every point on the lake from Celeron to Mayville.

The Desire of All Nations

At the conclusion of the testimony meeting, Pastor Russell spoke on "The Desire of All Nations," and he was greeted by an audience of fully 3,500 persons, occupying practically every seat in the mammoth auditorium. The discourse was plainly heard in all parts of the hall and every word received the careful attention of the immense audience.

Pastor Russell took as his text, Haggai 2:7, "I will shake all nations, and the desire of all nations shall come."

(Pastor Russell prefaced his remarks by saying:

The whole world, dear friends, in one sense or another is looking for something great, and we are not behind them, for we also are looking for something great.

For a long time the world of mankind has realized that conditions as they now are here are not satisfactory, and yet, they have realized that these conditions are not of our own making, and that they must be under divine supervision, and this has been a cause for a great deal of wonderment on the part of Christian people and others, as they have noted the terrible reign of sin and death, and have thought, How different things are from what they are in heaven.)

"The great Messiah, 'King of Glory,' has long been waited for by the civilized nations," he began. "For thirty-five centuries the Jews have waited for him as the great Prophet foreshadowed by Moses and foretold by him (Acts 3:22); and as the Great King foreshadowed by their Kings David and Solomon; and as their glorious priest typified by Aaron, but especially in the former's majesty as king and priest foreshown by Melchizedek—a priest upon his throne (Psalm 110:4).

"Free Masons have waited twenty-five hundred years for the same glorious personage, as Hiram Abiff, the great Master Mason whose death, glorification and future appearing are continually set before them by the letters upon their keystones. He died a violent death, they claim, because of his loyalty to the divine secrets typed in Solomon's temple. He must reappear, they claim, in order that the great antitypical temple may be completed and its grand service for Israel and for all peoples may be accomplished. They claim that his presence is to be expected speedily.

"Christians of every shade, in proportion as they are conversant with the Bible (Old Testament and New), believe, also, in a great temple builder who died because of his faithfulness to the divine plans for the spiritual temple, the elect church (1 Peter 2:4, 5). Him they expect to come a second time, 'in power and great glory,' to complete the temple which is his body, and in and through that spiritual and glorious temple to bless Israel and all the families of the earth. His second presence in glory and power, but invisible to men, is believed to be imminent.

"The Mohammedans, also worshiping the God of Abraham, Isaac and Jacob and David and Solomon, are also expecting a great heavenly messenger to bless them and all peoples by the establishment of a heavenly kingdom. They have awaited his coming for centuries. They believe his kingdom to be near at hand.

"WHO IS THIS KING OF GLORY?"

"The same glorious personage will fulfill all these desires —these hopes. Is it not time that all of these peoples, fearing God and hoping in his promises, should come together in one hope, in one expectation? It must be so, for do we not read prophetically, 'The desire of all nations shall come!'

"We are well aware that great barriers lie between these multitudes; but we hold that they are chiefly barriers of superstition and ignorance. In the past they have pulled apart, and have slandered and persecuted one another. If now they will sympathetically draw near to each other surely they will find much to appreciate in each other's hopes and aims.

THE BASIS OF SYMPATHY.

"The fact that the Jews and Mohammedans, Catholics and Protestants and Free Masons, all base their faith on the Old Testament of the Holy Scriptures, is ground for the better understanding pleaded for.

"All Christians must accept the authority of the Hebrew Scriptures because the founder of Christianity, Jesus, and his special mouthpieces, the apostles, taught nothing contrary to the law and the prophets. Indeed, they quoted from the Old Testament in proof of every doctrine advanced. They claimed that they neither destroyed nor ignored the Old Testament, but merely noted its fulfillment.

"The error in the past has been the general disposition to appeal to superstition and prejudice and bigotry, rather than to facts and Scripture. We must reverse the lever in order to attain the good results—in order to see eye to eye.

WHAT ALL CAN AGREE TO.

"All agree that the world needs the divine blessing! All agree that we have been laboring under a mistake in supposing that education and civilization are alone necessary to secure human happiness. We perceive that the greater the civilization the greater is the unrest; and the broader the education the greater are the suggestions and opportunities for taking selfish advantage of others.

"All are agreed that only the later inventions, telephones, etc., and our modern and costly police precautions, make it possible to live in civilized lands and that, despite all these, murders are a hundred fold what they were fifty years ago. In those days a murder would be detailed and discussed for a year. Now we give little heed to several reported in each day's newspapers. Thousands are executed, other thousands are imprisoned for life and we pay little heed—so gradually have we become accustomed to these horrors of our civilization and education.

"We oppose these with church and mission influences, with Sunday-schools, Y. M. C. A.'s, with courts, juvenile and superior, and yet they increase. We penalize the carrying of weapons and bombs and wisely prohibit inflammatory speeches; and the better informed know that Christendom is like a powder magazine which some unlucky friction between the classes may any day explode.

ALL HOPES REALLY ONE.

"Admitting that all mankind are imperfect, 'born in sin and shapen in iniquity,' we nevertheless cannot assent to the doctrine of total depravity—that there is nothing good in any man, or in all men. Each one who prays 'forgive us our trespasses as we forgive others' should concede that others, as well as himself, would prefer righteousness to sin, if the environment were different—if his appetite were not so perverse, if his will power were not so inadequate. So, then, whether Jew, Mohammedan, Catholic, Free Mason or Protestant, do we not all really desire the one thing? And do we not admit, after centuries of endeavor along different lines, that God alone can send us the aid which the whole world so greatly needs? We do!

"Let us now formulate this 'desire of all nations' from those holy Scriptures which we all acknowledge. Let us see that it is exactly what we all have been looking and praying for under different names: It is the Kingdom of God!—the Kingdom of Allah! Its rule is to be 'under the whole heavens,' however heavenly or spiritual the great ruler will be (Daniel 7:27). Under its beneficent and uplifting influence the glorious result will be that God's will shall be done on earth as completely as it is now done in heaven. This is exactly what the Scriptures declare—that sin and ignorance will be done away; that the knowledg of the glory of God's character will fill the whole earth. It means a strong government exercised for the restraint of sin and for the freeing of mankind from slavery to sin —the slavery of inherited weaknesses entailed by Adam's disobedience. The great heavenly king, the son of David, who will do these things, according to the law and the prophets, will have many titles indicating various features of his greatness. 'He shall be called Wonderful, Counsellor, the mighty Elohim, the Prince of Peace, and the Father (life-giver) of eternal life (Isaiah 9:6).'

"He is called the Savior by the Prophet Isaiah (14:15), for he shall 'save from their sins' and from the penalty of sin all who shall become his 'people.' And all who will wickedly refuse his rule of righteousness and his assistance out of sin and death conditions will be esteemed 'wicked' in the proper sense of that word; and of these we read: 'All the wicked will he destroy.'

LOVE RIGHTEOUSNESS—HATE INIQUITY.

"We have had too much of hatred and persecution because of the differences in our degrees of knowledge as expressed in our differences of belief. Let this cease. Let us unite in our love of righteousness and in our hatred of unrighteousness—in-equity. Let us cultivate such a sympathy for the coming reign of righteousness to be established by Messiah (by whatever name he and his kingdom may be handed down to us) that our characters shall be more and more influenced and transformed by the prophetic view. We are all agreed that Messiah's kingdom is nigh, even knocking at the door of the world. In the wonderful inventions of our day we have the very foregleams of that kingdom as outlined in prophecy. The necessities of the case also corroborate this: The tension between capital and labor will soon be to its limit and break; the grasp of monopoly will soon be so strong that the masses will be ground between the upper and the nether millstones; our high-tension living is calculated soon to have our race in the madhouse; specialists say, within one century. Let us believe the Word of God delivered by the prophets of old. Let us prepare our hearts for the Great King and know that such will have the chief blessing.

HE MUST REIGN—UNTIL.

"According to the Bible the reign of the promised Great King shall not be an eternal reign. Eventually the dominion of earth originally given to Adam and lost by disobedience and consequent incapacity, is to be restored to such of Adam's race as shall attain earthly perfection and Jehovah's approval. Messiah's empire will be a mediatorial one and, according to the Scriptures, will continue only one thousand years. But we are assured that the period will be quite sufficient for the great work to be accomplished. Father Adam, after being sentenced for sin—'Dying, thou shalt die,' experienced the dying process for 930 years. Contrariwise, the world will, under the Messiah's rule as king and priest, Melchisedek (Psalm 60:4), gradually rise up, up, up, out of sin and death conditions during a very similar period of time.

"Paradise restored will no longer be a garden merely, but the whole earth, as God's footstool, shall be made glorious (Isaiah 9:13). The promises of God to the children of Isaac and Jacob are not heavenly or spiritual, but earthly. From Genesis to Malachi there is not a suggestion of a heavenly or spiritual calling. If Christians have a heavenly calling it is no cause for offense to Mohammedans and Jews—neither of whom have conflicting hopes. There is no need for conflict—every reason for harmony.

TIMES OF RESTITUTION.

"Not only do the ancient prophecies foretell coming blessings of the Lord upon Jew and Gentile, bond and free, but the law typified the same. Every fiftieth year with the Jew was to be a jubilee year—a time of release from debts and from all bondage. The lesson is that Messiah's reign will be the great time of jubilation to men, to all who will accept and obey his rule. The cancellation of debts represents that God (through Messiah) will thus cancel the debt of original sin and set free Adam and his race. All will then be given a fresh start for life eternal. The setting free from bondage in the jubilee year typed man's release from the weaknesses inherited through Adam's fall. It will include the resurrection from the dead, the great prison house mentioned by the prophet (Isaiah 61:1).

"If we see this great fact about to be accomplished need we quarrel about how it is to be done? Since it offers

blessings to all who love God's righteousness, why dispute over details? Shall we contend with God and his plans and promises except to our injury? Let us rejoice with the Jew. God has decreed for the natural seed of Abraham a glorious share in the great work of blessing the world—to the Jew, first, this means a blessing; to the others, later. The Scriptures clearly teach that Messiah will establish the new covenant with Jacob—natural Israel. Let all who reverence the Lord acquiesce in his arrangements. And if the Jews shall some day see that the oath-bound promise to Abraham meant two seeds, let them be glad and rejoice in their portion. If the great Messiah soon to be revealed in power and great glory be composed of many members on the spirit plane, what matters it to Jacob, all of whose promises are on the earthly plane? Moreover, there is no room for jealousy anyway, for these 'elect' who shall be on the spirit plane are of all nations—the Jew being there given also the preferred place. Furthermore, the select or 'elect' few are not either Christians or Jews in the ordinary usage of those words, but saintly, holy ones chosen by the Lord from every sect and party, because of their love for righteousness and faithfulness under trials.

I WILL SHAKE THE EARTH.

"The context shows us that 'The desire of all nations' will be realized as the result of a great shaking of the heavens and earth and sea and all nations. This is prophetic of the great time of trouble, with which the collapse of present institutions will come about as precedent to the establishment of Messiah's kingdom—'the desire of all nations.'

"We are not left to speculate respecting the import of these words, 'Shake the heavens, the earth and the sea.' The great theologian, St. Paul, quoted this very passage in his epistle to the Hebrews (xii:26-28). He pointed out that the literal shaking of Mt. Sinai and the terrible sights associated at the time of the inauguration of Israel's law covenant was but a feeble picture of the awful commotion which will prevail in its antitype—when Israel's new (law) covenant will be instituted at Mt. Zion in the end of this age at the hands of the antitypical Moses—Messiah.

"The prophet intimates that it will be a short, sharp, decisive shaking, quickly accomplished. And the Apostle explains that it will be so thorough-going that everything that can be shaken will be shaken and will be removed. In other words, everything that is in the nature of a temporary makeshift for righteousness, truth, equity, will be shaken out of the way—not be allowed to remain, because the Lord will make a thorough work. St. Paul intimates that the kingdom which the church is to receive will be the only institution which will stand the shaking time and that only because the 'Church of the first born, whose names are written in heaven,' will have the divine approval; they will 'be changed in a moment, in the twinkling of an eye'—established enduringly on the heavenly plane at the right hand of God, principalities and powers being subject.

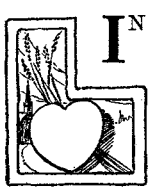
THE PRINCE OF PEACE.

"Notwithstanding the fact that Messiah's kingdom will be introduced by a period of universal trouble, anarchy, etc., which will overthrow civilization and uproot every sinful and imperfect human organization, nevertheless this will eventually lead to the most profound and most enduring peace. In that one great lesson humanity will learn the futility of its own endeavors, and will cry unto the Lord for help and for the desired peace—then 'the desire of all nations shall come.'

"Referring to this time of trouble the Prophet David declares of the Lord's work at that time, 'He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear asunder.' (Psalm. xlvi:9.) Then wonderfully he announces the climax of it all, 'Be still and know that I am God. I will be exalted amongst the nations. I will be exalted in the earth.' The only true basis of peace is righteousness and on this firm foundation Jehovah through his Anointed One will shortly establish it (Psalm xlvi:10)."

Discourse by Brother Frank Draper.

Subject: "HEART CIRCUMCISION"



IN order that we may be enabled to better understand what constitutes true heart circumcision, as set forth in God's word, we will briefly discuss literal circumcision practiced by Abraham, and his natural descendants.

Since the flood, God made various covenants with certain individuals and classes, and gave them certain marks or signs of those covenants, and in each case the mark was something new—something that had not been in evidence or use before.

Immediately after the flood he covenanted with mankind, through Noah, that the earth would never again be destroyed by a flood of waters; and the sign, or token, was a new thing—the rainbow, for as there was no rain before the flood, evidently there never had been a rainbow.

About 450 years later God made another covenant, of which there is much written in the Word of God, and which is in some respects the most important of all the covenants. It is called the "Oath-bound Covenant," because Jehovah confirmed it with an oath. (Heb. 6:17, 18.) The sign of that covenant was circumcision—also a new thing, God never having enjoined it on any of his creatures before. Of this we will speak more particularly later.

Four hundred and thirty years after the Abrahamic covenant was made, God made a covenant with the twelve tribes of Israel—the Law covenant. And its sign, or mark, too, was a new thing—Sabbath observance, resting the seventh, the last day, of the week. Exodus 31:12-17 shows that Sabbath observance was the sign of the Law covenant, and Deut. 5:15 shows that it was not enjoined upon the Jews before they were released from Egyptian bondage. They could not have kept Sabbath (a rest day) in Egypt, because their cruel taskmasters would have made it impossible.

Jesus' disciples are the children of the Abrahamic covenant—the particular part of which relates to the "Seed," and is typified by Sarah. There is a particular quality or characteristic that distinguishes them as such, which is very plainly suggested in John 13:34, 35. It is love of the "brethren." And was that something *new?* Yes, because Jesus designated it a "new commandment." Well, how could it have been new, in consideration of the fact that "Love is the fulfilling of the Law," and that God has placed the holy angels under the law of love, and will place all of his intelligent creatures under it eventually? Our Master's words, "*As I have loved you,*" answer the question. It was a new kind of love because it involved sacrifice and self-denial, even unto death, and is, therefore, limited to the present age; and all who cultivate and exercise it liberally will become Jesus' associates in glory and power.

We will now begin to consider circumcision more particularly and directly—type and antitype.

The more we study this subject, the more we discern its great importance. Indeed, it is one of the most important and vital of all Bible subjects. We say *vital,* because no human being living can obtain everlasting life without receiving the antitypical circumcision. It might be proper to state the proposition somewhat differently; viz., all of Adam's descendants who will be found worthy of everlasting life will have received the antitypical circumcision.

In type, circumcision was for God's people only; and in antitype it is for his people only. Abraham was God's servant and friend before he received circumcision. Indeed, he was such before leaving Mesopotamia—his native land. But, because he was fully submissive and obedient to the Lord, he was a proper subject for typical circumcision. But we particularly note that circumcision did not make him God's friend, for he was already such. By turning to, and reading Gen. 17:9-12, we learn that God gave Abraham circumcision as a sign of the great covenant made with him, and in Romans 4:11 Paul explains that it (circumcision) was a mark, or sign, of the great faith of Abraham, previously exercised toward God.

Thereafter, literal circumcision was to be observed only by God's typical people—Abraham's natural seed, the Jews, and Gentiles who became proselytes to the Jewish religion. The literal circumcision was so important that any male descendant of Abraham who refused to observe it was deemed worthy of death. (Gen. 17:14.) And any who will not practice the antitypical circumcision will have the "Second Death" sentence upon them. This, we believe, is a positive Bible teaching. In Rom. 4:11 Paul intimates

that all consecrated believers are children of Abraham; and in Galatians 3:7 he asserts that "They which are of the faith, the same are the children of Abraham." In the type, then, circumcision was for Abraham's natural children, already God's people, and in the antitype it is only for those who become Abraham's children by faith—a faith which includes full consecration to God's righteous perfect will, for Abraham was God's friend because he was fully submissive to his will.

All the members of the twelve tribes were regarded by Jehovah as his people, because they were Abraham's children. And the literal circumcision was for them. Likewise the more important (the heart) circumcision is for Abraham's faith children—God's own people.

In Deut. 10:16 God admonishes the Jews to "circumcise their hearts" and to "be no more stiff-necked." Evidently that meant the full surrender of their wills to the divine will. Therefore, full surrender of the will to God's will—complete submissiveness—is heart circumcision, and only those who are in that attitude are entitled to eternal life. Surely it is a self-evident fact that no one can be entitled to such favor who is not prepared to fully submit himself to God. And this enables us to better understand the proposition that no one has "passed from death unto life" who has not fully consecrated himself to God. What is circumcision relative to Jesus' disciples—members of the New Creation? The inspired Word shows that it is baptism into Christ's death; such being God's arrangement for the present time. In Col. 2:11 we read about the "Circumcision of Christ;" it intimates that all the members of Christ's Body are practicing that particular circumcision. Apparently it is the same as being "buried with him in baptism," mentioned in verse 12. The words "of the sins" in verse 11 are interpolated — spurious — not being found in the oldest manuscripts of the New Testament Scriptures. And how reasonable this is! Jesus did not put away "sins of the flesh"—because he was sinless—but he did put away his flesh—his human nature. You remember he said, "My flesh I give for the life of the world." He was doing that for three and one-half years, and completed it on the cross, when he exclaimed, "It is finished." His disciples are baptized into *his* death. They are practicing his circumcision—fully surrendering their wills to the divine will, even though it involves the destruction of their humanity—the crucifying of their flesh. This same circumcision is mentioned in Phil. 3:3—true heart circumcision. These circumcised ones are in full accord with God in their spirits—hearts—and glory not in their flesh, which they are crucifying daily.

In the second verse we are admonished to "beware of the concision," i. e., the cutting—the literal circumcision, because those who were practicing that kind of circumcision were glorying in their flesh—which no Spirit-begotten person should do. In Gal. 6:15 we find an explanation as to who are of the real circumcision in this age—such as are "New Creatures."

Who will be circumcised in the Millennial Age among men? From God's standpoint none will be circumcised until the end of that epoch. He will not treat, or deal with mankind, before that period expires, we understand. While mankind will be imperfect they will be in the hands of the great Mediator—and God will, in a sense, regard them as dead. (See Rev. 20:12.)

The literal circumcision was administered the 8th day—when a descendant of Abraham was presented in the Temple to receive that rite. We think that 8th day was typical of the perfect epoch which will follow the millennium—the 7th day. Then, all who will have been made absolutely perfect during the 7th day (the millennium) will be circumcised to God—their wills (hearts) and lives, in full accord with all his righteous requirements.

Then the uncircumcised—unconsecrated—will be destroyed in the "Second Death."

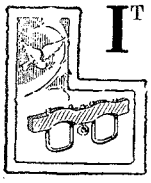
In the type only the males were circumcised, only one sex. So in the antitype! Even now, all the circumcised are of one sex. (See Gal. 3:28; Col. 3:11.) Therefore the "New Creation" are now sexless, and the human creation will be at the end of the Millennium.

In Acts 7:8 Stephen designates the covenant God made with Abraham, "The covenant of circumcision."

We are sure that means more than literal circumcision. Indeed, it was the outward sign of the real (heart) circumcision, for was not Abraham's heart (will) in full accord with Jehovah's will? It certainly was! And, because such was the case, God made his great covenant with Abraham. This covenant of circumcision is the one God gives to all of Abraham's children. They fully consecrate themselves to him (that's their part of the covenant—their circumcision) and he gives them eternal life (his part of the covenant). This covenant of circumcision, then, is the "everlasting covenant" between God and his obedient human creatures (Gen. 17:7). Amen.

Discourse by Brother F. H. Robison. Subject: "HUMILITY"

Text: 1 Peter 5:5,—"*Be ye clothed with humility.*"



IT appears to our mind, dear friends, that this is a very essential thing in connection with the consummation of our Christian character. Humility is that disposition which prompts one to have a lowly estimate of himself in respect to God and his providences.

If humility is such a desirable and necessary thing, it is desirable for us to find out how humility is produced, the circumstances, influences, and experiences which act as productive causes. Psalm 9:12: "God forgetteth not the cry of the humble." The cry of the humble suggests that there is a condition not satisfactory, which produces crying, etc. Psalm 10:4: "The wicked through pride will not seek after God." This suggests further that there is an estrangement from God and that there is some condition in the earth which is not exactly normal. From the Scriptural standpoint, we find that it is the condition of death, sin and imperfection, and it is reigning in the earth because of the transgression of one man, the cause of all the sorrow, suffering, upon all, and they have been born in conditions not satisfactory to themselves or to the requirements of the divine law, which is absolutely exacting in all of its requirements.

The Psalmist tells us, "Thou liftest me up from the borders of death." He is speaking of those who can appreciate this lifted up condition, which includes not only the actual state of death, but also any measure of imperfection in which any of the human race may be now. We know from the Scriptures, and from our own experiences, that all are imperfect, and that death rests upon all; either they are in death now or they are going down into it. Therefore this cry is suggestive of gratitude to the Lord. "Thou liftest me up from the borders of death." It is certainly a benefactor indeed who would lift one up from the borders of death. It is in this condition that God in his grace and mercy has hold of the world,—through his Son would lift them up out of the borders of death. Only the humble has he dealt with in this way. John 3:16 is in accord with this fact. We find a statement made by the prophet Isaiah, and quoted by our Lord Jesus, Luke 4, that the Gospel Age church, together with her head and Lord, has been for the express purpose of preaching the Gospel to the meek and lowly of heart. We read in the 10th Psalm, "The wicked will not seek after God." They may not always be to blame, because of their minds being bent, etc.; yet there is a certain amount of willfulness; they will not obey God, and therefore this message of grace and truth is prepared only for those who are meek. Isaiah says further, "The spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings unto the meek." The meek would of course look for the Lord and would be able to recognize their own imperfections and lack of strength, power, wisdom,—would be feeling after God, if haply they might find him. It is upon such hearers that the Gospel message falls.

Meekness is produced, in the first place, by the condition of imperfection which makes possible the receiving of divine grace. If it were not for the death sentence and trial, etc., it would certainly be true, that humility, as being a condition of heart in which one has a lowly estimate of himself, would not be necessary or required. It is then exceedingly important to get before our minds just how this may be maintained. The Psalmist tells us again, verse 17, "Thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear." How glad we are to know, while it is so exceedingly necessary, that the

Lord is engaging himself to prepare our hearts. We should all appreciate that we could not, of ourselves, present such a condition of heart; and he therefore, in his wisdom, and power, and might, and great oversight in connection with his people, agreed to prepare their hearts. We may maintain this humility by at least three influences: First, sentiment; second, reason; third, divine instructive providences.

SENTIMENT.

Under the head of sentiment we would list appreciation, gratitude and thankfulness.

Our appreciation of the Lord and his plan, and might, and magnitude in the Universe, and his great power which so far exceeds our own power, causes us to appreciate him in this objective way. Then as we learn of his care of us, our hearts go out with gratitude and we are filled with his spirit, and this gratitude finds expression in thankfulness. Therefore, as the Lord's people, we should exercise ourselves along these lines, because there is a tendency in the world to forget what the Lord has done for us; therefore we should seek to keep before our minds and appreciate this great and loving kindness.

Also, under this head we would class the example of our Lord himself. The fact that he humbled himself, as the Apostle expresses it, for he was with the Father before the world was and then humbled himself, exercised himself in connection with humility, would produce the very natural tendency in the Bride, or espoused virgin, to not have anything better or more glorious or more noble than her Master. We see what he did before and also after he came into the world, humbling himself unto death, even the death of the cross. Further the expression from his own lips that he was meek and lowly in heart, and so therefore no proper disciple could desire to have any other experience.

REASON.

Next we find that reason must be consulted in its connection with all of our actions. We must not follow sentiment irrespective of reason. The Word of God says, "Come, let us reason together." It will cost us a great deal, and the question is, Is it worth while, will it pay, and be of advantage, and work to our best interests? In order to find this out it is necessary to exercise our reason. We find that it will be of immense advantage in every way: first, present advantages; second, future advantages.

Psalm 34:2: "The humble shall hear thereof and be glad." They shall hear the Gospel message in the present time and be glad. Joy will be produced. Because of the fact that humility is in the heart, it makes possible to hear and appreciate the Gospel message, and this will produce, therefore, joy, even in the present time, to say nothing of the joy which will be produced after a while.

Also peace is made possible by the presence of humility in the heart. Joy and peace are of tremendous advantage in the present life. If the world knew anything by which they could attain these, they would pay any price in order to reach this condition of peace and joy. Our peace is produced in connection with humility, by reason of the fact that we understand the necessity of humility, which in turn explains many otherwise difficult providences of the Lord on our behalf.

Moses, speaking to the children of Israel for refusing the favors the Lord had bestowed upon them, said that the Lord had led them through the wilderness, to humble and prove them. The knowledge of the fact that the Lord is dealing with them in this way gives them peace, no matter if it is adverse experience, or what. We know that God is working in us, with a view to preparing us in connection with humility. Thus we find this statement, "He giveth grace to the Humble." How may we maintain this? The Psalmist tells us again, "In his favor is life." This implies that his disfavor is death.

Another great advantage, we remember the statement of the prophet Isaiah, that "God, the high and lofty one, who inhabited eternity for the purpose of reviving the spirit of the meek and contrite one." This shows us that humility is worth while. On the side of humility are all the faculties of the great and divine being, and he is now in this present age working only through the humble; they only are the recipients of his encouragements and assistance. Then again we find the divine encouragement suggested in the other text, which says, "The meek will he guide in judgment, and the meek will he teach his ways." How much we need to be guided in judgment. He guides us in connection with all of our Christian experiences, and the exercise of our minds to his glory and praise.

FUTURE ADVANTAGES.

The Apostle says, "He that humbleth himself shall be exalted." Exaltation to what? Human perfection? More than that, although that is a condition which we are not able to understand or appreciate from every standpoint; that will be an exceedingly desirable thing, nevertheless, the condition of exaltation which we hope to attain is infinitely above that of human perfection. It is the spiritual exaltation, which leads one to the very pinnacle of the Universe, and which brings one to the point where he will be able to assist in the great restitution of mankind, and is an exaltation which makes one a joint-heir with the Lord, who is the express image of the Father. It is an exaltation where we will be partakers of his nature. The Apostle has said, "He shall exalt you in due time." It is after we receive sufficient instructive judgment from the Lord. Again the Psalmist tells us, by "humility and fear of the Lord are riches and honor and life." These riches we are privileged to have a foretaste of already, but those of the future are reached in maintaining humility. Note also the statement of Solomon, "The meek shall eat and be satisfied." They shall eat now and be satisfied, but on a grander scale after a while, when we have risen in his likeness. We have thus far seen two influences for the maintaining of humility. First, sentiment, which is composed of appreciation, gratitude and thankfulness; second, reason, which shows us the present and future advantages. Now come to the third of this series of reasons; namely,

DIVINE INSTRUCTIVE PROVIDENCES.

There is a tendency to grow puffed up and be proud sometimes, and the Lord allows certain experiences to come upon us, which we ourselves would probably not arrange for, yet they make us more and more lowly and bring us to his feet. Yet though these experiences are difficult, and we do not understand them at the present time, we would not have the Lord omit them from our instructions. The Psalmist further says, "The judgments of the Lord are true and righteous altogether, more to be desired than gold, and sweeter than honey," etc. Actually, as we see what these produce in our hearts, we really desire those experiences. We have all had experiences of this kind and they cause us to remember that we have not anything to be proud of, for all we have is from the Lord, from whom cometh every good and perfect gift. We might be proud of ourselves as a people, might think of ourselves and the friends as a noble lot of individuals, but if we allow our minds and hearts to be exalted by our connection with this, we will certainly get a bump sooner or later. Sometimes some will exalt themselves by telling others that so and so are their friends, etc. We might think of ourselves as getting to be quite a big people, a large convention, etc., and yet that is only because we are not in connection with anybody else. At Chautauqua there is probably four times as large an audience as this one. So we have not much chance to feel very big. This very thought assists us to maintain an attitude of humility. These adverse experiences, great or small, are desirable and assist us to maintain humility. So the Psalmist says, "Before I was afflicted I went astray."

USES OF HUMILITY.

Humility has at least three uses during this present time. First, it is a "covering." Second, it is a "shelter." Third, it is an "ornament." In 1 Peter 5:5, it states that we are clothed with humility. It also shelters us. How? It means that we ourselves will be completely covered up; it will cover up self.

It is an ornament, or Christian grace. In 1 Peter 3:4, we read, "The ornament of a meek and quiet spirit is in the sight of God of great price." Again it shelters us from a great many of the little brunts which arise in our daily affairs, such as come to those who are sensitive. Humility helps us to realize that we do not deserve anything better.

The question might arise, If humility covers up self completely, would not that take it out of the realm of usefulness? Instead of clothing depriving one of usefulness, it makes possible opportunities, which would otherwise be impossible; so it is with humility. Also in the matter of clothing, we should not be specially conscious of it. Someone has said that the best dressed man is the one whose

clothing you do not notice. So with humility; we want to have self covered completely up, yet nevertheless be completely unconscious of it.

TWO PARTS TO HUMILITY.

First, pride; second, vanity.

They bare very different qualities of mind produced by very different causes. Pride is a condition of heart produced by an over-amount of self-esteem. In the general condition of affairs which has resulted from the fall of mankind from the plane of perfection, pride has been one of the results. A large amount of self-esteem causes us to think we are more than we are, or think of ourselves as being more than others. It may be true in some cases, but if not, you will sooner or later have experiences which will assist you to adjust this matter; but if it is not corrected it will lead to pride to the extent of arrogance, which leads one to criticise and look at the weaknesses in others. Arrogance is a manifestation of pride. With these qualities of self-esteem, pride and arrogance goes a condition of mind of optimism, which looks forward to securing all desirable interests. It may be mistaken for an active faith. Therefore we should examine ourselves to see if we have it in ourselves, as a natural tendency. This may lead to worldly success and that is a deadly foe to the Christian.

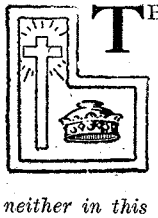
VANITY.

This is a deadly foe to the Lord's people, and we all have it to deal with. It is generally found in those who have not much esteem for themselves. But we do not like to tell others that we do not amount to much. Vanity is just as hard to overcome as pride, and besides it may be harder, for it will certainly be mistaken in many instances for humility. Vanity will prompt one to do much that pride would not do. It is not from a noble motive, but from an exceedingly ignoble motive. Therefore with this vanity is exercised what we call approbativeness, which seeks and desires the approval of others, even though the individual knows that he has not much to be thought great about. With this lack of self-esteem and approbativeness present there is generally the power of introspection and of criticizing one's self, and this has the tendency to discourage and bring one to the condition of pessimism, which leads to despondency and will in the end lead to failure. Pride leads to worldly success, while vanity leads to failure. Either one is a deadly foe to the development of the true condition which the Apostle terms "humility."

In closing, then, dear friends, we will give another definition of humility, which would not set aside the other, but which will enable us to apply the lesson to our certain condition. The definition is, "Humility is a condition of heart which is content to occupy the proper relationship with respect to God and his people."

It will therefore never take anyone out of the pathway of duty. Such an one will perform his duty and be content to occupy his position, or relationship, in respect to God and his brethren, as God is content. Therefore it means a perfect balance in respect to the Almighty. Amen.

Discourse by Brother Benj. H. Barton. Subject: "THE SIN THAT HATH NO FORGIVENESS"



THE text is found in the words of our Savior, Matthew 12:31, 32: *"Wherefore I say unto you, all manner of blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."*

We might say, first of all, this expression "Holy Ghost" is rather a crude expression. It is an expression which has not done justice to the language. We are probably all aware that the Lord and his Apostles never spoke English, nor was it used in the days of the Bible; the old Testament was written in Hebrew and the New Testament in Greek, and the Bible has been translated from those tongues. The Lord and the apostles never said "Holy Ghost." The two Greek words that are rendered by this expression are of very frequent occurrence; usually they are translated Holy Spirit, and we think they ought to have been so translated here. The word "ghost" is rather an irreverent word and does not properly convey the thought of "God's gracious spirit." The Revised Version translates it "Holy Spirit." "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven men, but the blasphemy against the Holy Spirit shall not be forgiven unto men." We find two great ideas of sin, man's idea and God's idea. If I were to ask you what your conception of sin was, a great many would reply, Sin is anything contrary to the laws of our land, murder, robbery, anything dishonest, anything in the nature of law-breaking. But when we come to the word of God we find a much stronger definition of sin. The Apostle in 1 John 5:17 says, "All unrighteousness is sin." Everything not right is sin and everything wrong is sin. From the Lord's standpoint, a great many things are considered sin that the laws of our land do not consider sin. Our Savior said in Matthew, 5th chapter: "Thou shalt not kill," and then he went on further to say, "He that is angry with his brother without a cause shall be in danger of the judgment." Here are two men, they both hate a fellowman to such an extent that they would almost be glad to see him deprived of his life. The one man commits murder, takes the life of his neighbor. The other man would like to kill his fellow-man, but he is fearful of the consequences, realizing that the law would take hold of him and the penalty would be death. What was the difference between those two men? In the eyes of the law, the first man was a murderer, the second was not; but in the sight of God they both were because they both had the spirit of hatred in their hearts. From God's standpoint it is not the committing of a sin, but the spirit that may lead to the commission of an act. We thus see, dear friends, that from God's standpoint any man or woman who entertain in their heart motives and principles that are not right commit sin. Just think how many murderers there must be in our world from God's standpoint, though they would not be counted so from the standpoint of the laws of our land.

In Proverbs 21:4 we read that "An high look, and a proud heart, and the plowing of the wicked is sin." Is plowing sin? It was not the act of plowing which was sin, but the man who plowed his field with the wrong spirit, thinking wrong thoughts, with an angry disposition, selfishness, wanting to earn money, etc., committed sin. He might really have done better plowing than his neighbor who plowed with a spirit which was more that of holiness. It was not the act but the spirit that prompted him as he went about that plowing, which made it sin. The Lord wanted to inform us that an act may be religious, may be pious, etc., and yet if the wrong motive is behind it, then it is sin.

In Isaiah 66:3 we hear the prophet speaking as the mouthpiece of the Lord, "He that killeth an ox is as if he slew a man." Is that really the case? How can we make that out? We recall that God commanded men to offer oxen and now the man that obeys that command in the offering of oxen, would that man commit a sinful act, as bad as if he had murdered a man? I answer that in the days when Isaiah spoke those words, the children of Israel had wandered off and they carried out God's commandments in pride of heart and offered an ox to display their religion to their neighbors. The Lord wanted them to know that if they offered oxen from any other motive than in the spirit of God's commandments, it would be sin. In the killing of a man that would be sin. So the killing of an ox in pride would be sin, because pride is sin. *No matter how good an act is, if the wrong motive is behind it, it is sin.*

If a man offering prayer thinks how it impresses the audience, etc., that man's prayer was sin. It may be that every word of his prayer was truthful and thoroughly in harmony with the word of God, it may have been that that prayer was more in harmony with God's plan than many others, but in God's sight it was sin, because it was the spirit of vanity and pride that prompted the offering of it. We may perform a charitable deed, but no matter how much it may help our fellow-men, if it was to attract attention to us and have our name in the paper, etc., it was not charity in God's sight. We find this thought emphasized further still when the Word of God informs us that the failure to perform some good deed was sin. Note James 4:17: "He that knoweth to do good, and doeth it not, to him it is

sin.'' You remember Samuel, when he spoke to Israel's God, saying, ''Forbid that I should sin against God by refusing to pray for you.'' Therefore, if you know of some brother in Christ who is being tested and you do not pray for him, you have committed sin. It was not merely your failure to pray for such an one, but that you did not have the spirit of sympathy for him. Well, if that is the way, some one may say, then we are all sinners, without exception. I answer, Yes, that is so. I do not know that in any way I could be considered a sinner according to the state laws of New York, but while I am not a sinner from the standpoint of the laws of this state, I am from the standard of perfect love if God requires me to come up to that perfect standard.

In Galatians 3:22 the Scriptures have concluded all under sin. There may be a difference in respect to the character of the sin and the greatness of the sin that you and I commit, but at the same time there is no difference in respect to all being sinners, and so we all need a savior, one mighty to save.

Now, dear friends, we want to know something about why it is that sin today is so universal; why the great and small, the good and bad, the learned and ignorant, are all more or less involved in sin. We want to know the outcome of it as well. How does God look at it? What is our hope and prospect as respects the future? We may say that the Bible is the book which might be called the history of sin, showing the beginning of sin to the great consummation, and when we go to the word of God we find that sin is divided into three great periods.

First, beginning way back in the ages of eternity the first act of sin had not taken place. God's Universe was pure and holy and just as he originally made it. We call that the ''theoretical stage of sin.'' It was merely an inactive principle, merely a possibility, which had not taken place. But at last the day arrived when the first sin took place, the first rebellion against God, and there the theoretical stage ceased. It was now a fact, a reality, an experience; and therefore, we term the time since that the ''experimental stage,'' in which sin has been an experience; but we find from the Word of God that sin is not always to be an active principle, a living reality, but the day is coming when the last sin will be committed and there the experimental stage of sin will be finished and the Universe will again be holy and there shall be no more curse. There could not fail to be a curse if sin were there. If the curse is absent it is because no sin is present. That is the time the Apostle speaks of in 1 Cor. 15:50: ''O death, where is thy sting; O grave, where is thy victory?'' He tells us what he means when he speaks about the sting of death—it is sin.

The time will come when they will say, O death, where is your sting! as it will be of the past. Sin will no longer be a theory or fact, but an awful memory, a terrible memory, a horrible memory. The Bible shows us very clearly the origin of sin, how and when, and where, and why the first sin took place. It shows us how sin originated with a being we call today the devil. Why did God ever make a devil? We answer, God never did make a devil. All God's work is good, as we read in Deut. 32:4: ''He is a rock; his work is perfect.'' When created, the devil was not a devil, but a holy being, one of the highest of the angelic host. We find, dear friends, that in Ezekiel 28:15 the statement is brought to our attention. In that chapter the world is compared to Tyre, and there we are shown the great similarity between the world of mankind and Tyre. We are also shown that there is a great similarity between the king of Tyre and Satan, ''Seeing thou hast been in Eden.'' The king of Tyre never was in Eden, but Satan was. ''Thou wert a covering cherub.'' They were a class of angels among the highest of those who were created angels. The devil was not merely an angel, but one of the highest of the angels. Speaking further we read, ''Thou wast perfect in all thy ways, from the day thou wast created till iniquity was found in thee.'' We are here informed that, when created, he was not a devil, but was perfect, holy and good, and through his disobedience he was transformed into the devil that he is today. Time will not permit us tonight to speak of his original sin, what it was, and how he came to be the Satanic being he has been ever since. But the Lord shows us that he had a special reason for permitting the devil to fall into sin, and lead into sin the whole human race. A great many, as they look around us in the world and see the sorrow and sin and trouble, and behold the fact that sin is responsible directly or indirectly for every tear that has been shed, for every death that has occurred, for all the sorrow and distress; and is at the bottom of every catastrophe and every calamity, wonder why it is that God permitted the devil to introduce sin, and to work such havoc amongst the inhabitants of this globe. It is not because God could not have prevented it, because in his infinite wisdom he could have stopped it. Why did he not? I answer, Because he has a glorious purpose; he saw what could be accomplished by allowing the devil to have his way for a time, and to permit the human race to have their way in the matter also.

Our heavenly Father not only wanted to have a Universe pure and holy, but a Universe in which there would be no sin, in which there never would be any danger of sin. How could that be brought about? Well, he might have accomplished it in several ways. First, by making every member of the human race and all the hosts of angels mere machines. He could have made mechanical beings who could not do wrong if they wanted to. God would not have been pleased to have such beings as that, and you and I would not have been pleased to be such creatures in the Universe. You remember how it was when God created Father Adam in the garden of Eden; he said, ''Let us make man in our own image.'' We are not to suppose that man was made with the same shaped form and body that God was. His must be a wonderful body and glorious, but not like ours because we have a dependent body, while God has an independent body. We have teeth and a stomach, but God does not have to eat to live, and God would not require them; he is not dependent upon food. In our body we have lungs, but God does not have to breathe to live; so his body must be entirely different from ours. What it is like we do not know. This expression, ''In his own image,'' has reference to a number of things, and prominent amongst them is that God is morally free and God made man morally free; and he made angels also, and the being that we call the devil, morally free; and they all had the liberty to do whatever they chose. We know God could have arranged the matter differently, as is sometimes illustrated with this: A good many of you have children of your own and you may send your boy to the store to get some sugar, and on the way he will stop and play with other boys, and it will take him a long time to get back. But suppose you had a boy, and instead of having lungs and a stomach and all the other organs in him he was full of wheels and springs, etc., and when you wanted him to go for sugar you just wound him up in a certain way and started him off; he would go direct to the store, get your sugar and come back without playing with any of the other boys. No one would want such a boy. God did not want such children either. God could have made the angels and the members of the human race like that, but they would not have satisfied him. God could not have enjoyed the human race if they did not sin just because they could not sin. God knew that, sooner or later, thoughts of rebellion would come to his creatures. God determined to warn them and to show them the inadvisability of sin, and then determined to leave it to their moral freedom; and in his wisdom he foresaw what the result would be. He foresaw the fall of Satan, he foresaw the rebellion of the human race, but God did not cause or predestinate it; he allowed it because of their having moral freedom to choose their course, and the result was sin, and so it has resulted in trouble and death for six thousand years. The result will be to give God's creatures in all the Universe such a great lesson that it will never be forgotten. Paul says in Corinthians, ''We are made a spectacle unto the world, and to angels and to men.'' The word ''spectacle'' translated means theater. The world is a great theater; the angels in heaven, looking down upon this awful tragedy of sin and death, have seen something that gives them such a conception of the awfulness of sin, that those angels who are pure and holy will remain so forever—not simply because they have been told that they should not sin, but they have seen something that gives them a conception of the horribleness of sin, which could not be learned in any other way. This statement is also true of the human race, and as they look back upon this condition they likewise will realize the awfulness of sin. When God's Universe is made pure, it will remain that way throughout all eternity. There never will be the least danger or prospect that the spark will ever break out again. Now we see why God did not interfere, but did allow sin to occur. We have found something else. Sin likewise has been inherited largely and man has been in a position to transfer sin to his children and children's children, generation after generation, until the present time, so that there is none righteous, because

we are all descendants of a sinner, father Adam. That is why the Scriptures say that we are by nature the children of wrath. The little child, the new-born babe, is a sinner when it is born. All are children of wrath. Can that be possible? Why, that little new-born babe cannot commit sin. But, you must remember, that little child has inherited sinful traits from its parents; its father may have been very quick-tempered, etc.; and suppose the father dies when the child was only a few months old and the child would not remember its father, but when the child grew up, you would say, You can see the father in that child's temper. Where did it get it? Not from the example of the father, but it was latent in the child when it was born, and by and by you would see it spring forth and see the child manifest something of the sinful quality, and develop that which it had received from its father. Thus we see the universality of sin.

Now something of the remedy for sin and God's method of dealing with it. Eighteen hundred years ago the Lord Jesus came to the earth. The object of his coming was to die for sin, "taste death for every man." We find, dear friends, the Bible reminds us that he came to die for our sins and also how we are to get the benefit, by believing that he died for our sins, and saying that all are freely justified who believe on the Lord Jesus Christ. What does this do when we believe and accept him as our redeemer? Does that take all our sin actually away? No. I have accepted Jesus Christ, and yet I sin. You accept him and yet you sin. The fact is, dear friends, that until we are raised to a state of absolute perfection, a life of perfection will be an impossibility. To illustrate: A perfect being surely is not untruthful. You might ask me, When were you at Pittsburg? I might have said, I was there the 3rd of July, but it was really the 4th of July. That was merely a mistake, you might say. It was a mistake, but it was a lie. Why, no, you did not mean to be untruthful. But the fact was I was not there. Why did I say that? Because I was not perfect, I made a mistake. Again, I might say, I see such a person, but my eyesight deceives me, or I might say I heard this or that, but it was a mistake, for my hearing deceived me. It is because we are imperfect and we will not get the perfect bodies until the resurrection. So the acceptance of Christ does not take away all my sins actually, but it has enabled me to have a standing in the sight of God, as though I was a perfect man and has enabled the heavenly Father to cover my sins, and look no longer on me in my own righteousness, but through the robe of Christ's righteousness. So in Isaiah 1:15 we read, "Though your sins be as scarlet, they shall be made white as snow." To illustrate: In a field is a considerable pile of rubbish and old lumber. That night there is a snowstorm, and the next morning the field is beautiful and you cannot see the rubbish. Has the rubbish and old lumber been taken away? No, it is there, but the snow conceals it. That is what the blood of Christ is to do. It makes white, and, just like the snow, conceals the sins from view. So we still make mistakes, and sin, but God does not see them, for the merit of the Redeemer covers them like the snow, and we look clean. Well, says one, does he mean by this that, having accepted Jesus Christ as our Savior, we can do whatever we want to, that we can commit murder, robbery or anything else and the Lord will say, Oh, he has no sin, I have covered him with the blood of my Son? No, because the text shows us that there are some sins that the blood of Christ does not reach. Notice how it puts it there, "But he that sinneth against the Holy Spirit hath never forgiveness, neither in this world nor in the world to come." Then the blood of Christ does not cover all sin; if it did we surely would have been perfect. But what are they? It must be some terrible crime that would constitute this unpardonable sin? Every sin is a sin again "holiness," but is not against the "spirit of holiness." To illustrate it: Imagine a man who had a dry-goods store and had some cloth for sale, and a man came in to buy some of the goods and looked at it, and asked, Is this all wool? Imagine it was not, but half cotton, but the merchant was ignorant of it and thought it was all wool, and so, when he was asked the question, Is this all wool, he replied, Yes, all wool, no cotton in it at all. He did not tell the truth and committed a sin, but it was not a sin against the spirit of holiness. He did not realize that he was not telling the truth. Well now, dear friends, suppose here is a man that has a store and cloth to sell and he has some that is half cotton and the merchant knows it, and suppose here is a customer comes in and looks over the goods and says, Is this all wool? And the merchant, knowing that it is not, but for fear that he will lose a sale, answers, Yes, it is all wool. That is a sin against the spirit of holiness. He deliberately told a lie, and that is an unpardonable sin against God's Holy Spirit. Well now, you say, do you then contend that that man was lost because he said that cloth was wool when it was not? No. But the Scripture says he hath never forgiveness. He will never be forgiven for that untruthful statement. Well, if never forgiven, how is it he will not be lost? Dear friends, here is where the confusion comes in. People confuse the unforgivable sin with the sin unto death. There is a vast difference. Take, for an illustration, the laws of our land. Here is a man who stole ten dollars. He will never be forgiven for that. Does that mean that he will be hung? Certainly not. He will have to bear the result and pay the penalty; it may be six months or a year in jail, and when that time has been spent in jail he will have paid the penalty. If he had been forgiven, he might have been let out three or six months sooner. At the same time he was not hung. His offense did not deserve that. Every time you and I commit a sin that we know is wrong we have committed an unforgivable sin, and it means that we are going to be punished for that sin, but we will not be lost because of it. However, that may lead us to the place where we will be lost. God will see that there will be stripes for it. Another word, put it this way: Every time anybody does wrong, knowing that it is wrong, he is not lost because of it, but it means that he has committed a sin that has no forgiveness and is in greater danger of being lost than if he had not sinned.

To illustrate: Suppose that on this platform is a long line drawn with a point in the middle; one side of that leads toward the right, and the other side leads in the wrong direction. We will imagine that the world of mankind is on this line either on one side or the other of this central figure. Whichever course we pursue indicates the character we are forming. If we go toward the right, we are forming good character; but if in the other direction, we are forming bad character. When we get to the end of this line on the right our character is perfect, but we are not perfect as human beings. But we have hatred for sin and love for righteousness, and we will have reached the place where we will have been thoroughly tried and tested, and through all eternity we would not do anything that would mar God's perfect Universe, which indicates that we would be fit for eternal life. You are not perfect, but you have a character which means you will be perfect when you get your perfect body. On the contrary, every time you do anything wrong that you know is wrong you are forming a character, which, if continued in, there will be no possibility or likelihood that you would change or alter in the direction of holiness, but on the contrary you would go toward the left of this central mark, going further down the line. Now illustrate it like this: Suppose here is a man commits this unforgivable sin. He realized that that cloth was only half wool and said it was all wool; he told an untruth and he committed the unpardonable sin and went in the wrong direction, and was a step nearer to the end than he was before. He was responsible and did wrong. Now, then, the Lord will permit that man to have stripes, chastisements. He may allow the death of some loved one, may permit affliction, etc. So far as other people may be concerned, they may never think they were stripes, but he knew it. By and by that may bring him to his senses, and he will say, I am sorry and will do better, and will retrace his steps, and by and by get to the goal of a perfect heart. But it may be the reverse, and it would harden his heart, and he goes from that to something else. The Lord tried to turn him with stripes, etc., but he will not turn, so finally he gets clear to the end and his case is a hopeless one, and there is no use to pray for such an one. Every one of these sins helped to get him there; it was not only the first sin, but that first sin brought him into danger; as we read in Mark 3:29, "But he that shall sin against the Holy Spirit hath never forgiveness, and is in danger of eternal condemnation." He is in danger, but not lost. It puts him in greater danger, until by and by he is lost. Now then, dear friends, we can see that from this standpoint every little thing is having some influence, helping us in either one or the other direction. Well, you might say, I will never get down to such a bad place. Dear friends, do not lose sight of the fact that nobody gets there in one step, but step by step they get there. So, in the right direction, we cannot get there in one step, but by faithfulness in this matter and in that matter we finally get there. The part of our sin not willful the blood of Christ covers, but the part that is willful we receive stripes for. In the mixed

sin, if there is more willfulness and only partial weakness, we get stripes, and if we do not try to do better when we get these stripes we may get to the place where it is entirely willful, so that there remains no more forgiveness for our sin. Every human being at his death must be either at one place or the other; must have formed either a good character or a bad character. There are two ways. One class, when it starts in a Christian course, may commit certain sins and take the lessons to heart, and thus try to be more faithful. Now they persevere and follow the right course and press toward the mark for the prize. Another class starts, but they hold back, and the Lord whips them, and they make such slow progress and hold back and do this more and more, and at last it gets them to the place where the Lord says, I see I must permit great tribulations in their case, afflictions of a very severe character. We believe in many cases it will be the great tribulation through which this class must pass, and at the same time the world is passing through its great tribulation. We understand that they will be the great multitude that stand before the throne; they come up out of great tribulation, having washed their robes and made them white in the blood of the lamb. Thus we see that the distinction between those who compose the little flock and the great multitude is, that the first class will have committed so few sins against the Holy Spirit and those more particularly at the beginning of their Christian course, but the Great Company class will require great tribulation to get them there. You and I cannot get to the place in this life where we will not sin, but we can get to where we will not sin against the Holy Spirit, where we will not commit any sin knowingly, with a measure of willfulness. That is what the Lord expects of us, if we are going to be in that class. I have had my doubts as to whether there have been any but Jesus who have not committed some sin against the Holy Spirit in the beginning of their Christian course, because he scourgeth every son whom he receiveth. We must get to the place where we will be faithful and obedient to God without his rod.

Another question: But do you think that anybody will commit the unforgivable sin except the consecrated Christian? Yes, anybody except the baby and the idiot. They could not because they have not mind or reason enough to do wrong knowingly. While any intelligent man or woman can commit the sin against the Holy Spirit, they cannot commit the sin unto death. Those of the world can commit the sin against the Holy Spirit, but they could not go all the way and commit the sin unto death, because they have not light and knowledge enough to get all the way down. Those not consecrated to Christ can develop character to a certain extent, but have not light and knowledge sufficient to enable them to get all the way up. They can get part of the way. Here is a man who has half an opportunity and responsibility that a consecrated Christian has, and he uses it to the best of his ability, doing the very best he can. When he dies he is half way there. He has a character half formed and he is half fit for eternal life. On the other hand, if instead of doing right he did wrong, that half an opportunity would give him the ability to go half way down, and go just as far down as his lack of knowledge would permit him to go. If on the other hand he had 99 hundredths of an opportunity and had followed the wrong course, he got 99 hundredths of the way down. According to the Bible testimony, the hosts of the earth are to be brought back just as they went into the grave. Those who are half way down the scale in character development will come forth half way down, and those who were half way up, will be half way up to perfection and will start from there when they come forth from the grave. It will be a very quick matter for a man to finish his course if he is half way up, but a different matter for the man half way down. The man who dies a drunkard and had an appetite for strong drink, that was part of him and he will have it when he comes back. What will he find? The state of things in the world then will be different. The first thing he will want will be a drink. The law, however, at that time will be strictly enforced and there will be no place where he can escape the law. Justice will be laid to the line and righteousness to the plummet. Think what he will suffer because of the inability to gratify that habit. He will there suffer for that bad habit; then he will get his stripes. The man further down will be worse off still and it will be harder for him to get up to perfection. The farther along the line of that character he has formed, the harder it will be for him. But the man half way up and with a character partially formed along the right lines will quickly reach full perfection of character and be fit for eternal life. Amen.

Monday Sessions, August 1, 1910

THIS morning's session was addressed by Brother Menta Sturgeon of St. Louis on the subject of consecration. The auditorium was completely filled, there being fully 4,000 persons present, including many who had arrived since the Sunday services. The testimony period occupied the time from 10 o'clock until nearly 11. Many students from all parts of the United States, Canada and from other parts of the world gave personal testimony.

At the close of the testimony service a roll call of states and countries was conducted for the purpose of learning how many states and countries were represented at the convention. The following is a list of states, provinces, countries, etc., which had representatives among those present at the session: New York, New Jersey, Ontario, Kansas, Pennsylvania, Missouri, Texas, California, Minnesota, Ohio, Kentucky, New Hampshire, Utah, Rhode Island, Indiana, Maryland, Michigan, Oklahoma, Illinois, Tennessee, Connecticut, Wisconsin, Arkansas, West Virginia, Massachusetts, North Carolina, Washington, Alabama, Virginia, Nebraska, South Dakota, Louisiana, Florida, Georgia, Vermont, Mississippi, Maine, Iowa, Oregon, Nova Scotia, Quebec, Jamaica, Prince Edward Island, Montana, Idaho, England, New Brunswick, South Dakota, Denmark, Norway, China, British Columbia, Germany, Syria, Palestine, Africa, Switzerland, Ireland, Finland, France, Italy, Roumania, Scotland, Labrador, Greece, Macedonia.

After a hymn sung under the leadership of Brother John Read, of Chicago, Brother Sturgeon delivered his inspiring discourse on Consecration, using as his text Heb. x:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." He read the verses of the chapter preceding and following these verses and really discussed the entire chapter.

11 A. M.—Discourse by Brother Menta Sturgeon

Our text is found in Hebrews 10:22, "Let us draw near."

THESE words of the Apostle have been deeply impressed upon our thoughts this morning, as we have been hearing from different parts of this and other countries, which shows an International gathering of the friends of the Truth who are assembled here at this time. So that these words, "Let us draw near," while they have been applicable to the church all through the Gospel Age, are especially applicable in "the time of the end;" and is demonstrated here today, when from the North, and South, and East, and West, from every different section, we are drawing near to the Lord. Let us quote the connection to this verse, that we might see clearly what the Apostle is referring to in these words. Beginning at the 19th verse he says, "Having, therefore, brethren, boldness (authority, privilege) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for he is faithful that promised); And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the MORE,

as ye see the day approaching. For if we sin wilfully after that we have received the knowledge (the accurate knowledge) of truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." And in this quotation we find the Apostle Paul sets forth seven distinct ideas that are closely related one to the other, and are thoroughly logical, as is his custom. He first shows that the church has two great blessings growing out of which, and based upon which, there are three practical duties. And then he tells us one thing we are not to do and shows us the reason therefor. Our blessings from heaven come first before our heavenly father asks for anything from us. God first sent his son unto his church, from whom, through the Advocate to the Father, comes and returns all things. Our two supreme blessings are these: First, we have the privilege of entering into the holy. Second, we have an high-priest over the house of God, and we are therefore privileged to enter into the Holy.

Because of these blessings, let us draw near to the Holiest, and let us come with humble confidence, without wavering; because the promises are yea and amen to us in Christ Jesus, and as we do so, let us consider one another to incite first of all to love, and then, out of love, the fruits of the spirit—the good works, in order that we might enter into the holiest, having an high-priest for that purpose that we might draw near, and as we do so, to do so with humble confidence in God, in God's promises in Christ Jesus, and considering one another in good works, and not forsaking the assembling of ourselves together as the manner of some is, and so much the MORE should we assemble ourselves together as we see the time approaching in which the church is being gathered into the Holiest. "For if we sin wilfully, after we have received the knowledge of the Truth," etc., showing that there is a very close relationship between our entering into the Holy and drawing near thereunto, and in considering our great High Priest, the Lord Jesus Christ of glory, and the assembling of the saints together, the more so as we see the day approaching. There is some vital connection between our entering into the Holiest, and our holy assemblies in the name of the Lord Jesus Christ. The Apostle Paul is meeting a subtle argument of the Adversary where the natural mind is likely to reason after this fashion: "Now we are very close to the end, the day is at hand, many of the church have already entered into the holiest of all, the Divine nature, and so the members of his body shall likewise be gathered in. Now it may be that for twenty years we have been going along in this way that leadeth into the Holiest, or it may be more than twenty, fifteen, or ten, or five, and we might say, in other days, when I was trying to get the outlines of Present Truth clearly into my mind, it was quite necessary for me to associate with the Lord's people, but now, having become confirmed in the Truth, having a Bible which is more to me today than ever before, having all the Divinely provided helps to enable me to walk in the knowledge of the truth, having regularly the printed page which reaches my home every two weeks, having helps, and having the privilege of private prayer in the name of our Advocate, it may not therefore seem to be so necessary to meet and associate with the Lord's people as it was in former years. Let us not be quite so sure of that, beloved, in the face of the inspired words of the Apostle in this very connection. We do not recall that the Scriptures promise to exempt any, who has the ability to assemble himself, even outwardly with the saints, if inwardly he is in harmony with God and has the privilege or opening where he might assemble with them. So it is necessary for him to do so, as the confession or profession of his faith, as well as his high privilege, and as a means whereby he may receive that help which comes from the Lord, which will enable him to take the last few steps that will bring him home into the Holiest, where our High-Priest, our fore-runner, has already gone, in which in glory he is the express image of the Father's person. The way grows narrower toward the close, and the evil spirits have greater liberties with the saints in the closing moments than ever before, so much so that even the stronger ones in the church have need of the weaker, or less comely members in the Body of Christ, without which assistance and aid we cannot feel sure that one in a separated condition will be able to enter into the Holiest. Furthermore, the stronger ones of the brethren in the faith must help the weaker ones in this way that leadeth into the Holiest: and therefore, in love and unselfishness, they are glad to be with them and to offer from the Lord that which will help. Thus we are in close agreement with the Apostle Paul, that as we see the day approaching, and that the way to the Holiest is open, and he has invited us to draw near, and yet nearer, the MORE need do we have for these assemblies. Not only in the local assemblies, but in assemblies like these, where God will open the windows of heaven and pour out rich blessings upon our hearts, that there would not be room to receive it.

The epistle to the Hebrews was never so luminous as it is now, for the reason that the Tabernacle in the Wilderness, the type of the better sacrifices, was never so clearly understood as it is today. Without a clear understanding of the tabernacle, the reading of the inspired letter to the Hebrews is more or less obscured to us. But with the clear outline of truth now resting in the mind, coming to the letter to the Hebrews we see that the whole epistle is based upon just such an accurrate knowledge of the Tabernacle as God is today bestowing upon his people; and when in that fullness of light they are approaching this wonderful letter, they notice that, in coming right up to it, the first one who is exalted in it is Jehovah, God, our Heavenly Father, the only epistle in which his holy name comes first: "God, who at sundry times and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us through his Son, whom he hath appointed heir of all things, by whom also he made the ages (The Plan of the Ages), who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had purged our sins, sat down at the right hand of the majesty on high." When the Apostle, thus beginning with Jehovah, and reaching back through the ages, when he spake through the prophets to the fathers, comes now to these times, in which he likewise speaks to us, through the Son, and when by inspiration he has thus placed Jehovah over all, and has shown how exalted is the position of the Son, through whom he is now speaking unto the church, he brings to light that exalted position of the Son, and so he writes by inspiration that he is greater than the angels, higher than all the angelic host, or the sons of the morning and is lifted high above and over them all. When speaking especially to the Hebrew mind, he was showing that this Son was even greater than Moses, the mediator of the old Covenant, greater even than Aaron, the High Priest, in connection with the sin-offering on the day of atonement. So we read, that he is after the order of Melchisedec, the priest of the Most High God, and that this Royal Priest is his Son, through whom he is now speaking, who has passed not as others did, into this Tabernacle in the wilderness, or into Solomon's temple, or into Herod's temple in Jerusalem, but who has now, at the completion of his ransom sacrifice, entered into heaven, entered into the holiest condition, entered into the express image of the Father's person, there to appear on our behalf.

When the Apostle has thus placed Jehovah, our Father, and his Son, far above all others, then, beloved, comes the most amazing revelation that was ever made, in that 10th chapter of Hebrews, which we have quoted: Wherefore he saith: now that way is our privilege of entering into the highest and holiest condition that there is. And with such an high and exalted calling in the beloved, lest we should shrink or hesitate about entering in, he assures us that we have such an High Priest over the house of God now, who is this very Son himself, who has already entered in on our behalf, who has taken every step, who, as a new creature, has been tempted in all points like as we are, and has been touched with the feeling of our infirmities and is able to help us, that he is the one given to us, to be with us, and help us to take advantage of this high privilege which Jehovah is offering to his children. Therefore, beloved, "let us draw near." It has been a delightful way, whether we have come out of the land of Egypt, or more particularly, out of the camp of Israel into the court, and through the court up to the door of the tabernacle, and there presented our bodies a living sacrifice, through the merit of this great priest, being accepted of the Father, and having received the Holy Spirit have passed on to the inside. On the inside we are approaching the Holiest, by this new way of life, through sacrifice, up to the golden altar, and on through the second veil of the flesh, and now the larger part of the flesh of Christ, the members of his body, are going under the second veil, and into the first resurrection, passing by the new birth into the holiest condition of life. Surely this is a blessed way.

Recently as we were passing through one of the points in Massachusetts where there is a School for Boys, we had

the privilege, with friends, of leaving a very beautiful locality, and taking our journey through the path which the students had often walked to their places of activity and final rest, and as we entered beneath the shade of the trees, we felt while leaving the college buildings behind, and the campus, that it was far better beneath the shade of these branches, than to be wending our way down to the river's brink; but the farther on we journeyed, the better it seemed to be. It was retired and cut off from all else, and lead us into a restful state of mind and appreciation; but the purpose of our going was never accomplished until we came out from beneath the trees to the river's brink, and there found the boat in waiting, and picking up the oars would begin our activity upon the stream. Enjoying even that privilege, we did not feel we had reached exactly what we were after, until by and by having finished our course we entered into the woody retreat and there partook of the feast which had been prepared. It is very well to have left the world or the camp behind, and to have entered into the gate by the copper altar of sacrifice, and there was some pleasure in that, but we went further on to the laver of water. There was some washing, both of the spirit and of the flesh, and great peace resulted; but never until we came to the door of the tabernacle, never until we came down to the stream and had gone down into the vessel and taken up the oars for ourself, was one's purpose partially accomplished for which he had entered upon the journey. And only when every effort has been put forth, and we enter into the feast will there be a completion of our joy. And so, when we have gone thus far, through the matter of justification to fellowship through faith in his Son, while there may have been a growing peace in our lives to the extent that we obeyed his words, never until we came to the actual point of presenting our bodies at the door of the tabernacle were we able to enter in by the begetting of the Holy Spirit to the deeper condition, where, as new creatures, we took up the oars for ourselves by his grace to help in every time of need, and by faithfully working on in the strength of the Lord to reach up to the "marriage supper of the Lamb." We are glad to note an increasing light on the subject of Justification, tentative justification, and vitalizing justification, and we are concerned to have our justification vitalized by presenting our bodies a living sacrifice.

Scattered around the country are many fire engine houses and in them are well-groomed horses for service, and each one has his own assignment and position and place, over which ever hangs a complete set of harness for its use when the time comes for action; and in the evening, when the bells toll out the hour of nine o'clock, every one will come to his right position and stand just beneath the harness which has been made to fit him. But unless there be some load to be drawn, some service to be performed, that harness will remain suspended over the horse for which it is made; but when applied it will exactly fit. And so, when the moment comes for action, then the harness drops and fits exactly in every point, in order that he might go out in the way of sacrificial service from that standpoint, to carry out the designs of his being and the use of his harness, etc. And so, while by God's grace and wisdom we have been greatly blessed in the past, and we have enjoyed his mercy all the way through, there has been ever suspended over us the equipping provisions of Divine grace, so that when the hour had come for a reasonable sacrificial service, it was only when we took that position for that purpose, was there the actual imputation of Christ's righteousness to us. We find that it perfectly fits our case in every point, and we are now able to go forth to the service for which we have been called, and greatly blessed. But, being on the inside, as new creatures in Christ Jesus, so far as our aims are concerned, our hopes, our desires, there is a separation of every other hope, desire and aim from that of reaching the Divine nature; whether it is a separation from the camp condition, or the Court condition, there is this separation unto the Holy, into which we are now privileged to enter, and that separation is made at the door of the tabernacle. In being separated from all else, we have entered, for instance, in the language of the third chapter of Colossians, into that peace, that "if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on the earth, FOR ye are DEAD, and your ilfe is hid with Christ in God." Situated in the Holy, on the way to the Holiest, we are in a hidden condition and being hidden with Christ in God, and the doors that are being opened for our entrance are closed behind us. When we enter into the secluded or retired condition represented by the Holy, we are completely separated unto Christ, and the door of the Tabernacle has been closed behind us; the three-fold tent covering, that falls down upon and envelopes and for protection completely covers the entire Tabernacle, has also fallen behind us as we pass into the Holy. Therefore, being hidden away with Christ in God, as members of his body, living a life of separation, we could not expect, neither do we expect, or have we reason to think of any other condition of mind or heart, than that of those who enter into the Holy; others could not appreciate or understand the condition of those who have thus gradually entered into this sacrificial way. So there comes to be a great gulf fixed between those who are there, and those who are left behind, so that ordinarily there may be more or less harmony on the points that are good and right, yet on the part of unbelievers, or those justified but not consecrated there is not the ability to enter into a deep appreciation of those who are now considered dead to the world, dead to sin, and to self, and to all other hopes, and ideas, and aims, than that of the Divine nature.

If a young man consecrates himself, for instance, to the practice of law, or to the practice of medicine, and in doing so separates himself from his home, his family, and his loved ones, or even from some forms of business in which he may have been engaged, and goes off to college away from others, and there at that place devotes himself strictly to the study of his text-books, early in the morning, and late at night, in order to qualify himself, his friends are greatly rejoiced to see such a consecration for such a noble end. But those very persons who can appreciate that condition, when coming clearly to consider the consecration of all that one is and has as a human being for doing the will of the Heavenly Father, for dying with Christ, for love and for Truth's sake, devoting himself to the study of his text-book, the Bible, under the great teacher, the Lord Jesus Christ, qualifying himself as an able minister of the new covenant, those persons will say, Why, that person is losing his mind; he has gone astray, he is going crazy; he is devoting himself to the study of God's precious Word in the way of qualifying himself for this great profession.

Then we pass on unto the Apostle's words, "Let us draw near," into the condition of the little flock in having some we do not find that many go this way. But on we go with share with Christ in his lonesomeness and solitariness, for our fore-runner into the Holy, and we find with him that there is not only misunderstanding from the natural mind, but we find also that we become sharers with him to some extent of the sorrows and griefs which were his lot when he was here in the flesh on this earth. But going still further on, we are privileged to have some share in the sacrificial work of the great High Priest, who now accepts us as members of his body and is offering us day by day, and we are passing on closer to the Holiest, getting nearer every day. The nearer we get to the Holiest, the farther away we get from all other conditions of existence, until we rejoice and are comforted today by the sight which we have of so many who have been anointed of the Holy Spirit and have become God's dear people, and who have perseveringly gone with Christ on toward the Holiest. It sometimes seems to us they are far in and having done all, are standing, close up to the second veil, and soon this mortal body being laid off, they will be ushered into his immediate presence. All of which only encourages us in the light of the Apostle's invitation, and all the fullness of blessing offered us in the High-Priest, to follow after them as they follow after Christ, and thus to draw near to the Holiest. On the other hand we realize that the copper is on the outside and the gold on the inside. Even the bread we eat is from a golden table, and the light in which we walk is from a golden candlestick, and even the altar of incense itself is gold; and to the extent that our hearts and minds are developed in the knowledge of God's Word, in an appreciation of it, do we realize that the Priest's bread is golden, and the light which shines in and through the word of truth that becomes our sustenance and helps us, is a golden light,—not from the natural light, not from the world, but coming from the Divine one. This is given to us for the very purpose of seeing that the altar just ahead of us is a GOLDEN ALTAR, that we may have some share with Christ in his sufferings, and that through the second veil which leads into the golden condition on every hand. This, dear brothers and sisters, by faith, enables us to realize more and more that, while we have

left all behind us and are hidden with Christ as a small company, we have some share in the sufferings of Christ, and also are partakers of his sacrificial work, and are going down to be less and less from a worldly standpoint. By faith we are separated more from the things which are natural and also separated more to the things which are divine and glorious. While the way is difficult, yet faith appreciates in some sense the company in which we are now privileged to go through the Holy. It reaches up to the Father and the glorified ones,—to our Redeemer and the angelic host, while we share in some of the sorrows and sacrifices; yet faith makes quite real even under our trials, the joys which await those who are faithful even unto death.

It has ever been the desire of the holy ones all down through the age to walk close to God, and they have ever said, "O for a closer walk with God," and now, today, in this time of the closing of this Age, the feet members of the Body of Christ, as they are entering into the Holiest, are privileged to have a glorious walk, in a deeper sense than before the harvest days. Walking with God! They have now, as by the anointing of their eyes, such a revelation of the teaching of his Word, that they see the Divine Plan of the Ages, as the prophets foretold; not only written upon the charts and tables, but now written on the walls of their minds and becoming very deeply imbedded in their hearts as new creatures, in the light and in harmony with which they are privileged to have this glorious walk with God. "Lord, give me grace to walk today, through pain, or loss, or shame." That means, beloved, that as we draw near to the Holiest, nearer to the Shekinah glory which ever shines therein, it means a closer walk with our Lord, our Redeemer and our Advocate. It means a closer walk with everyone who is drawing nearer to the Holiest, in response to the invitation of the Apostle Paul, and in connection with our high privilege, in the blessings accorded to us, which thus enable us to enter in. The closer, therefore, we get to God, the closer we get to Christ, and the closer therefore do we draw in our hearts and in our likeness to EVERY ONE who is in the same way and is pressing closer and even closer to the veil, and who are saying, "Nearer, my God, to thee, nearer to thee; e'en though it be a cross that raiseth me." And every one thus going in and drawing nearer are therefore being drawn nearer to each other, and while our hearts are thus drawn close and near to every one walking in the narrow way, our hearts are being knit together in love of the truth and of the brethren. The closer we get to God and his Word and the more of his spirit we have, the closer our contact with our glorified Redeemer. Thus we rejoice to note that as we each draw nearer in mind and heart, and aim, and thought, and love, to the character-likeness of the Holy, are we drawing nearer to everyone who is making progression toward holiness.

O, dear brothers, that means so much to us today; it means that while we are getting closer to one another, we are getting closer to God; it means that our Redeemer who is sent from heaven to earth for the purpose of restoring all things, and who is now the Head over all things to the Church during this Gospel Age, is drawing closer to us as we thus go on. Thus we are having now more prayer, more love, more of the spirit, more Christ-likeness, manifested by all of the members of his body, the closer they get to the Holiest, and that means that down in their hearts there is pouring in a deep and full sense more and more of the living words of God, so that they are carrying in this way their Bible, not so much in their arms, but in their heads and hearts. The filling by the holy Spirit of the body-members is the prayer of the Apostle Paul, and is being fulfilled in their case, as when he prayed with reference to those who are members of the family, that God would grant them by his Spirit strength in the inner man, that Christ might dwell in their hearts by faith, getting Christ enthroned within, Christ's spirit our spirit, Christ's mind our mind, more and more that we might be able with all saints to comprehend what is the breadth, and length, and depth, and height, of the love of God, and to know the love of Christ which passeth understanding, that we might be filled with all the fullness of God.

"Draw nigh unto God, and he will draw nigh unto thee." So that the new creatures, who in their minds and hearts draw nigh unto God, are the ones who have more of him in their lives, so that this morning's blessing depends upon how near our thoughts and affections may have been drawn near unto himself; and the closer, by his Divine grace, we have the privilege to draw to him, the closer has he drawn to us by his Son, and Word, and Spirit, and that means our blessing from heaven.

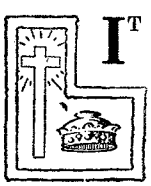
We saw a picture lately upon the walls of a gallery in Rome, when quite a company of the friends were gathered around and some explanations thereof were being made. The young secretary said, Here is a picture we think highly of, because it refers to a noble man of God, who having finished his course, is now entering in. This is the picture of John Wesley when his last labors have ceased, and he has gathered around him his loved ones, and is speaking now his final words. He has referred to the work of the past, and has given his admonitions and exhortations to those remaining behind, and then sums up his testimony in these words: "And the best of all is that God is with us."

Let us draw near to God and then he will draw near to thee, and then it may be said of us as we pass over one by one, a little later, as it was said of Enoch, that he walked with God, and he was not, for God took him. One saint, commenting upon that passage, has said, Enoch was day by day walking with God, and on this day when he was enjoying his walk with God as he went on his way he never came back. Thus may it be said of us, "He is not, for he walked with God, and God took him."

"Some day the silver chord shall break,
And I no more this song shall sing,
But O, the bliss when I awake
Within the palace of the King.
And I shall see him, face to face,
And tell the story, Saved by grace;
And I shall see him, face to face,
And tell the story, Saved by grace."

Amen.

2:30 P. M.—Discourse by Brother Isaac Hoskins. Subject: "THE INHERITANCE OF THE SAINTS"



IT IS but natural, legitimate, that all intelligent creatures should be vitally concerned about that which is, or is to be their inheritance. The word inheritance signifies to receive or possess by nature something as being handed down. To take by descent as distinguished from taking by device. Thus inheritance signifies that portion or blessing that is possessed or is to be possessed by one by reason of its being handed down, without its having been purchased by the possessor.

As respects the affairs of this life we see how this word is used with reference to that portion, riches—consist of what it may—that is passed from progenitor to posterity. Thus this existence which man now possesses may be said to be his inheritance, cursed though it is with sin and death. In this condition each generation can leave to its successor nothing but a cursed heritage; as we are all familiar with the facts of the case that we came under our present condition of weakness, condemnation, including blemishes, mental, moral and physical, not by reason of any acts of our own but by reason of the fact that our present estate was handed down to us by the generation that preceded us. And so we trace the matter from one generation to another back to the beginning of human history when the fountains of life became defiled because of sin and where the original inheritance of life and perfection were lost because of disobedience.

But our discussion at this time relates not to earthly things or earthly inheritance but to higher things—an invisible, a heavenly inheritance—"the inheritance of the saints in light." Perhaps some one will ask—what interest can any of us have in such things—we who by nature are members of a ruined race—how could we be concerned about an inheritance of saints, and who are saints? Our reply is: We hope at this time to point out how some of our race at the present time have great reason to be interested in this matter of the saint's inheritance. You know there is a diversity of opinion amongst men as to what constitutes saintship and as to who are the saints. I trust that all

of us here today have come to appreciate the only reliable authority—our Lord, the Prophets and Apostles. All Bible students should be aware that a saint signifies a holy one, a sanctified one—one set apart for a holy purpose. Not that any of us were found in this condition, but through the operation of divine love and power there is a possibility of saintship right here today. Those who now become saints first of all heard the heavenly voice speaking peace through Jesus Christ our Lord, and following this voice they are pointed to the "fountain filled with blood, drawn from Immanuel's veins, where sinners plunged beneath that flood lose all their guilty stains." This voice comes to us with assurance respecting Divine love, pity, compassion being exercised by the great Creator, our Heavenly Father, on behalf of fallen man, so that a Savior has been provided to come to the rescue of those "Who sit in darkness and in the shadow of death," and to guide their feet in the way of peace. The Apostle in his letter to the Hebrews reminds us of this voice when he said that God "at sundry times" in the past "spoke unto the fathers by the prophets hath in these last days spoken unto us by his Son." "Hear ye him." Those who listen and who hear and follow this voice, realize the call to be saints, holy ones. Not to angels, principalities or powers does the Apostle refer when he speaks of the inheritance of the Saints, for he specifies the class, saying—"Giving thanks to the Father who hath made us meet," etc.

We acknowledge that this "inheritance" of which the Apostle speaks is known only by the saints, because seen only by the eye of faith. Only those who have eyes of faith and ears of faith, who walk by faith and not by sight. Not that this inheritance of the saints is altogether a thing of the future, and that there is no present inheritance of the saints! No. We wish to notice that there is a reality about our present inheritance. That inheritance toward which we are looking beyond this present veil of tears, is indeed of tremendous importance, but there is a present inheritance and actual inheritance, which is given to the saints now, and which they actually possess now, and it is of vital importance to you and to me that we properly appreciate our present heritage, because that which we shall inherit or possess hereafter is dependent on how we conduct ourselves in the present inheritance—what use we make of our present inheritance.

Our Master has said, "Occupy till I come." And the Apostle has truly said, "When that which is perfect is come then that which is in part shall be done away." But the same beloved Apostle says that "That which is perfect will never come unless we in faithfulness make our calling sure by laying up a good foundation against the time to come." So the Apostle says, "God hath made us meet to be partakers of the inheritance of the saints"—implying that it is a present matter or that there is a sense in which the saints at present are partakers of this inheritance. Again says the Apostle, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in Christ" (Eph. 1:3). Again, "In whom we have obtained inheritance, wherein he hath made us accepted in the Beloved" (Eph. 1:6). We are to notice in this connection that the basis of all that constitutes our present inheritance is the fact that we have by virtue of the finished work of our Redeemer been ushered into the Divine presence; we have peace through our Lord Jesus Christ. Not that we have been found worthy in ourselves to receive this favor or to be given any inheritance, for the Apostle assures us that God "hath made us meet," i. e., he has made us fit, he has made us sufficient. The word "meet" as here used has the significance of sufficient—abundance, much. The thought is—he has conferred on us sufficient grace to make it proper that we should partake of certain blessings now and if faithful in the use of these now he will make us to inherit greater blessings hereafter. Even if we look back to the time when our hearts were found of the Lord in a favorable condition—susceptible to his voice, his truth, we do not deserve the credit for even this; divine providence had something to do with our experiences and circumstances before we come to know the Lord. I remember well how the matter was in my own case. I look back to what seems a long time ago, when I sat at my mother's knee, and she told me the stories of the Bible, she told me of holy things. Later on she explained to me the greatest of all themes, the gracious heavenly love; how Jesus left his glory that wondrous love to prove. Deep were the impressions made upon my mind as a result of that early training. I have never forgotten it and trust I never shall. I thank God for having such holy influences. I have no doubt that many of you have similarly been highly favored. Some of you who may not have had the advantage of holy influences in early life, have in later years realized Divine providence shaping your experiences so as to prepare your hearts for the reception of the truth. It is not then, that we are rendered worthy by anything which we have done, for it is expressly said that it is God who hath rendered us meet for it. And everywhere the testimony is to the effect that Christ hath been made our sufficiency, he has been made unto us "wisdom, righteousness, sanctification and redemption."

But of what does the present inheritance of the saints consist? First of all we answer, the portion given to the saints now is, as the Apostle says, "an inheritance in light." As the Apostle is here talking of spiritual things, he undoubtedly has reference to spiritual light as contrasted with the spiritual darkness that envelopes the whole world of mankind; as we read—"Darkness covers the earth and gross darkness the people." In harmony with this thought is the figure generally used throughout the Scriptures to represent the present situation of our race, viz., that their present experience is that of a night-time when the great "Sun of light," "Sun of righteousness" is hidden under the darkness of the great curse of death, that rests upon humanity. It is written that "Weeping may endure for a night." The figure of the night time therefore always suggests that of darkness, and the Apostle presents the thought of our deliverance from this night time, this bondage, this darkness, when he assures us that God hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son. Light in the Scriptures is the emblem of holiness, knowledge, happiness. And all of these qualities are represented as emanating from God and continually surrounding his habitation. "He is light and in him is no darkness at all" and Christ is the true light, the light of the world. And those whom God recognizes as his angels or messengers are angels of light. And those who hear the heavenly call at the present time and are ushered into the divine presence, divine favor, these are called the "children of light." And that as children of God, their present inheritance is to enjoy his fellowship in light. "The secret of the Lord is with them that fear him and he will show them his covenant." The promise of our Lord to his Church has been that he would guide them into all truth and show them things to come. Some of the mysteries of which he spoke were due to be understood at once and some more gradually down through the age, as he said—"I have many things to say unto you, but ye can not bear them now." So then, even so much of the divine plan as was due to be revealed by the spirit and was due to be understood step by step during this Gospel age was intended only for a special class, not for the world in general. The Apostle Paul emphasizes this when he declares—"The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned, but God hath revealed them unto us by his spirit."

Thus our Lord said to the disciples when they inquired concerning the significance of a parable—"To you it is given to know the mystery of the kingdom of God, but to them that are without, these things are spoken in parables." And again he said to the same devoted disciples—"I have not called you servants, for the servant knoweth not what his Lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you."

This mystery is most beautifully symbolized in the book of Revelation, 5th chapter.

Ah, yes! this was the significance of the severe trials and the sufferings of our dear Redeemer; (1) Redeeming us with his own precious blood, but (2) By obedience he was commending himself to the Father, and proving himself worthy to be the Father's agent and representative in carrying out all the great "mystery of God" hidden from previous ages and dispensations (Eph. 3:3-5).

But not until the last seal was broken, did the scroll fly wide open, permitting the "mystery of God" to be fully disclosed; as it is written: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets" (Rev. 5:1; 10:7).

This thought, then, that God's consecrated people will have intelligence respecting his plans far different from any the world will have must be considered a very important

indication with all who profess to be God's people; it is important that we see that it is the divine arrangement that the saints shall have a special inheritance of knowledge at the present time, that in proportion as our minds are enlightened, we are to that extent entering into the present privileges of this inheritance, and that to the extent our minds are darkened concerning the divine purpose, divine character and will, we are failing to enter into our inheritance.

This thought, then, of our inheritance of light, distinguishes whether or not those who profess to be God's people are merely his servants or whether they are still more intimately acquainted, and have received the spirit of adoption as serving sons and are being treated as sons, made acquainted with the Heavenly Father's plans. Those who would enter into this present inheritance of the saints in light, who would receive the mystery of the kingdom of heaven, and who have their lives in holiness, in truth, in light, to these how significant the apostle's words—"God has translated us into the kingdom of his dear son." We realize the wonderful contrast; as children of wrath we were in darkness, in sin, error, misery, death, over us by nature; these things had uncontrollable power. But now we have been delivered from them and brought to the enjoyment of the privileges of those who are connected with the kingdom of light. The word "translated" is used in the sense of removing a people from one country to another. It expresses that we who are Christians have been transferred from one kingdom to another.

We become subjects of a new kingdom under different laws and belong to a different country. Aliens and strangers so far as the present world is concerned, we have here no continuing city, but seek one to come. This transfer came first of all when we heard the heavenly voice and submitted our hearts and all to the direction and dictation of that voice. This translation has become more and more real to us as the days have gone by and as the regenerating influences of the truth have had their effect—transforming us by the renewing of our minds.

Here we recognize the full import of our present inheritance. It is the divine ordination that the saints shall receive an inheritance eternal in the heavens; "An inheritance, incorruptible, undefiled, that fadeth not away, reserved in heaven for you." Exceeding great and precious promises have been made to this effect. Unto these now called to be saints will come the honor and responsibility of the kingdom. "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." These shall be kings and priests unto God.

Through this class God will again visit the children of men for the purpose of lifting the great curse of death and of bringing redemption. God described to us long ago that his attitude toward our race is one of divine mercy, compassion; as we read by the mouth of the prophet—"God hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth to hear the groaning of the prisoners and to loose those who have been appointed to death."

God has never abandoned his original purpose. We find that in due time Christ came, and though the actual redemption has not yet taken place, yet it is not that his plan has ceased to progress. As we have seen, the present dispensation has been devoted to the preparation of the saints to be the qualified agents of his kingdom, in establishing the reign of righteousness and to bring divine mercy and redempton to men. And the text that we are discussing today calls our attention to the present preparatory inheritance or experience of the saints.

Inasmuch as we know that this is not our permanent condition—inasmuch as we have here no continuing city, we realize more and more that this is a preparatory inheritance, a trial, if you please, to prove our worthiness or unworthiness to enter into the higher and eternal heritage. And this present inheritance in light—knowledge, truth, holiness—is for the purpose of instructing the saints in righteousness in order to their transformation, and to enable them to form proper characters. It is specifically declared that God has predestinated that we should be conformed to the image of his Son.

In line with this thought we have the Apostle's words: "The trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Again he says, "After that ye have suffered awhile" the Lord "make you perfect, strengthen, establish, settle you." Additionally comes the words of another inspired Apostle, that these present sufferings which are for "but a moment are working out for us a far more exceeding and eternal weight of glory." What is the sum of all these words? We answer, that as a part of the present inheritance of the saints in light there comes to each and all an experience of discipline preparatory to the higher inheritance. And we remind you, dear friends, that this word discipline does not have any unfavorable significance. It does not necessarily signify divine wrath or punishment for sin. It denotes rather the thought of training, of being drilled, instructed, schooled, in order to development. It is therefore no reflection against you or me, if we realize this as our experience today. Rather we should consider ourselves highly honored, highly favored that such is our present heritage. To illustrate our thought further, we note how earthly parents send their children to schools for the very purpose of being disciplined; not with the thought of having them punished or reproved, but that they may be trained and educated. It is true that the wayward and disobedient receive punishment and reproof in connection with this discipline and education. But the chief thought is that they should be trained and educated in order to be prepared for further usefulness in life when they come to the years of maturity. As for those children who persist in a wayward course of disobedience and rebellion, we have what is called reform schools for these where they are dealt with more rigidly and compelled to be subject to certain laws and restraints. And here we note that this suggestion of a reform school reminds us of the Lord's arrangement of the great reform school that he has arranged for the masses of mankind in the next dispensation, when he will "lay judgment to the line and righteousness to the plummet;" as we read, "When the judgments of the Lord are in the earth the inhabitations of the world will learn righteousness." But as for the present time the Lord is not dealing with the rebellious and disobedient, but with the meek, the broken hearted, and those who are disposed to obedience.

"For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not?" We see how this was true of our Lord Jesus, who as a Son was chastened and disciplined; not that he was punished or reproved for sin or wrongdoing, for he had no sin, but was holy, harmless, undefiled—yet it is written that he learned obedience by the things which he suffered. The trials and experiences through which our Lord passed were educational and disciplinary in their character. The sufferings and adversities which came to him served to strengthen and fortify his character; so that at the end of his course the Heavenly Father considered him worthy, qualified for the most exalted station in the Universe next to himself, that in all things Christ should have the preëminence. Such was our Lord's inheritance in light, while in the death of his flesh we read that "He hath set us an example that we should follow in his steps."

I can not but refer at this time to an occasion in our Lord's experience when some of his dearest friends were passing through great sorrow and grief, at which time it is written that our Lord said, "I am glad." At first it seems to us very strange on our Lord's part, till we come to appreciate the underlying thought in his mind. It was at the time when Martha and Mary ministered to their sick brother, thought of how the Lord loved him and sent a message respecting Lazarus' condition, leaving the matter in his hands, trusting to his wisdom and grace; and yet were allowed to pass into the still darker shadow of the sepulchre. The brother died and was buried, yea, the Master whom they trusted in as the Messiah had not hindered the dying, had even allowed several days to elapse without a message to them, and Christ speaking of all this said, "I am glad." How shall we understand the matter? The explanation is given further in our Lord's words—"I am glad for your sakes." So with us it may likewise be true that the Lord will be glad to permit our trials and sorrows, and tears and difficulties, for our sakes, that we may thus receive some important lesson which we can not otherwise so well learn. I believe it is necessary that all of the Lord's people shall come to realize the sentiment expressed in that grand old hymn—"Other Refuge have I none; Hangs my helpless soul on thee; Leave O leave me not alone; still support and comfort me."

We must learn to trust the Lord where we can not trace him. The various experiences in which we may feel that

we are nearly overwhelmed with grief, are no doubt helping in the working of the various lessons, and are no doubt preparing us for closer communion with the Lord and for the eternal things.

The question with us today is, how have we been learning the lessons? Are they sanctifying us—setting us apart more and more for the divine purpose? These are important questions. This fixing and establishing of the various qualities of the divine mind in ourselves can not be done in one day nor in one week, neither can it be accomplished by one act, however good it may be. It is a gradual work of developing sentiments in heart harmony with God.

In view of what we have been noting respecting God's dealings with the saints during the present, we can not but see their inheritance, their condition is one of great responsibility—placing them on trial, if you please, for life or death. Such is the Scriptural presentation of the matter. The Apostle Paul spoke on this wise when he declared in warning words to the saints their present responsibility—"For we are unto God a sweet savor of Christ in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" The significance of the Apostle's words should be most evident to all saints. The Apostle is here speaking of the tremendous import that attaches to the present ministry of light, truth; assuring us that it greatly influences the final destiny of all to whom this "gospel of the kingdom" is preached, the tendency being either to life or to death. The Apostle's words show that many in his time, as in our time, failed to realize this responsibility and to answer their own selfish ends, perverting the Word of God.

To be faithful ambassadors for Christ—faithful representatives of the truth and faithful proclaimers of it—requires great humility and simplicity of heart. It necessitates the ignoring of all worldly ambitions and aims and the cultivating of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service the Apostle here shows is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the message of divine grace. What God is looking for in us is loyalty to him and devotion to his cause and this condition is appreciated regardless of our success or failure to secure large results.

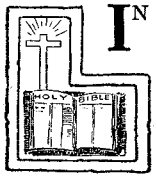
To those who hear this Gospel message and who share the present inheritance in light, the message must prove either a savor of life unto, or tending to, life, or a savor of death unto, or tending to, death. The responsibility is great, but observe that the statement is not that the rejection of any item inevitably dooms the rejector to death, and vice versa, but that the tendency of such a course is to death and of the opposite course to life, unless interrupted —changed. Few perhaps realize clearly how serious a thing it is to be making character. We see that it is not that any one act can involve one into the second death nor bring them into the eternal inheritance, but that since every act and every thought leaves its impression upon the soul, we see that a course of actions persisted in, either good or bad, will bring either the one or the other result. Every right thought and act tends to establish a character in righteousness, while every wrong thought and act, and every self deception tends to confirm and establish an unrighteous character. And when a wrong course is adopted and persistently followed—when conscience and reason and Scripture are stifled to selfish ends, till the heart is deceived and the judgment is overcome—who can predict the repentance of such a one?

Such construct characters or wills so out of harmony with God and righteousness as to be fit only for destruction. Of what great importance in this connection are the words of the Apostle as addressed to the Hebrews. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentence; seeing they crucify to themselves the Son of God afresh, and put him to open shame." Here the Apostle in a few words sums up the whole experience of the present inheritance of the saints in light. First of all these have been enlightened respecting the divine goodness and mercy, they have tasted of the heavenly gift of God's love as manifested in their justification by faith; they have been made partakers of the Holy Spirit—the divine influence, power has come to rest upon them so that they have been begotten of the Holy Spirit, they have tasted the good word of God—they have been made to feast upon the deep things of God, given to appreciate the exceeding great and precious promises, and have tasted of the powers of the world to come—have experienced the advantages of the world to come, its life-giving powers, being quickened now to newness of life. The Apostle represents such to be accountable to the last degree—that if such fall away, there is no hope of repentance or recovery. Our responsibility in this position then is, that we are building character for ourselves and for others! Remember that our characters are manifest by our habits of life; and each act, even the smallest, tends to form some new habit or to confirm one already established. In this view of the case it is indeed a solemn thing to think, and to act; and it behooves us to guard well our words, our thoughts, our actions and to bear in mind our responsibility to God, both for ourselves and for others, as ambassadors for Christ. We can not afford to make any concessions to the World, the Flesh or the Adversary, nor to have any fellowship with the unfruitful works of darkness. Some there are who wonder where they should draw the line between the ranks of the Adversary and the precincts of the Lord. They seem anxious to know how close they may get to the danger line. And this reminds me of a story that I once heard, of a man who desired to hire a driver to drive his stage over a dangerous mountain road. He sent out an announcement to this effect, and soon there were three or four men responded. As they came to him he questioned them as to their experience and qualifications. Thus he said to his first applicant: "How near can you drive to the precipice or the edge of the cliff without falling over?" and the reply was: "Sir, I have had some experience along that line and I can drive the stage within four inches of the edge without going over." "Very well," said the questioner and proceeded to the second applicant, asking him the same question, to which he replied: "I also have had experience in driving over dangerous roads and I can drive within eight inches of the edge without being in danger of going over." And forthwith the employer proceeded to his third applicant, putting to him the same question, and the third reply was: "Sir, I have never experimented along that line. I never try to see how close I can come to the danger line. My endeavor always is to stay as far as possible from the point of danger." And the employer answered and said: "Well, you are just the man I am looking for—the man that can stay out of danger is the one I want." Here is a lesson for saints, dear friends. We are not to be endeavoring to see how close we may go to the danger line—how much we can enjoy of the world and the old nature without displeasing the Lord.

And who is sufficient for these things? Surely none of us in our own strength. We need first of all to give ourselves to the Lord without reserve, and then daily to drink in more and more of his spirit by communion with him through his word and in prayer; and constantly to watch and pray lest we enter into temptation. And so says the Apostle—"If ye do these things, ye shall never fail: For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

Discourse by Brother C. A. Wise

Text, John 12:32 and John 3:14.



IN THE language of the Apostle Paul we come before you this afternoon, endeavoring to stir up your pure minds by way of remembrance, etc. We have nothing new to present.

I desire to call your attention to this Scripture, John 12:32, "*And I if I be lifted up, will draw all men unto me.*" As a parallel text, I would call your attention to John 3:14, "*As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.*"

The first brings to our attention this passage of the great lifting up. The second text shows the manner in which we are lifted up. The first says, "And I if I be lifted up will draw all men unto me." No Scripture which comes to the heart of the human family is of such vital importance as the fulfillment of this. No history in the past or present would lead us to conclude that this had been fulfilled. We do not now see all men being drawn unto the Lord. We see very few. This being true, it must also of necessity be true that this Scripture has not had its fulfillment. And thus we see that it is because the great Christ of God is not complete, and until the entire Christ of God is complete it cannot be fulfilled, the whole world cannot be lifted up and all men be drawn unto Christ. But we are glad, dear friends, to look down into the near future, when all the members of the Body of Christ will have made their calling and election sure, then our text will have its fulfillment, and all the world will be drawn to our Lord and Saviour, Jesus Christ. Until every son and daughter of Adam has had one full and complete opportunity, our Saviour will not be lifted up in the full sense. We are glad this Christ will soon take unto himself his right, and exercise all authority in heaven and earth. The speaker showed how the bride will make herself ready and then with all power in heaven and earth, will begin to unlock the prison-houses, or tombs, and thus by gradual steps the human race will be lifted up. The power of the cross of Christ reaches from Calvary way back to the Garden of Eden, and from Calvary on down to the Millennial Age, during which time the entire human race will hear of the glad tidings which will yet be unto all people.

The power of the cross of Christ is four-fold:

(1) The selection of the church, or the complete Christ of God.

(2) Restoration for all, of all that was lost in Adam.

(3) Restoration of the earth.

(4) Enmity which exists between mankind and the animal kingdom will be done away with.

All this will be accomplished because of the fact that Jesus Christ by the grace of God tasted death for every man.

You ask me, if that is true, why is it our Saviour has not taken unto himself his all-power and drawn all men unto himself? The difficulty is, dear friends, that there are two drawings, and we have been trying to confine these two drawings to the Gospel Age, when the fact, according to the Scriptures, is, that there is to be one drawing now, and our Heavenly Father is doing that drawing, but by and by the glorified Christ, the anointed body, will draw all men unto him. Comparatively few of the human race have had the opportunity of being drawn to the Lord now. You say, if that is true, why has God been so long in giving his blessings to the human race? God is particular. You recall four thousand years ago, how our Heavenly Father came to a man known as Abraham, whose relatives were idolaters. He must have seen something in the character of Abraham that he could trust, so God made that wonderful oath-bound covenant or promise to him.

The speaker then called attention to the fact that God later confirmed this promise to his son Isaac, then to Jacob, and then to the Jewish nation, the descendants of the twelve sons of Jacob. God told Abraham that in multiplying his seed all the families of the earth should be blessed, but the teaching is, in spite of that Scripture, that only a little handful will go to heaven, while the vast majority will go down into eternal torment. The fact is, however, that that wonderful promise is still in force, and that in the next age when our dear Saviour is lifted up, the whole world will realize that promise. We are glad that God has opened the eyes of our understanding, and unstopped our ears, and we can comprehend something of the love of our Heavenly Father. God has been very particular in the selection of this bride, the anointed members, the instruments whom he will use with which to draw all men unto him. We are very glad. Our Heavenly Father's standard is way up, and we cannot lower it one iota. Ever since we came into Christ, we have been growing up into him, our living Head, and by and by we will become a full grown man in Christ Jesus.

The speaker then showed how that God, in dealing with the Jewish nation, gave them his commandments, and they said, all these things which thou commandest will we do. However, they did not do those things, and we have often wondered why God did not blot them off the face of the earth, but the speaker showed that it was not because God loved those people so much, but it was because of his word which he had given to Father Abraham. Thus we see it was that later, when Jesus came, he came unto his own, the Jewish nation, but they were not ready to receive him either. However, those who were Israelites indeed were transferred from the house of servants to the house of sons. Had there been 144,000 Israelites indeed, the blessings would have gone at once to the Jews. But we find there were not 144,000 found at that time, and so God changed his methods, not his plan, and went to the Gentiles to take of them a people for his name. Thus came our opportunity all through this Gospel age of giving ourselves in consecration and of entering this narrow way and running for the prize, and all during this Gospel age this call has been going out. Therefore you and I have had a part in thrusting in the sickle, and it is attracting all the true followers of our Lord and Saviour Jesus Christ. This great sickle of the Truth is the magnet which is drawing you and me. If there was any other instrumentality that has drawn you, I am afraid that you have not been drawn in his order.

The speaker called attention to two steps that all the followers of Jesus Christ must take, but we in advance of the world. He showed that we come to our Lord and Saviour Jesus Christ through faith, and God for Christ's sake pardons all our sins and we are made clean, as it were, through the precious blood of Christ. That is the first step, but right here is where so many of our friends make a mistake. They think they have all the religion and love that God has, and they close up the doors of their hearts that the little love they have may not escape. He showed, however, that this was the very point where God could deal with us, for God does not deal with sinners, and so in the language of the Apostle Paul in Romans 12:1, we can present ourselves a living sacrifice.

He then called attention to the epistle to the Hebrews, showing that it was written to the brethren, not to the world, and that the rest which is spoken of here in Hebrews, is the rest that comes from following Christ. This second step brings us to a condition of consecration, because we have given all that we have to the Lord, and so then day by day we are making our calling and election sure. He then showed us that this way of consecration was not an easy one, but a narrow way, one that leadeth, however, unto life. He gave another translation, as follows, "How squeezed the gate, and how compressed the way." You who are walking in the way, see that it is a very squeezed and compressed way. The nearer we get to the end, the more narrow, the more squeezed and compressed it becomes; we must take off everything that is contrary to God's will, the surrender of our will, our talent, and all that we have. He showed, however, that this is a great privilege we have of giving our all unto the Lord. He then called attention to the fact that the natural branches were broken off, and the Gentile branches were being grafted in and when the full number was completed the blessing would go to the whole world and the uplifting would commence.

He then pictured to the audience the type of Moses lifting up the serpent in the wilderness, and brought vividly before our minds the amount of faith it took on their part to be healed, and showed that the antitype would soon be in force, that the time will come that our Saviour will be lifted up in the midst of the camp, and whosoever will look upon him shall live. He further showed that when this uplifting work takes place, it would mean the restitution of all things was lost, the judgment day. Not, however, a twenty-four hour judgment day, as we have been taught in

the past. We formerly thought that the little flock would go to heaven, and the majority of the human race to eternal torment. I am glad this is not true. I want to tell you that the judgment day will be the grandest time the world ever knew. He showed that the first step would be to destroy the influence of the Adversary, that he would be bound, etc. The next step would be the unlocking of the prison houses, or tombs, where Job said he would wait until his change came. Then it is that they will hear the voice of the Son of Man and all in the graves shall hear his voice and come forth. We rejoice that our Saviour will soon begin this work, and it will require all of this thousand years in which he will be lifted up before the eyes of all men. So far as the work is concerned, it will begin when the last member of the body has made himself ready. Our Saviour has now come forth and is serving the truth to the household of faith. Are you getting tired of it? If you were you would not be here. It is because you have a good appetite, and we hope it will increase more and more.

When Christ will unlock the prison houses, then for the first time will be opened up the third way, the highway of holiness which the prophet Isaiah has told us so much about. Thus the speaker traced out the entire plan of God, from Paradise lost to Paradise restored, when once more there would be harmony between the Creator and his creatures.

(Reprint from Jamestown Journal)

Monday Evening

MEMBERS of Bible classes affiliated with the International Bible Students' Association arrived on every train Saturday evening and all day Sunday; still others reached the city this morning and more are expected this evening, tomorrow and even as late as Wednesday. A conservative estimate of the total number of persons present for the annual convention of the association at Celeron, which was opened Saturday morning and will continue through next Sunday, is 4,500 and it is safe to say that several hundred more persons will be here before the great gathering comes to a close.

Not only is the convention the largest ever held in Jamestown or at any point on Chautauqua lake, excelling all others in point of attendance by many hundreds, but it is one of the largest gatherings of the kind ever held in the United States. In spite of the fact that the burning of the Sherman house deprived the city of its largest hotel, the committee in charge of the arrangements for the convention went quietly at work and by one of the most effective house to house canvasses ever conducted in this or in any city, succeeded in providing accommodations for the great army of visitors and it is still a source of wonder to the great majority of the residents of Jamestown how the work was accomplished in such a highly successful manner without an aggressive campaign of publicity.

"Everything connected with the convention moves like clockwork and thus far no hitch of any description has occurred, although the problem of handling between 4,000 and 5,000 visitors is a gigantic one. In speaking of the matter of providing accommodations for the thousands of visitors to the convention, one of the officials of the association stated that Jamestown is now really entitled to consideration as a convention city for the reason that it is taking care of the largest convention in its history and but seldom indeed does any city, large or small, have an opportunity of entertaining a larger gathering for such a long period. The visitors are being cared for in the hotels and homes of this city and at every point on the lake from Celeron to Mayville.

FEEDING THE VISITORS.

"The business man at the convention is U. G. Munsell, of Brooklyn, upon whom devolves the task of feeding the immense audience which assembles in the Celeron auditorium every morning and remains for the afternoon session, and the strangest thing about it is that he performs all of the work without receiving one single penny of pay, volunteering his services as caterer and meeting all of the requirements of the position as fully as if he expected to receive a considerable sum of money for his efforts. Not only does Mr. Munsell give his services, but he also receives the assistance of some 125 volunteer waiters and the association is not called upon to expend any money except for the purchase of supplies of various kinds.

"A representative of The Journal hunted up Mr. Munsell Tuesday afternoon and found him busily engaged in preparing a lunch for some 500 of the visitors to the convention who were about to embark on the steamer New York for a trip to Mayville to hear Pastor Russell speak on the grounds of Peacock Inn.

"'About how many persons do you feed in the auditorium every noon?' The Journal man asked.

"'We feed between 3,000 and 4,000 persons every noon,' replied Mr. Munsell, 'and with the assistance of some 125 waiters the work is accomplished in not to exceed 25 minutes.'

"The annex to the auditorium is used for the storage of supplies and it serves the purpose admirably. The food is prepared for serving there, too, and it can be readily imagined that the place is a busy one during the greater part of the day.

"The association purchased 3,000 tin cups at one of the local five and ten cent stores and also about 200 small trays, 30 larger ones being borrowed from Jamestown bakers. An immense quantity of supplies of various kinds is required and several of the local merchants are reaping a harvest as a result of the convention. Mr. Munsell informed The Journal representative that in order to serve the lunch at noon the daily requirements are between 9,000 and 10,000 buns; over 150 pounds of pressed meat of various kinds; 25 cans of milk, each holding 40 quarts; 5,000 cakes; four barrels of lemonade, each holding 50 gallons; three whole cheeses, and 25 barrels of bananas. These supplies are required for the noonday meal and in addition a lunch is served daily on the steamer to the 500 or more visitors to the convention who go to Mayville to hear Pastor Russell.

SEATS FOR BIG AUDIENCES.

"President A. N. Broadhead and General Manager George E. Maltby, of the Jamestown Street Railway Company, were about as much surprised as were the great majority of the residents of Jamestown at the size of the convention of Bible students, and if the officials of the association who came here to make arrangements for the gathering had not insisted that there would be at least 4,000 persons here, there would have been some tall hustling to provide a sufficient number of seats in the auditorium. Both of the street railway officials thought the total attendance at the convention would fall far short of the 4,000 mark, but the advance representatives of the association continued to make their assertions in regard to the attendance and, in order to make sure that ample accommodation would be provided, Mr. Broadhead secured a carload of chairs for the auditorium. This seemed a rather foolish thing to do at the time, as there were seats for 2,800 persons in the auditorium and the extra carload increased the total number to 4,042. The attendance at some of the sessions of the convention, however, is well up toward this mark and when Pastor Russell speaks next Sunday afternoon he will doubtless be greeted by an audience of nearly 5,000 persons."

FOREIGN REPRESENTATIVES AT GENERAL CONVENTION 1910

CARL LUTTICHAU
Danish Branch
Copenhagan Denmark

AUG. LUNDBORG
Swedish Branch
Orebro Swaden

LATE Dr. Jno. Edgar
Glasgow Scotland

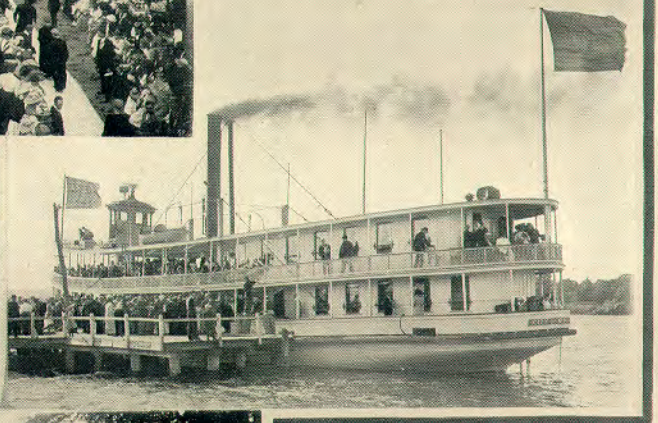
J. HEMERY
British Branch
London England

LINDKVIST
Norwegian Branch
Christiania Norway

BRO. RUSSELL'S RECEPTIONS at PEACOCK INN and BAPTISM

GENERAL CONVENTION

1910



Mayville Reception, Peacock Inn, Monday Evening
Pastor Russell's Sermon

A SECOND detachment of Bible students, after the day's services, took a steamer for the upper end of the lake to attend Pastor Russell's reception. The lake journey was an enjoyable one along spiritual lines, the students rendering various well-known hymns effectively and discussing the convention topics of the day. They were as happy a crowd as ever passed over our beautiful lake.

At Peacock Inn the visitors crowded the lower floor of the house and the extensive lawn. Pastor Russell, after greeting each visitor, addressed them as a whole. He welcomed those already well known to him, as well as others whom he had not met previously. He congratulated them upon the wonderful day in which we are living; upon the wonderful Bibles from which we may study concerning the great divine plan of the ages. With an Oxford Bible in his extended hand he remarked: "I fear that even we fail to appreciate the value of this great book, which has exerted more influence in the world than all other books combined." He remarked that few preachers realize that the Bible has been in the hands of the public for only about one century. "Our oldest Bible societies," said he, "are this very year celebrating their centennial. When they were organized Bibles were only possessed by the rich. Now they are to be found in the homes of all—obtainable free by the destitute. Many are learning the value of Bible reference and the usefulness of Bible concordances in Scripture studies.

"Furthermore we are too apt to forget that general education has only now reached the masses. It is not yet thirty years since free schools were established in Great Britain. It is only about ten years since education has been made compulsory in all the most civilized lands. Thus God has favored our day in a two-fold manner, not only by giving us the Bible, but by giving the masses the intelligence necessary to its study.

"But, alas, just as these precious opportunities are in the hands of the masses—just as these blessings were given to humanity—just as Christendom was prepared for Bible study, the Lord allowed the Adversary to bring forward a most subtle influence in opposition to it. The foul-mouthed infidelity of the past has been supplanted by a far more dangerous enemy to Christian faith—the infidelity known as 'higher criticism.' It is dangerous because of its insidious character. It has entrenched itself in all the colleges and in all the theological seminaries. While all of our churches of all denominations ostensibly stand as defenders of the Bible, the citadel of faith is being captured by the great Adversary of God and the truth—Satan. He is deceiving, estranging and misleading the hosts of Christendom through the very theological professors and D. D.'s to whom they have been led to look for spiritual light and direction and whom they had supposed to be staunch defenders of the Bible as the inspired Word of God.

"This is a severe arraignment, but it is a generally truthful one, as each may demonstrate to himself. Most regretfully I am persuaded that four out of every five of all the ministers and Sunday school superintendents of Christendom have ceased to believe in the Bible as the divinely inspired revelation of the will and purposes of the Almighty. Some of these, nevertheless, claim to be earnest followers of Jesus as the Son of God and of divine origin. Yet how weak is their position! If Moses did not write the law and if it were not inspired, nor the prophecies inspired, what could we think of Jesus and his Apostles accepting those prophecies as inspired and founding all of their teachings thereupon? Most evidently higher critics who still believe in Jesus as the divine Son of God have not thought logically on the proposition and will reject everything pertaining to the Scriptures upon further reflection.

"I congratulate you, my friends, that while sorrowfully we behold the fulfilling of the Scriptures in the falling away of these our friends, we are not compelled by anything in reason nor in the Scriptures to suppose that their fate for such infidelity will be eternal torment. I congratulate you that, as Bible students, we are growing stronger in our faith day by day while, in fulfillment of the Scriptures, a thousand fall at our side and ten thousand at our right hand (Psa. 91:7). I congratulate you that the study of the Bible with the assistances which God is now providing is clearing up the mysteries which have perplexed us all our lives and is bringing to us greater appreciation of his glorious purposes and greater loyalty to him and more earnest desire to serve his cause of righteousness and to lift up the standard of the cross of Christ.

"Truly, as the Lord through the prophet expressed it, our feet have been kept from stumbling. Instead of stumbling-stone of greater intelligence of our day has lifted us to a higher plane of devotion and appreciation of the heights and depths and length and breadth of the love of God which passeth all understanding.

"Do not misunderstand me to be speaking harshly or unkindly of our dear friends who are stumbling over the educational opportunities of our day. On the contrary I sympathize with them. Once I stood exactly where they stand—once I, too, repudiated the Bible and the Word of God. I was as honest then as I am today, and feel bound to give others credit for equal honesty. They are blinded by the dazzling glare of the earthly science of our day. If they ever knew they have forgotten and dropped the light, the science which comes only from above. Some of them may be recovered from the snare of the Adversary, as I was. There is this difference, however; the majority seem to exult in their unbelief and to pride themselves and plume themselves on their opposition to the Bible, while my position was the very contrary of this. I deplored the necessity for abandoning the Bible. I considered it the rational thing to expect from the Supreme Creator some revelation of his purposes respecting mankind—the object of our creation; the purpose to be attained, and how and why.

"I have no doubt that many of you have had experiences similar to my own. Many of you have told me so. Let us hope that, as we have been recovered from the snare of the fowler, so also may some others be. Let us be prompt to lend the helping hand and an encouraging word. Let us realize that to the honest-hearted, the loss of the Bible must be a disaster to faith and hope, as it was in our own cases. Let us trust that there are many others, honest as ourselves, who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word of God."

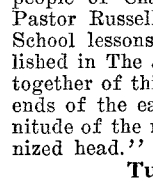
Journal Editorial

BIBLE STUDY CONVENTION.

"One of the greatest conventions, both in point of attendance and enthusiastic interest, that have ever been held on the shores of Chautauqua lake is that of the International Bible Students' Association, now in session at Celeron. There are more than four thousand visitors at the convention, and from all reports they are delighted with the beauties of Chautauqua lake and with the arrangements which have been made here for their entertainment.

"These devoted Bible students are certainly given a cordial welcome to fair Chautauqua and industrial Jamestown. They come here in a quiet and unostentatious way in a spirit of devotion to the Book of books and a desire to learn more and more of its teachings under the leadership of Pastor Charles T. Russell, of the Brooklyn Tabernacle, a preacher and Bible teacher of world-wide reputation. The people of Chautauqua county are somewhat familiar with Pastor Russell and his teachings by reason of the Sunday School lessons which have been prepared by him and published in The Journal for a long time. But until the coming together of this great number of his followers from the very ends of the earth Chautauquans had little idea of the magnitude of the movement of which Pastor Russell is the recognized head."

Tuesday Sessions, August 2, 1910



THE Tuesday morning session was one of the most important of the convention and the auditorium was very well filled, both main floor and gallery. Brother E. W. Brenneisen, of Brooklyn, delivered an excellent discourse on "Baptism and Its Import." This was followed by a symbolic immersion in Chautauqua lake, near the toboggan slides, in which 242 men and women participated. Old men and women were immersed along with young people, the ceremonies taking place in the shallow water, and being witnessed by hundreds of persons along the water front and in boats. (See cut.)

The morning session of the convention opened with the singing of a hymn, "Love Divine, All Love Excelling."

2:30 P. M.—Discourse by Pilgrim Brother James H. Cole. Subject: "OUR CALLING AND ELECTION"

THIS is based upon 2 Peter 1:10. We have often heard the expression that we are first called to justification and then called to consecration. That is quite proper, but not exactly Scriptural language. God is not calling sinners, but is rather "commanding all men to repent." It is a command, not a call. God never gives any sinners a right to life in sin. He gave Adam a right to live out of sin, but he violated that and so he and his family have never been given a right to live in sin.

I will give you an illustration of a boy stealing apples. Would the owner say, Don't take those apples, don't you hear me calling? No, he would say, In the name of the law, I command you to leave them alone. At the present time God is not putting any force back of that command, those who do not heed that command to cease from sin; he permits them to go on and allows all men to go their way. God will put force into that command when the great Mediator is lifted up; then there will be force and effort back of that command. Those who heed it at the present time and begin to seek after the Lord no doubt hear with the call, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Our Lord Jesus thus calls the sinners to him, and we have found peace in him and are justified by faith in him and are no longer sinners. To them he speaks and says, "My son, give me thine heart." It is, my son, or brethren. So the Apostle says, We are called in the one hope. We have only one hope or calling in this age and it is to this justified class who are not sinners but sons on the human plane. This was pictured by Abraham sending Eleazer to get a bride for his son. He sent him only to his countrymen, his brother's house.

So it is only those who are related through the blood that he is calling—those who are brethren through the blood of the ransom. It is to this one called class that we are hearing him say, "My son, give me thine heart." Now the Scriptures say to make our calling and election sure. We used to lump that and think our calling and election is sure when we are faithful unto death. This is true, but it can be applied a little more clearly. Our calling *and* election. We simply must make our calling sure before we have any hope of making our election sure. For instance: President Taft, before being elected, had to be called, to be nominated on the Republican ticket, but he had to make his calling on that ticket sure before he could make his election sure. So we believe it is the same with us; the first is to make our calling sure.

It was stated that Apostle Paul was called from his mother's womb. When he sat at the feet of Gamaliel he had not made his calling sure. When he set to work to kill the Christians, when he held the clothes of those who killed Stephen, he had not made his calling and election sure. He thought he was doing the right thing. With great zeal he went about, trying to intimidate the rest of the brethren. There is a certain class who have much zeal, who will think that the Lord made a great mistake in not setting a crown aside for them. They will say, Have we not done many wonderful things—have you forgotten us? No, but, "Depart from me," the Lord says, "ye workers of iniquity." Their zeal was not according to knowledge. St. Paul started out to Damascus to destroy more Christians. He was called to a halt by the Lord appearing to him. "Saul, Saul, why persecutest thou me?" No, I am not persecuting you, I am working in harmony with the call you extended to me. No, you have not made your calling sure, and it is high time to make your calling sure. Stephen had made his calling and election sure and I allowed it to be, but now you are going to intimidate some Christians who have not made their calling and election sure, and I will not permit that. So Paul was blinded, and after a few days, while praying to the Lord to have his eyes opened, the Lord spoke to Ananias. Come, go over there and open his eyes for him. Why, Lord, we have heard some terrible things about that man. Well, I mean what I say; he is to preach for me, and I will show him what great things he must experience for me. After that Paul always worked in harmony with his call. So we believe that has been the rule with a great many of us. At one time we had not made our calling and election sure, even though we joined the Epworth League, the Christian Endeavor, the Young People's Union, etc. We were led into the great city of Babylon by the street that is called Straight. It is *called* Straight, but it was not straight. It was either the Lutheran street, the Methodist sreet, the Baptist street, the Presbyterian street, or some other such street. We went in by this street, because we thought it was the only street called Straight. After we had been there a time, we found that we were blinded, so we prayed to the Lord for understanding. We thought, this is the right way, but we cannot understand these matters. Lord, will you open our spiritual eyes? So the Lord sent Brother C. T. Ananias and he removed the scales from our eyes and we began to see; we could not see plainly, but could see enough to make our calling and election sure. We could see that we were not called to some special work, but "this one thing I do," and so we made our calling sure. Brethren, have we made our calling sure? Are we positive? Are we assured of that matter? If so, let us never doubt it after that, having full faith and confidence after we have the truth, and never forget it. We are sorry that some who had faith and made their calling sure have forgotten that they had made their calling sure and have gone back on it all.

We will illustrate this by a boy skating; he would try the ice, and after testing the ice for a long way he would wonder if that which he had tested was secure. Some now think the ice is cracked, and they have gone way back and forgotten their calling and are doing despite to all they had been called to. We feel sorry, but know that the matter is in the Lord's hands. Of course, certain ones have certain charges against us, and it is not much use to try to make them see. They have gone off on some sidetrack and the more you make them try to see the wrong way the more they will be convinced that it is the right way.

Another illustration: If we had a pimple on the end of our nose, would we rub it as hard as we could? No, for the whole nose would soon look like the pimple. The pimple is not to be blamed, or your nose; there is something back of that. What is the cause? The blood is out of order, and if you take something for that the pimple will leave. Don't rub the pimples of doctrines, for they will only get inflamed. There is something wrong down deeper. "*Keep thy heart with all diligence, for out of it are the issues of life*"—issues of death also. I presume some of you, like myself, were quite shocked when we learned that certain ones had gone out who had learned the doctrines like the A-B-C's, and we began to wonder what was wrong. We began to doubt our calling. We should make it sure and stay there. Never back up. So, then, when we heard of some of these who had made their calling sure, and gone a long way toward making their election sure, we were quite shocked when we heard they had gone out. Now if it had been only those who had been in the Truth but a little while we might have thought there was some mistake, but we found it was some who had been in the Truth a long time, and they were not making their calling and election sure, and if they had not taken advantage of God's blessings and appreciated his favors, what can the Lord do but take it away from them so as to give it to somebody else. We were quite surprised some months ago when we read in our Manna three birthdays of brethren we had known for a long time, but none of them are walking with us now. One had been in for nine years, another for fifteen years and another for twenty-nine years, and all of them gone. What was their birthday text? "*Keep thy heart with all diligence, for out of it are the issues of life.*" There was the cause, and the pimple or wrong doctrine did not make the difference. Who has the keeping of our hearts? We have the keeping of it, and if we do not keep it we cannot keep the heart of anybody else. It is for us to do as we desire. If not, it means that there will be a sidetrack which we will walk off on sooner or later. If we have not just been positive what that calling is, let us make it sure, and that is what you can do. Then never forget it. Never doubt it, but trust in the heavenly Father. We just want to read two Scriptures on that point—Galatians 1:6-9: "*I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said*

before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.'' Brethren, let us make it positive and sure, and let us not forget it. If it is some other gospel, it is only a false gospel, and not really good food. 2 Timothy 3:16: *''All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.''* Are we sure of it? Then let us contend for it. The Lord has not made any mistake, so let us be sure as we journey along.

So, if our calling has been made sure, the next step is the step of election. First make the calling sure, and then, having that made sure, let it remain sure, and let us press on to make our election sure. Now we believe the election is made sure some time before our death. Taking up the election of a president, we have often gone out, interested in the matter, and watched the boy on the side of a building tallying the election. If we were specially interested in a certain man then at a certain time when a number of votes had been secured the cry would go out, That man has been elected. Well, have they counted all the votes? No, but sufficient have been counted. But has he a great plurality? Maybe we do not know about that until the last vote has been counted. So it is like this in this election, that some time before death we have come to the point where God knows we will not go into second death. Enough votes of character have been counted, but not having risen from the dead, we do not know how great that plurality will be until we are beyond. So the Apostle says that in the resurrection star would differ from star. So the plurality will not be known until we have passed beyond the veil and are in heaven itself. There is a time when the devil and all his imps cannot turn us aside. So we understand the closing of the door and the sealing of the individuals may be practically one and the same thing.

The only thing we know bearing upon this matter is the parable of the vineyard. This parable was called to our attention nine years ago, by the remark of a dear brother. You remember how it was that the Manager of the vineyard went out to hire laborers and continued until the eleventh hour, then no longer. It has been written in the pages of the WATCH TOWER that it refers to the whole gospel age, and the eleventh hour means the last time, near its close, when the work will be completed. So the thought would be that all down through the gospel age has been the day, but the harvest of the gospel age would be the last hour. The parable goes on to say that those who labored all through the heat of the day thought that the others should not be paid like those who had labored so much longer. Now we would not understand that there would be some in the body of Christ you would complain because someone else receives a crown. Those who have the character that will put them in the Bride class will not complain. We would understand the penny referred to would be the spiritual nature. Though some of us living down in the end of the harvest, the eleventh-hour or forty-year period, might say, Well, it is no use for us to try and make our election sure; it is over and past; only a few years more and we will have to run for the restitution blessings. The Lord says, O no, this parable is only for our encouragement. This would be illustrated by an advertisement with a fingerboard pointing to something. So this type is in the parable like a finger-board, not to show that someone is dissatisfied because someone else is in the body of Christ, but it calls attention to the fact that we are living here, and it is not too late to make our calling and election sure; that it is not too late, or he would not have allowed us to see these things. If you see that there is work to be done, it shows that you see your calling. *''We are all called in the one hope of our calling.''*

While that is the general application of that parable, we believe that it might be applied in this way: We offer this only as a suggestion; we believe that it can be brought down to this period of forty years. Our Lord said, Let the wheat and the tares grow together until the harvest, etc. We see the harvest is a forty-year period. There are twelve hours in the literal harvest day; then there would be twelve in this period. Sixty minutes make one hour. How long would one hour of this forty-day period be? One-twelfth of forty years would be three years and four months. Notice this, that the parable says, The Master went out to hire laborers very early in the hour. We believe that there in the early hour ''that servant'' was hired, who became the wicked servant and began to beat his fellow-servants, etc. So at the third hour we would expect some specific message. The third hour would be 1881.

There are five points which we wish to call your attention to in connection with this year 1881. Was there any necessity for hiring laborers at that time? Going back to the parallel, we find that God confirmed the covenant for one week. It was confirmed to the Jews for one week, and he said he had given them a day for a year. So that week of seven days would be seven years. In A. D. 29, when our Lord confirmed the covenant, it was there that he said, Matthew 10:5, 6: ''Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.'' This was to be for one week. So when, after three and one half years, the favor of our Lord was conferred upon the Jews, and they crucified him, that favor was taken away. So at the time of our Lord's baptism the parallel date now would be 1874, and so the Lord in 1874 came to confirm his covenant with this special class in relationship to him. So when our Lord said, ''Behold, your house is left unto you desolate,'' the parallel would be 1878. They were cast off and he said, ''Come out of her, my people, that ye receive not of her plagues, etc.'' Nevertheless, while the Jewish nation were cast off as a nation, there remained with them individual favor, which was confined to them for the remainder of that week, even unto the time of Cornelius, who had built a synagogue, etc.; but until the last week of seven years of favor to the Jews had expired the Holy Spirit was not poured out upon Cornelius, but it was at that time and upon his family, and then the Jews were not given any further favor. So 1881 was the parallel of Cornelius' individual favor, so in 1881 no one belonged to the true church who had not joined the nominal systems, so that at that time is applicable the Scripture, which says, There shall be two in a field, one taken, the other left; two at the mill grinding, one taken and the other left, etc. So the church organizations have been the great mill, grinding out ministers, etc. So the Lord in 1881 said, I will not consider those ''mills'' any more; I have prepared a table—come out, and eat from it. So, fitly, since 1881 no more favor has been shown to the house of nominal spiritual Israel, but now the people out in the field, the world, are being found, one taken and one left. In 1881, when the last name was written in the book of life, they were all there, but all had not been proved faithful, all had not made their calling and election sure; many failed. Some refused to turn and come out. The one who did not come out was left there and lost his crown, going either into the Second Death class, or the Great Company class. So here was a crown for somebody—who would it be? Why, out here in the world, the field, were two working side by side, and their eyes were opened to see these things, that they might make their calling and election sure to the crowns previously lost. One of these was taken and one was left. So we understand from this point on the work began and there was a necessity for hiring laborers in 1881 because of this special work. Well, the point necessary would be that there must be someone to oversee the harvest. So we believe that a ''foreman'' of the laborers would have to be hired, who was specially fitted for this special work. We understand that that is what happened. In Ezekiel, 3rd chapter, we read, ''Son of man, I have made thee a watchman over the house of Israel.'' There is where the overseer of the reapers on this side of the veil was hired, there in the seventh year. That was done at the end of the seventh year, our brother remaining amongst them, not knowing what the Lord wanted him to do. What is the seventh year? From 1874 it would be 1881—the third hour.

The third point is that in 1881 the Bible Society was organized under the state laws of Pennsylvania. Special work began then.

The fourth point, that in 1881 our brother put $42,000 of his own money (the Lord's money) into the work, and caused to be printed and distributed on three consecutive Sundays, at the various church doors, the pamphlet entitled *''Food for Thinking Christians.''*

The fifth point is, that in 1881 ''Tabernacle Shadows'' was written, and we understand that ''Tabernacle Shadows'' is the basis of all the six volumes of Bible studies and WATCH TOWER articles. That was time when the plan in God's Word became clear, and no one has been able to find any fault or flaws with it. So we see five particular points which prove that the harvest work began at the third hour of this parable of the vineyard.

Then we read that other laborers were hired. In the eleventh hour the last laborers were hired. In the eleventh hour there was a general change in the nature of the work,

so we believe there will be some reapers here right up to 1914. Each hour being three years and four months, would show that the eleventh hour began February, 1908.

We understand that all the traveling Pilgrims received copies of the Vow and were asked if they did not want to take this and make it their own. This was in 1908, and we all know how much sifting and testing there has been through this Vow. Then it became necessary to hire more laborers, because of some being sifted out. Some became weary and faint and therefore could not reap, and as a result others must be brought in. He is continuing to hire reapers and will up to the end of that hour, and the end of that hour we understand to be June, 1911. Some think the door is going to be closed this year, October, 1910.

If you will notice in the third volume on the chapter of the Pyramid, Brother Russell says, This measurement seems to indicate a special test upon the church. It does not mean that the door is to be shut and then there is to be a test. What would be the use? For if found unworthy they could not be shut out. So this work has been going on all through this hour. The one who puts out the person who cast off the wedding garment is the one who puts another in his place. So in June, 1911, it may be that the last one will be brought into the vineyard who will make his calling and election sure. We are not stating this dogmatically, but *it would seem to indicate that there will be a great change in the work from that time on.* Up till that time there have been two phases to this work, hiring laborers and doing the work in the vineyard. At the end of the eleventh hour it does not say that any laborers were hired in the twelfth hour. As a result, the door or gate would not need to be closed. We believe that it may mean that those in there have gotten to a condition of character where they are going to remain faithful, even to the end, and will continue to do the work the Lord has given them to do. It may be that the outside work of gathering the wheat will be mostly finished by that time. It may be that the newspaper work, colporteur work, etc., may not be so extensive. At any rate, the parable indicates that he did not go out and hire laborers. It seems that those who have been faithful up to 1911 and have developed sufficient character will not go off on some sidetrack, but will remain faithful. So let us work while it is yet day, until we have passed that danger point of going back on the Lord. Let us not stop working, but do with our might what our hands find to do.

I would like to illustrate the matter by this book. We are supposing its pages were all blank. We will imagine that the Lord desires twelve thousand names on each of these twelve pages, and in 1881 the full number of names was on each page, but not having made their election sure, they had not gained their crowns. Since then some have lost their crowns, and it became necessary that the Lord should blot out their names from the Lamb's book of life, and therefore some individuals would need to come in and make their election sure and secure this crown. So from 1881 onward we understand that these pages are being filled. This we see illustrated in the parallel of John the Baptist, who said, "I must decrease, but he must increase." So we are decreasing on this side, and will continue to increase on that side of the veil until the last one has gone. No doubt when the voice of the Bridegroom will be heard no more the world, looking at it from the human standpoint, will think that the church has gone to pieces. No doubt the true church, from an outward standpoint, will appear to have failed like John the Baptist. We should see how necessary it is not to depend upon others, for if they fall we will fall also. We have to be sealed in *our* foreheads with the knowledge of the ransom, and then make *our* election sure. No one else can do it for us. So when the time comes that we are getting less and less, it will seem from the outward standpoint that we have gone to smash and will be called another false movement. But remember that the number was reached, and if we look at it right we will expect to decrease and the work to grow less and less. So as we grow less and less the pages will be turned over and over until the last one has passed beyond the veil, having made his calling and election sure.

Let us take courage and trust not in man, or in the son of man in whom there is no strength, but put our trust in our dear Redeemer beyond the veil, and our heavenly Father, who are overseeing this grand work. Let us make our calling sure, and then our election sure.

Let us illustrate the matter by this apple tree: This tree represents the world, and has on it five thousand blossoms. Now there will not be that many apples. So we come up and see that there are but five hundred apples. These represent the fruits of justification. Will we have five hundred apples? No, many will drop off. And when we go out again we see that the apples have grown, but only twenty-five are left on the tree. The others have all dropped off. So these represent those who have received justification in vain. Later we go out and find only ten on the tree; fifteen are on the ground. They are about two-thirds grown, and we think we can get some good out of those fifteen, so we cut one open only to find some bug or insect has stung that, and we throw it away. That represents the Second Death class who allowed some root of bitterness to spring up in their hearts, and therefore they must be destroyed, because of this wrong condition of heart. Some others we cut open which have some specks on them, which we cut out and put sugar on these apples and make apple sauce of them. So the great company will receive tribulation. The other ten remaining on the tree, while full size, yet they are not ripe. We would say, I am now sure I will get ten apples because of the fall season. So after a while we will get the ripe, soft, yellow apples. When they have reached that condition they are past the danger point. From that time on we will never go back on the Truth, because of the rain and sunshine of God's favor. So take heed that you are not half-rotten and have to be thrown away, or that you are not of the apple-sauce class, but *make your election sure.*

The end of the eleventh hour would be pictured in Revelation 22:11, "He that is unjust, let him remain unjust" (that is the man of the world, born as such; let them remain as such; they will be unjust until they are raised from that point in the resurrection). "He that is filthy, let him be filthy still." (Those who are made pure and have gone back, let them remain so and go into the Second Death.) "He that is righteous, let him remain righteous." (If we fall back into the great company class we will never get back again. Let us keep in that condition of heart where we will never fall back.) "He that is holy, let him be holy." (The little flock, they are going to be holy, even unto the end.) "Behold I come quickly and will give to every man according to his works."

So, brethren, let us make our calling sure and then let us make our election sure, and so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior, Jesus Christ. Amen.

4 P. M.—Discourse by Brother J. D. Wright. Subject: "PASSING FROM DEATH UNTO LIFE"

Text: 1 John 3:14, *"We know that we have passed from death unto life, becaus we love th, ebrethren.*

PERHAPS a great many people, endeavoring to be Christians, have wondered why the Apostle uses the language that he does, speaking of passing from death unto life. Why not say we have passed out of a condition of irreligion into religion. Many think they can tell when they got religion, the day, the hour, the week, and the minute. This whole matter of serving the Lord is with them a matter of getting religion, keeping it as long as they can, and finally going to heaven when they die; and if they should lose it, going to hell. No doubt it would be a hard matter for them to understand what the Apostle means here.

We answer, dear friends, that there is a very good reason why the Apostle should use this language. Originally man was created perfect, as is stated in the first chapter of Genesis and elsewhere throughout the Scriptures, that God created him in his own image, made him to have dominion. But man did not remain in that condition; it was not long until man fell into sin, disobeyed the simple command laid down for his protection and blessing. As a result of this a sentence of death was caused to pass upon him. He was driven out of the Paradise in which he was placed and in

which he might have remained throughout all eternity. But the Lord's purpose was not to leave man in death, but he purposed a return, that he should ultimately pass out of death into life. By the reason of this the Psalmist states it as you may read in Psalm 19:30.

Nineteen hundred years ago Jesus came into the world. He came for the purpose of at least laying the foundation for man's release, that ultimately he might have the privilege of passing out from under that sentence into life. However, in order that the firm foundation might be laid, it was necessary that our Lord, who became the man Christ Jesus, should pass out of a condition of life into death. He was glorious with the Father before the world was, called by Jude Michael, the Archangel, the chief angel, the one in whose hands God committed all his works, and through whom he created all things that were created. But by reason of the fact of man's fall, and the further fact that God's purpose was to release man from death, he purposed that this one should leave the glory he had with the Father and come down to earth. So without passing of life into death, he passed out of the perfect spirit condition to the perfect human nature. So that, as John elsewhere says, "The word was made flesh and dwelt among us." I understand it in this way, dear friends, though our Lord was rich he became poor for our sakes, that we through his poverty might become rich. He laid aside, therefore, that glory he had with the Father and descended to the perfect condition of a human being. He did not have to die to do so; all that he had to do was to submit to the heavenly Father's great plan and suggested in this respect. In doing so the Heavenly Father transferred him from the glorious spirit being into the glorious human condition. In other words, he was transferred from a being of a spiritual creature, the one who in the Scripture is called the beginning of the creation of God, the Alpha and Omega, the first and last, transferred from this being into the embryo human who was born in due course, as any other human being is born. At the age of 30 years he was found in fashion as a perfect human man, and as such humbled himself and became obedient unto death, even the death of the cross. At that time, at the age of thirty, he began to lay down his life, as a perfect human being, presenting himself a living sacrifice to God, which was his reasonable service. He consecrated his life even unto death. Thus he passed from life into death. Not only so, but if he was to be the Redeemer of the race—not only the ransomer, but the justifier as well—he must not only pass out of life into death but likewise from death into life. As the Apostle says, "He was delivered for our offences and raised for our justification." It was necessary that he must be delivered for the offences of mankind, pass from human life into death as a substitute for Father Adam, if he was to bring any blessing to the human family: necessary that he pass from death unto life also. Hence the Apostle's words in this respect, "Christ both died and rose again that he might be Lord (or king) both of the dead and the living."

But we want to notice another feature in respect to this. Not only did Jesus present himself a sacrifice, and was actually dead on behalf of mankind, and rose again on the third day for our justification, but when he presented himself in sacrifice at the time he reached the age of thirty he was there counted dead. From that time he was reckoned dead, and he died daily, as the Apostle said of himself. All of the Lord's people have been endeavoring to follow in the steps of the Lord Jesus. So our Lord, from the time of his consecration to the close, was dying daily, and at the close he cried, "It is finished." Meantime, not only was he dying, but he was living. He began to live at the time he began to die. Our Lord represented the matter in this expression, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The Apostle also said, "That which thou sowest is not quickened except it die." By this we understand the Apostle to mean, not that our Lord was to die by being planted into the ground. Oh, no! Our understanding is that he was planted in death when he was consecrated to death. Our Lord was not taken down from the cross and buried alive. Some would have us understand it that way, that it was not a case of death with him but a case of suspended animation. So when he was taken down from the cross he was buried as a dead man, not as a dying man, not to die after he was buried, for "Except a corn of wheat fall into the ground and die, it abideth alone." You do not kill the corn before planting it, or spoil it, or kill it by allowing the mice to eat it to death; it must be planted alive. Thus, when it is planted, it begins to die. At the same instant it begins to die the germ begins to grow, but if it dies it will begin to grow and will bring forth much fruit. There is something in that that represents something wonderful in connection with our Lord's death and resurrection. Not, as some suppose, that the Lord was really alive at the time he was dead, as Elder White, who at the Cincinnati debates, when discussing this subject, said, "Our Lord must have been alive at the time he was dead so as to know when to raise himself up." The thought is not that our Lord was alive at the time he was dead, but that he was alive at the time he was planted, etc. The corn continues to decay until there is nothing left, until the seed begins to grow, etc. When our Lord consecrated himself he was counted dead, as the Apostle said of his followers, Likewise reckon ye yourselves to be dead, because of him. His human nature was counted dead, not actually and completely dead, not only baptized for the dead, but continued in that baptism into death and finally his baptism was finished. At his consecration he was begotten to the new nature. He continued in this condition for three and a half years until his resurrection, when he came forth a new, spiritual being. But the thought, dear friends, to get before our minds is that in order that our Lord might be a perfect redeemer he must as a perfect human being pass out of the perfection of human life into death, and that was what he was doing for three and a half years of his consecrated life here upon earth. Now if he is to be the King of kings, and Lord of lords, the one to whom the Heavenly Father proposes to commit all the blessings of the human family upon earth, it was also necessary that he pass out of death into life. The result of this is that mankind will have a great blessing. It will mean finally, therefore, that the whole human family shall have the opportunity to return from destruction and pass out of death into life, and therefore the kingdom has being committed unto him, for the Father committeth all judgment unto the Son. Thus God's plan has been wrought out and centers in Jesus Christ. But God has also during this gospel age arranged for a certain number of joint heirs in this glorious kingdom. That is the reason we are here, for God has been taking out from among the Gentiles a people for his name.

The speaker then showed how Christ came to his own, the Jewish nation, but his own received him not; but as many as did, to them gave he power to become the sons of God. However, only a remnant were in heart condition to receive him, and he then went to the Gentiles to take out from them the balance, until the full number of the Gentiles should come in. During this time the Jews were blinded. He stated that in making this selection from the Gentiles, calling them out of darkness into his marvelous light, that God has arranged it that all who follow in the steps of his well-beloved Son should develop characters like his—showing that if we are children, then heirs, and joint heirs with Jesus Christ; if so be, we suffer with him. The speaker then showed that when Zedekiah, the last typical king of the Jews, was overthrown, it was stated of him that God was to overturn, overturn, overturn it, until he, whose right it was, should come. When Jesus came he proved that he was the right one to receive this kingdom, by keeping the whole law, and not only so, but when he was 30 years of age by giving his life. He was faithful unto death, giving himself a ransom for all, and the Father honored him by raising him from the dead. So he has abundantly proved his right. He then had the right to the dominion, but it was on the condition that he would give himself a ransom for all, to be testified in due time. Further, the speaker showed that Jesus must learn obedience through the things which he suffered, and that if we would be children we must suffer with him and follow in his footsteps that we might be glorified with him. As our Lord consecrated himself unto death and was counted dead at the time of his consecration, remaining in that condition until the resurrection, so we, too, must do the same, as the Apostle Paul expresses it in Romans 12:1. The speaker further called attention to the fact that since the fall there had been none righteous, no, not one, for all have sinned and come short of the glory of God and the death sentence has been upon all. In support of this he quoted from Romans 12:5 and 18, how that by one man's disobedience sin entered the world, and death by sin, etc. He further showed that, nevertheless, the Lord wanted some of these who had come under the death sentence for his kingdom. But how is he going to get them there? He cannot take dead men or women into the kingdom. They would not be of very much use to him, even in

our present condition, as Christendom proves they are far from being perfect. However, many believe that even now his kingdom is here on earth, yet if we look around us and study into the heathen condition we find that instead of converting the world there are twice as many as there were a century ago. The speaker further showed that while the world in general are children of wrath, without God and without hope in the world, yet it is God's purpose to have these brought out of death into life. Therefore our Father is bringing out of darkness into his marvelous light a special class who are being justified to life; then they pass out of death by justification into life. It takes some a longer and some a shorter time, but if they are faithful and have accepted the great and precious promises of our Lord's word, they will be finally justified from all things, and presenting themselves a living sacrifice, and if faithful unto death they will be partakers of the divine nature. Thus we read that all those who believe in him now should not live unto themselves, but for him who died for them. Then we passed reckonedly from Adamic death unto life, and the Lord expects us now to pass out of life unto death. We were dead in Adam, but through justification of life we were freely justified by the Lord's grace from all things. Then presenting ourselves a living sacrifice, we become dead. I trust we have all done that, dear friends, the speaker said. We should recognize the fact that our justification is merely for the purpose of giving us a standing with the Lord; it was for the purpose of raising us upon our feet so that we might consecrate. Through faith we are brought to our feet and justified to God, and then we could receive the Apostle's admonition to present ourselves a living sacrifice. The speaker then called attention to the 6th chapter of Romans, and especially the 10th and 11th verses, showing that when he died he died unto sin once. The speaker further showed that this did not apply to Jesus as a sinner, quoting Hebrews 7:26. He then called attention to the Diaglott translation, which reads, "For the death which he died, he died by sin." Also showing that by sin death came into the world originally. Had it not been for the death of Adam, Jesus would not have needed to die. He died by sin. Sin killed him. He then laid emphasis upon the word of the Apostle, "likewise." As our Lord Jesus died as a sacrifice for sin, likewise we are to do the same. Likewise reckon ye yourselves to be dead. So we catch the thought, that our Lord Jesus reckoned himself to be dead until it was completed at the cross. Likewise we, when we consecrate, are reckoned or counted dead. In other words, we are to join our Lord in the sin-offering and we become members of the sacrificial Lord Jesus. The speaker then showed that the reason we are called to this heavenly calling is that we may have a share in the blessing of every family of the earth. However, we must all develop the various qualities of love, and he called attention to the fact that if the Lord should take any to be of this class who would not love their enemies, what an unfortunate thing that would be, and showed that the Lord does not propose to have any other people in his kingdom, that it would be impossible to let any get in, except those who are of such a condition of heart even here that they would be willing to do good to their enemies. He says that is the kind of coals of fire we must think of, not fire and brimstone. He called attention further to the fact that we must do as the Apostle Peter says, that we must add to our faith, virtue, etc., etc. He also called attention to the Apostle's statement that we might give away all our goods and our bodies to be burned, etc., but if we had not love it would not profit us anything.

The speaker, in closing, said: I trust, dear friends, that this is that which we are all seeking for, that we have a goodly portion of it even now, so that with the Apostle we can say, So we have passed from death unto life because we love the brethren. We consecrated ourselves even unto death and our consecration has been accepted and we are made new creatures. May we be faithful even unto the end. Amen.

Mayville Reception at Peacock Inn, Tuesday Evening

Pastor Russell's Sermon

TUESDAY evening the third instalment from the Bible Students' Convention, numbering nearly 600, visited Pastor Russell and were addressed by him on the lawns and verandas of Peacock Inn. The twenty miles' ride on beautiful Lake Chautauqua feasted their eyes. Their hymns of praise wafted to the cottages on the shores led many to surname these International Bible students — The Happy People. Pastor Russell spoke briefly and informally. Referring to the beautiful scenery of the lake, he remarked:

"The view turned my mind back to the Garden of Eden, reminding me of the divine provision of our first parents before sin came to mar the divine likeness in which Adam and Eve were created. Then my mind went forward into the future, guided by the divine lamp—the Word of God. In its light there arose before my mental vision Paradise restored—not a garden merely, but the entire earth made beautiful, gorgeous, fruitful, sinless, happy.

"I called to mind the inspired promise so familiar to us all: 'There shall be no more sighing, no more crying, no more dying;' for the former things of sin and death will have passed away, and the great King of Glory shall announce, 'Behold, I renew all things.' (Rev. xxi:5.) I recalled also St. Peter's words of assurance respecting those glorious 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.' (Acts iii:20-21.) St. Peter adds that this restitution of earth to its designed perfection typed in Eden, and of man to God's likeness, delays until the second advent of the Redeemer. And other Scriptures, dear brethren, assure us that the coming of our Master as the King of Glory is timed by God to take place as soon as the elect church shall have been called and chosen and tested and found faithful.

RESTITUTION WORK BEGUN.

"The divine purpose will not be thwarted by the permission of sin to mar the original. The sacrificial death of Jesus is the complete offset to the penalty pronounced on Adam and his race. Restitution to perfection and divine favor will result in God's 'due time.' And we believe that time near at hand.

"Do we not see the promised blessings coming? What are our vast irrigation schemes by artesian wells and by aqueducts but fulfillments of the prophecies pertaining to the reign of Messiah and the blessing of the earth? Hark to the message: 'Streams shall break forth in the desert, and the wilderness shall blossom as the rose.'—Isaiah xxxv.

"Burbank and others are under divine guidance working miracles in horticulture, just as Edison and others have been the instruments of Providence to give us electrical devices. What beautiful fruits and flowers are the result! It is difficult to imagine greater perfection either in Eden of old or in the world-wide Eden to be restored.

DELIVERING THE CAPTIVES.

"But, my friends, the most important piece of restitution work relates to man. The hard, stony selfishness of heart which is worldwide is not God's likeness nor to God's glory.

"'Man's inhumanity to men
Makes countless thousands mourn.'

"Nineteen centuries of preaching shows that the cure of this malady is not in our power, and that only the few even desire or seek for the Lord's spirit of gentleness and tenderheartedness. The great King of Glory is also the Good Physician. He only can cure the disease of sin and its results. Through him God's promise to Israel will be fulfilled."

After some light refreshments the "happy people" departed on the boat for the lodgings along the lake and at Jamestown, singing en route.

Pilgrim Question Meeting, Conducted by Pastor Russell

Wednesday, 11 A. M., August 3, 1910

PASTOR RUSSELL: This is to be, dear friends, as announced, a Pilgrim Question Meeting. We thought that the Pilgrim brethren, passing hither and thither, coming in contact with a variety of questions, might ask some very helpful to the whole company. Not that we would give them any special preference, but supposing their questions would be helpful to a larger number.

Question:—In Romans 16:17, *we are told to mark those which cause divisions and avoid them. What rules will enable us to distinguish between such and those who are simply confused, or who are unable to quickly see some further point of truth? What shall our course with those of the latter class be if unusually earnest about expressing themselves regarding their differences?*

Answer:—I would say that would be a matter of judgment, that you should use your own judgment, asking the Lord for guidance, that you might deal wisely with all the brethren, and always kindly and lovingly.

The marking of those who cause divisions, I would understand the Apostle to mean, that if any spoke differently from us, that we should not take issue with him and put him out. That would be a harsh interpretation. The Apostle means that if there are those who are of a contentious disposition after having an opportunity to be heard, and then continually knocking and working to make a split, then they should be avoided. When he says, avoid them, I do not understand that we should avoid them as wild beasts, nor as those who necessarily are in opposition, but as those to whom we would not wish to express ourselves so fully and freely as to those who are in closer harmony. For instance, we are not permitted to avoid anyone and to denounce him as being a brother, because of some difference of opinion over some passage of Scripture. There is the one procedure for disfellowshipping one who has been considered a member of the body of Christ, only one method, namely: go to him alone. If unable to have the right understanding of the matter take two or three others. If still unable to get into harmony, etc., it may then be told to the church, through its proper channels. It would be wise, in taking two or three others, that you take two or three elders of the church, for they would be very suitable ones to take along. If he refuses to hear these, then it may be brought to the attention of the church, and only in that way and by the voice of the whole company of God's people who might be meeting together, only by their vote in the matter could anyone be disfellowshipped as a brother. From amongst those whom you recognize as brethren there are some with whom you have more intimate fellowship than others, and to whom you show special attention, not on account of education, or social standing, or wealth, but because of their relationship to the Lord; and if you find then one who is causing division, do not give him so much of your fellowship; just be a little more cool toward him than if he were fully in fellowship and not causing divisions. The Apostle does not say to have nothing to do with him, and to brand him as a heretic. Avoid helping such a person to an office, or anything that would specially help him along, if you see him in an unsafe position. Don't push him away, but be ready to help him, and not injure him, I think is the Apostle's thought.

Question:—Leviticus 15:20. *After speaking of the sacrifice of the bullock and goat, we read, "And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, shall he bring the live goat." What does this typify?*

Answer:—The holy place here represents the Court, and the tabernacle of the congregation represents the tabernacle proper, the Holy and Most Holy. After the priest with the blood of the bullock and of the goat had made reconciliation, atonement, satisfaction, for the Court and for the Tabernacle; it does not mean for those places, but for those people who are in those conditions. As, for instance, all whom we call the household of faith belong in the court condition, the holy place; and all who belong to the Royal Priesthood are in the Tabernacle condition, the Holy or in the Most Holy. Our Lord himself, and some of his brethren, have already passed into the Most Holy, and some others are in the Holy, or first of these apartments. It would seem to be after the satisfaction of justice, in respect to all of these, the full offering of the Lord's merit, and the full acceptance of the whole matter, that then the sealing would take place with the live goat. The teaching of the type would seem to be that the tribulation that will come upon the Great Company will not come upon them in this official manner until after this dealing with the Little Flock has been completed. While the Great Company may be sharing in the tribulation of the past, yet this special dealing at the end of this age would seem to be after the Church had gone beyond the vail. Yet we must say this, dear friends, that every feature of type and prophecy belong to the future and is more or less uncertain until it is fulfilled. In other words, God did not give prophecy and type in advance for us to speculate upon, but so that when due we might know it. Just as our Lord said of himself at the first advent, that when they would see certain things fulfilled then they would know they were the fulfillment of the things written. So as we come down to the beginning of the time of trouble those who would then be living and witness the dealings of the Lord with the Great Company class would see something in that which would be helpful to them —perhaps more than you and I see now. The sacrificing of the Lord's goat has not yet been finished, and this dealing with the Great Company is something that takes place after the killing of the Lord's goat and the sprinkling of its blood.

Question:—What is the difference between the Abrahamic covenant, the Sarah covenant and the covenant of sacrifice?

Answer:—I answer, that the Abrahamic covenant is the term which is more comprehensive than the other terms. The Abrahamic covenant, you remember, declares that all the families of the earth shall be blessed, but that they shall be blessed through the seed of Abraham. Now there are two features. It implies a blesser, the Abrahamic seed, and also a blessing, through that seed, to all the families of the earth, so that the Abrahamic promise really covers everything God intends ever to do both to the New Creature on the spirit plane and to the human family on the earthly plane. But, following the Apostle's guidance in the matter as he has outlined in his epistle to the Galatians, we see that this Abrahamic promise has various features or divisions. It was first offered to Israel through the Abrahamic covenant, which was the law covenant, as the Apostle explains. It was the Abrahamic covenant, for it was Abraham who begot Ishmael and it was Abraham who begot Isaac; so you see it is the Abrahamic covenant that brings forth these two classes. First the Jewish nation, under the Jewish law, represented by the Hagar wife, the mother of that seed, Ishmael, part of the seed of Abraham, but not THE SEED of Abraham, because it was said, "In Isaac thy seed shall be called." The special one through whom the blessing is to come to all the families of the earth will not be Ishmael, but Isaac.

The mother of Isaac was Sarah, and the Apostle, in Galatians, points out that Sarah was a type of our covenant by which God brings forth the Isaac class, and then says, "We brethren, as Isaac was, are children of the promise." We take the place of Isaac. Now who are we? Well, we are to share with the Lord Jesus, who is the head over the church, which is his body, and the whole church composes this Isaac seed of Abraham, through which all the families of the earth are to be blessed. First the natural seed of Abraham, and subsequently all the other nations.

Now what has this to do with the covenant of sacrifice? I answer, the covenant of sacrifice is the same as the Sarah covenant. It was Isaac who was offered upon the altar, you remember; it was Isaac that was received again from the dead in a figure, so it is the whole antitypical Isaac (Jesus the head and the church his body) that are offered upon the altar, and are received again from the dead in the first resurrection, and these, then, will constitute the spiritual seed of Abraham, through whom the blessings will go to all natural Israel and to the world. Why is it a covenant by sacrifice? Because it is not possible in God's arrangement for it to be any other way. See? Our Lord Jesus, according to the flesh, was of the seed of Abraham, and according to the flesh he was born under the law, and he was obedient unto the law, and under all that he could do as a man, but he could not fulfill the things God had declared would be fulfilled by the seed of Abraham.

Suppose we imagine that Jesus had remained a man, perfect, unblemished, in every sense of the word perfect, in full

loyalty to righteousness and to God; suppose he had remained in that condition, without making a sacrifice of his human nature, and died the just for the unjust, he would have had a right to life because God's law promised, "He that doeth these things shall live by them." Therefore, Jesus, obedient to the divine law, would have entitled him to the right of everlasting life as long as he maintained that obedience, and he would have been the greatest of all, the greatest of the whole earth. He might have been a great king, far greater than Solomon, for he had a wisdom and power beyond anything that Solomon had, and a right to all that Adam possessed and lost. "Unto thee shall it come, O thou prince of the flock, even the first dominion." The dominion that Adam had and lost. It came to the one who would keep the law and he would have a right to all the blessings God gave to mankind originally. But what could he have done with the whole human family? O, indeed, he might have told them to eat this kind of food, and beware how they would sleep, how to do this, that and the other thing; he might have given very wise suggestions, wiser than any we have from our learned physicians and surgeons; also wise suggestions about government, etc. He might have had power to make certain laws and to enforce those laws, but what of it? At very most, humanity might have been improved but a little bit, but never could have had eternal life, because all were sentenced to death, because "Dying, thou shalt die." And that sentence of death must be removed before mankind could possibly be released from it. Therefore, had Jesus as the man Jesus exerted himself and assumed the power of a king of the earth, he would have failed to accomplish the things that God foretold would be accomplished as the seed of Abraham; he would not have been the seed of Abraham and could not have fulfilled that promise. What then? God directed the matter, and so God set before him the great and glorious prize of the high calling, that he might be not only the king of the earth, but king on a higher plane; not only a priest and king among men, but a glorified priest on the spirit plane, combining the office of king and priest, after the order of Melchisedec, or typed by Melchisedec. So this was the promise set before him that he should not only have the promise of blessing mankind, but eventually he might be associated with the father throughout all eternity, he might be made partaker of the divine nature.

Jesus accepted that proposition, and without knowing at the time all that it would cost, he said, "I delight to do thy will, O my God." I have come to do thy will, all that is written in the book. What book? O, the book of the divine will, the book that is represented in Revelation by the scroll, written on the inside and on the outside, and sealed with the seven seals. He came to do the Father's will. The Father's will was already established before the foundation of the world, and Jesus came to do the Father's will—everything found written in the book, whatever it might be. Then there was another book in which these things were written, the books of the Old Testament, all the various books, Genesis, the Prophets, the Psalms, etc. They were all a part of the great book that God had dictated to the prophets, who wrote as they were moved by the Holy Spirit, and no man knew the meaning of those things; and, as the Apostle Peter tells us, even the angels desired to look into these things, but knew not the meaning of those prophecies, and our Lord Jesus, when he came in the flesh, knew not the meaning of them. Why? Because as St. Paul explains it, it is impossible for anyone to know, except as they were specially enlightened by the Holy Spirit, and our Lord Jesus, as the perfect man, who had left the heavenly glory and became man, that he might become our redemption price, was not permitted to know those things, because St. Paul says, "The natural man (even though perfect) receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." So our Lord Jesus, when he went forth at thirty years of age and gave himself at Jordan, laying down his life, saying, I delight to do thy will, O God, everything that is written in the book, he was speaking about things which he did not know, because he did not know the meaning of them. He did not know the purpose of the sin-offering, and of the scapegoat, and the meaning of the types of the goat and the lamb, and the eating of it, and the sprinkling of its blood, and the shew-bread and all of those wonderful types. He did not know and could not know, because they were all sealed and in the Father's hands. They were not for him to know until first he would show his absolute confidence in the great Creator, the Heavenly Father, by giving up all that he had to do the Father's will, everything written in the book. You remember he came to John at Jordan and would symbolize his consecration of his all, and was buried symbolically in the water, indicating full submission of his manhood, even unto death, to do the Father's will. Then he was raised symbolically from the water, to indicate the rising to the new nature which God had declared he should come. Then what? O, you remember, that as he went up out of the water the heavens were opened up, the great illumination of the higher things. The word heavens in both the Greek and Hebrew signifies "higher things." And in this case the higher things would be these spiritual truths, the higher things that he had not seen before, the things that eye and ear have not seen and heard, neither entered into the heart of man, etc. They were the things God had written in the book centuries upon centuries ago, and he agreed to do those things. Now, then, they opened before him. What was the result? A wonderful illumination! In the same order as you have received the illumination, as Paul says, "You endured a great fight of afflictions after ye were illuminated, etc." What kind did you have, and when? I answer, they came as a result of your consecration, however, your and my illumination are as nothing compared with the illumination to our dear Redeemer. Note the Scriptures tell us that God gives his spirit by measure to you and to me when we receive the Holy Spirit by adoption. We have only a certain capacity, and we can receive only according to our capacity, and only as we get free from the spirit of the world can we be filled with the Holy Spirit. Therefore, ours is an increasing capacity, but in the case of our Redeemer, he was the prefect one and had full capacity, and there was nothing there to hinder him from receiving the spirit without measure. You remember how it follows that Jesus was led of the spirit into the wilderness. What spirit led him? One of the evil spirits? O no! One of the holy spirits? O no! It was his own spirit, his own mind that led him into the wilderness. At his consecration he had declared that he would do all that was written in the book, and now that the illumination came upon him and he began to understand those things, everything began to be clear to him—the killing of the lamb, the sprinkling of the blood, the eating of the lamb, the sin-offering, the blood of the bullock and goat, the scapegoat, etc.—all these things poured in upon him, all things concerning his death and resurrection. The very things he told his disciples about, saying, "O slow of heart to believe all that were written in the law and the prophets!" All began to pour in upon him now, as his mind was illuminated, and he turned aside into the wilderness, there to have opportunity to see the plan of God from Genesis to Malachi. As a child he heard the law read in the synagogue from Sabbath to Sabbath, and with his perfect brain he could remember every word of it, doubtless quote the old Testament from Genesis to Malachi, but to understand it was another matter. Now under the illumination he could understand, and he wanted to get it all straight before he began his work. The Father was showing him what he should do. He was finding out what was in the book—it was a test to him. Would he be loyal, or would he fail? Had God made too narrow a path for him, and too difficult a way, and would he fail to be the redeemer? You remember how much the Master was interested in this matter. For forty days and nights he was in the wilderness, and so intent upon considering those wonderful things brought to his attention by the illumination of the Holy Spirit that he neither ate nor drank, and absolutely never thought of food; because we read, "When the forty days were ended he hungered." We have had the mistaken thought that Satan was with him and tempted him forty days, but no, when the forty days were ended, then came Satan. And when he was at this weakest point, when he saw what his sacrifice meant, what it involved for him, and when he saw the whole course of his experience marked out, then Satan was permitted to come and tempt him when weak from fasting, mentally weak. The loyalty of the Lord's heart was shown—his reply was, "Get thee behind me, Satan." None of your plans are worthy of comparing with God's plan, yet you tell me that you have a better plan. I tell you, I will have nothing to do with you. I have consecrated my life to the Lord, to do his will and in his service. That is worthy our attention, dear friends. He did not say, Let us talk it over and discuss it a little. No, that would have been dangerous. "Resist the Adversary and he will flee from you." Jesus resisted so thoroughly, that we do not hear that he ever thought it worth while to come back again.

Question:—In view of the clearer light on justification and other Scriptures, what is the basis of the sonship mentioned in Proverbs, "My son, give me thine heart"?

Answer:—During this Gospel Age, dear friends, God is calling out sons, and that is the whole work of this Gospel Age. Adam was originally a son, but he failed, became disloyal to his Heavenly Father, and was not worthy to be further called a son of God, and was sentenced to death, and so you and I were all born with a share of that condemnation, so that we were not worthy to be called his sons. God purposed that eventually he would give the whole world an opportunity to come back into sonship during Messiah's reign. Now, during this present time, he proposes something for a special class, those who have an ear to hear and the heart to appreciate when they do hear, and he is calling to see how many have the ear. Many are called. Many hear the call, but few are chosen, for the reason that many refuse to respond to this call when they hear it. God wishes some to deny themselves and to walk in the way of righteousness. The majority of the people hear the call, and say, I think I will pay attention by and by, but will taste of sin awhile first, so the call passes them by. Whether they hear it again after it has passed by or not, is another question. There are some, who when they hear are of a different disposition, they appreciate and lay hold upon it, and are thus accepted of the Lord to the extent that they lay hold. When immediately they turn from sin, they are turning toward righteousness. What is righteousness? Justification is righteousness. If those two words can be held together as meaning the same thing, you have something that will assist you to know what justification means. Justification means that which is right, so that when you turn from sin to serve the living God, that was a conversion, a turning round, from sin to the way of righteousness. That was a measure of justification. The heart was coming into the right attitude toward God and he began to draw near to you. The Lord said, "Draw near to me and I will draw near to you" and as you drew near to the Lord, he came a little nearer toward you. Now you were in a justified condition all the time. That is to say, your justification was not perfect, not righteous in the absolute sense, but in a condition which God approves—turning from sin to righteousness. Therefore we call that justification, or the condition that leads up to ultimately attaining justification. I do not know how long you may have been in this condition of knowing God's will, but whether a longer or shorter time, God showed you if you would be one of his sons what the conditions of said sonship were, namely, that you must love righteousness so much, and hate iniquity so much, that you will be ready to lay down your life in the service of righteousness and truth, and in opposition to the wrong. Now it is not everybody that is willing to lay down life, to give up the pleasures of sin, or of the world, and of earthly objects, and aims and hopes—not all are ready to follow in the Master's footsteps; therefore the words of Jesus came to such, "If any man will be my disciple, let him deny self (give up his own will), take up his cross (in the sense of being sacrificed, even of earthly interests) and follow me." It is plainly stated. He has come as far as he can, up to that point. Now here is the Master's words. He wanted to be a disciple, when he first turned from sin. He began to draw near unto God, his standard of righteousness, and now he has come up to the point when the Lord shows him what is the final test by which he may be accepted as a son. He cannot be a son and be justified to life, except upon one condition. If he wants to have restitution, etc. God says, I have a provision for that by and by, during Messiah's reign, with all the rest of the world, and I will see that the way is a shining way, that knowledge will be there, etc., but if you want to come now, there is just one way left open. "Straight is the gate and narrow is the way that leadeth unto life." That will take you out of this death condition. It's narrow, and there is only the one way. Had you seen the gate when you started, you might not have entered, but when you have come a certain distance he shows you the terms of sonship, and no one has the right to make the terms one whit less than God shows, namely, deny self, take up your cross, and follow me. If, then, coming to that condition, you say, I am ready to do thy will, what would he say? Paul tells us in Romans 12:1. My brethren, this is a blessed thing, this is a grand opportunity, so grand to be privileged to come in now, under this high calling, and become joint heirs with Christ in his kingdom. The world does not know it, but to you it is given to know because you had this inclination to feel after righteousness, and God has graciously made known to you something respecting this call, and the terms and conditions. Now, then, take the step, and so he says, "I beseech you, brethren, by the mercies of God (these mercies that you have been enjoying while you have been drawing near to him), present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." That is the only way you can get it.

What is the philosophy of it? Well, now, we are not saying that those who do not enjoy the philosophy cannot enjoy the fact. Before you ever heard of the ransom and what it signified, you enjoyed the benefits of it, though you did not understand the philosophy, and you were accepted as children of God—I was, before I knew God in the sense that we now speak of God and his plan. I had given my heart to the Lord, and he had given me the spirit of sonship, whereby I called him Abba, Father, without a knowledge of the philosophy, and I had to take the step of consecration before I could know the philosophy. But now in this day, when the Lord is permitting a whirlwind of error to sweep down upon his people, and to call his book a fable, and to allow higher criticism to make light of his Word, now he is giving us something whereby we may be strong in the Lord and in the power of his might. He is permitting us to understand his word and the philosophy of the atonement, that the Lord Jesus is the great Redeemer. You realize that you were already condemned to death, that you had nothing whatever to offer to God, but that as you accepted Christ in your mind and realized that he is the Son of God, the Redeemer of mankind, and thus the basis of your faith in him, you presented your body a living sacrifice, and your Redeemer stepped forth to be your and my Advocate, and then your sacrifice and mine could be acceptable to God with its imperfections, because of his imputed merit, which made them holy in his sight, and at the very moment he imputed his merit, that moment the Father could accept you. Then he gave you a token of his acceptance, by the impartation of the Holy Spirit. You are begotten again, you are new creatures, you have received the culmination of your justification. Everything was leading up to it. It was at the moment when you gave up, and Jesus put his merit to it, that the Father accepted the same. Now, then, this is in accord with this whole thought, "My son, give me thine heart." We are treated as sons in a relative way, the moment we turn from sin, because we wish to be sons, and he is dealing with us as sons. Just as you and I today, if one is here meeting with us, and is seeking to turn from sin to the Lord we say, brother or sister, even if they have not made the full consecration. They belong to the household of faith, but they will not be sons in the full sense, until they do make the consecration. When we see them take the final step and receive a blessing of the Lord, and acceptance of them as children of God, we are glad, and then the matter they started out for is accomplished, but all the way down they are treated as sons, because they desire and are approaching that glorious standard.

Question:—Should we consider it necessary to call attention to other prominent dates than 1874, 1878, 1881 or 1914? Should 1911 be included?

Answer:—I am glad that question is there, my dear brothers and sisters. You will notice that in my own teachings and writings I am careful to avoid any other dates than these. I know nothing about other dates.

In the third volume of Scripture Studies there is a suggestion, but it is offered only as a suggestion, merely that a certain measurement in the Pyramid (not in the Word of God) looks as though it might point down to 1910 or 1911, but we do not say that it does mean anything, but merely throw out a suggestion. Don't anticipate, don't say things are to occur, for we do not know, at least I don't, and don't believe anyone else does. My advice is to follow the Apostle when he says, "We speak those things that we know." Don't say anything about those things that you do not know. Quite likely you will wish you had not after a while. Nineteen hundred and fourteen is the time when the "Gentile Times" will end. What does that mean? I do not know, but I think it is when God lets go in a general sense of the word, and permits things to take their course; and we can readily suppose, as the Apostle says, that the course of nature would be set on fire, because of strife. In the world of mankind, I shall expect a time of great trouble, which the Bible marks out as having its beginning about October, 1914, but I think, dear friends, that it is more important, instead of telling of the time of trouble, to

tell about the good things. The poor people who get into the time of trouble will have all they want of it then. I have enough now, and so have you. The Scriptures say that through much tribulation shall we enter the kingdom, and if we pay attention to our duties, we will get enough without taking time to tell them about the time of trouble. The world will not be profited by our telling, either. We do not wish to scare anybody. We see the bad effects of this scare religion in times past. While we can tell them that there is a storm coming, we can also tell them that God is going to make that a blessing, and we are glad for the whole world of mankind, that this time of refreshing is near, "Speak of the time of rest that nears." They have enough tribulation, and I advise not to talk too much about the tribulation.

I think of one brother who had a large bump of imagination, who told his wife all about the time of trouble and told it as though he had been there already, telling her what flour would be a barrel at that time, etc., etc., so that his poor wife was almost afraid of the Truth. If he had said, My dear, there is a time of trouble coming and those who make the Lord their refuge, he will have a supervising care over them, I think it would have had a better effect. I have very little faith in any kind of scare religion, it does not work well.

Another thing while at it. It is not quite in this question, but it is kind of a second cousin to the question.

To what extent should the Pilgrims and other brothers preach "Brother Russell"?

I say, not at all. You have plenty, dear friends, to preach and the Apostle says, "We preach Christ." Brother Russell is very glad if the Lord has used him as a finger-board to point the right road for your eyes, that you can see wonderful things in the Word of God, but it is not Brother Russell, but it is the Lord that has used him. As you see the finger-board points out it is so many miles to Jamestown, it is not the finger-board, but the person that painted and put it there that is to be appreciated. So my advice is that you do not search the Scriptures to find anything about Brother Russell, but that you search to find things about the "glorious One" whom we all reverence. You remember we had already pointed to it 15 years ago and made this statement applicable. You remember that John the Revelator had seen this and that, and other things, and he said he fell at the feet of the angel who showed me these things, saying, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

That is the right thought, but there is a tendency in this direction, and a danger to worship the creature, or instrumentality, rather than the Creator who uses the instrumentality. Let us not make that mistake. I do not want any to make that mistake through any inadvertency on my part.

Question:—What company or people are represented by the prodigal son of the parable?

Answer:—I answer that it was a class that was living in our Lord's day. The scribes and Pharisees were seeking to be at harmony with God, and outwardly at least were in harmony with him, whom he recognized as sitting in the seat of Moses, as being representatives of the Lord and of the Father also. The younger son represents those Jews who became profligate and who wasted their privileges as Jews, and became publicans and sinners, outlaws, and lived as Gentiles instead of living in harmony with God, as represented in the parable. Now the Pharisees were very bitter against these publicans and sinners, and because Jesus talked with them and sat with them, they said, This man receiveth sinners and eateth with them, we are the holy ones. Jesus was seeking to correct that error of Pharasaical pride. That is not God's way, as they were doing. If you have found these people hungering for my word, you should have been glad to see them come out to me. They should have said, There is a man, and the publicans and sinners are attracted to him, praise God, that some of those brethren who have gone off into sin are coming back, we are glad of it. But now, said the Lord, that is not your attitude. When you see them coming back and being properly received and blessed, that God is feeding them, etc., putting a new robe on them, etc., you say, we will stay out if you are going to let them come in. Jesus said, if you stay out, then you will stay out, for God is receiving them. You are the elder brother, these privileges are yours, you did not go out, you should have been ready to receive them, you should have said, we are glad to have you back, there is plenty for us all—that should have been your attitude. This parable is given as a reproof to that Pharasaical class.

Question:—What are the chief things that will draw us from the little flock to the great company class?

Answer:—My answer would be, lack of zeal, lack of love for God, lack of love for the brethren. That is to say, the coolness on the part of your heart. But, to answer and go more specifically to the root of the question, would be this: Little sins on your own part would be the things most likely to separate you from the little flock and give you your portion with the great company. The thought is given in Revelation, where it says, "These are they which came up out of great tribulation, having washed their robes and made them white." Now that washing of the robes gives the clew. Why did they need washing? Because they were soiled, etc. The Scriptures tell us that we should keep our robes unspotted, that we might be presented without spot, or wrinkle, or any such thing. Here is the difference: The little flock will be the class without spot, etc., while the great company will be the class whose robes are spotted, and wrinkled and not fit to be of the Bride class. Let us apply this personally to your affairs and to mine. Is it possible for any Christian person to so live as not to get a spot on the robe, and is that the teaching of the Bible? No, that is not the teaching of the Bible. Having an imperfect body, you, as a new creature, loyal to God, desirous of doing his will, find that you cannot do all the things that you would do, and therefore you will have occasionally a spot or wrinkle come to your white garment, that was given to you when God accepted you as a new creature in Christ. You cannot keep from having some spots or blemishes, because of the imperfection, because you must use this imperfect body. You must use the one you have and so you are sure to do those things which you would not desire to do; or as our Episcopal friends say, and very properly, "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no help in us." That is true, I believe, of every one of us. We cannot do all that we would do. We all know it, but there is no excuse for our not making the effort. God is going to watch the effort, and it is according to the effort that he is going to judge you. He is judging the new mind, not the flesh, for it is the new mind that is on trial. Now, then, suppose that because of flesh or ignorance, you are overtaken in a fault, you get a spot, what are you going to do? That is the question. Well, here the Lord has made a provision, there is a cleansing fluid, and if applied it maketh clean, as we sometimes sing, "His blood avails for me." So the Scriptures state, "The blood of Jesus Christ cleanseth us from all sin." He is not speaking of the original sin, you did not get to be of the "us" class until you had come under the blood, and it had purged the responsibility for original sin. After you had received the robe of Christ's righteousness, then what? If you get a spot we are immediately to come to the Advocate, as we read, "If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous." We have no Mediator with the Father, there is not a word about that in the whole Bible. We have an Advocate with the Father, Jesus Christ the righteous. We are to come to the Father through him, entreating him for the forgiveness of this sin.

This Advocate is our Advocate, by virtue of his having a merit of his own that he can apply for us, applying it first for the sins that are past, and as he has applied it also for every weakness and imperfection that is present, that he may present us holy and spotless before the Father. But it will be this class, you see. This class, that want to have their robes cleansed, that deplore even one spot upon the robe. That is the class for whom the Advocate will do the work of cleansing.

Now let me refer to your own experience. When you go to the Advocate with the matter, you say, Lord, Lord, through weakness or imperfection I have failed in this point, I am sorry, and ask for forgiveness, and ask that it be not charged up against me, because my real intention is right, and I really desire to do thy will in my heart. You ask forgiveness for this, and he forgives. You say, Lord, I will never do this thing again. Then perhaps a little while after, it may be a year or six months, you do the same again. You say, O, I said the other time I would never do it again, and now I am ashamed to go to the Lord and tell him I am negligent. What shall I do? Only one thing to do, that is to be so anxious for the Lord's favor and smile, that you will go to the throne of grace to obtain mercy. But there are some who do not. They say, O, not to-night, not

to-night, I cannot pray to-night. Then they get into bed and sleep. The next day it is very much the same. They are a little farther from the Lord, the cloud is a little larger, and they say, I will try not to think of it at all. So there becomes an accumulation of spots, and at first they deplored them, but now they do not. Then they say, I guess I was taking the matter too seriously at first, I find everybody has those spots. We do not like them and so they get to living a careless life, they are getting ready for the great company. You see they will have to wash those robes before they will be accepted to the heavenly condition. If you do not keep yours clean by constant application to the throne of heavenly grace, will the spots accumulate, and the only way to wash your robes will be in the great tribulation.

Question:—At what point of character development can we say, the crown is ours, and that we are overcomers?

Answer:—I think, dear friends, that the proper point at which we could say that, would be when we reach the mark of perfect love. For instance, you came to the Lord and made your consecration, you entered the School of Christ and began to learn of him. That was about the time you found out how short you were of the proper measure. Will the Lord ever be able to make anything out of me? Now the Lord is going to measure you according to your mind and is waiting for you to get to the mark of perfect love, which is the standard of a perfect character, for none will be worthy of a place in the kingdom or eternal life except those that reach this mark, either now or in the Millennial Age. God has nothing for anyone except those that reach that standard in his mind and heart. He may have weaknesses, etc., and you may speak things that you are sorry for, and must apologize for, but your heart is at the mark —perfect love—and that is the reason you want to apologize, because you have reached the mark of perfect love. You love God, and all mankind, and wish to do good to all, as you have an opportunity. After a person gets where he can love his enemies, he is at the mark of perfect love. He will not be perfect in flesh, for that will not be possible in this age. Many still have to put a bridle upon their tongues, etc., you must hold in the old nature. This I haye often illustrated by a bad dog which would represent our old nature, and for which the new creature is responsible. We must hold him in. Our intentions are good, as is shown by the fact that when the heat or excitement of the moment is passed, then the heart goes back to the principles of righteousness, and asks for forgiveness from the Father. He will ask for forgiveness for anything he has done. You might say, it will be harder to rectify this, than not to have done it in the first place. Surely. But that is what you must do, if you want to prove to the Lord that your heart is for righteousness, and whenever you find you have made a mistake, you must rectify it. Now, then, if you get to that place, you have gotten to the place where, to my understanding, you are at the mark of perfect love, toward God, men, etc. You desire good for all and injury toward none. From that moment, I understand, the Lord counts you as one having a crown apportioned to you. That is one thing, but seeing that no man take your crown is another thing. After granted to you it still remains that if you are moved from the mark, pressed aside by difficulties, you are not standing this test, and you will not be worthy of being an overcomer. So you see there is a mark of character, without which none will be acceptable in the kingdom, spiritual or earthly. Now we must demonstrate our love and devotion, that is what we live for to-day and to-morrow, and in all your Christian experience, from the time you enter the school of Christ for you are to learn of him as quickly as possible and get to the mark of perfect love toward all.

I thank you all, dear friends, for your kind attention.

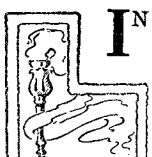
Discourse by Brother O. L. Sullivan. Subject: "INSNARING GOD'S LITTLE ONES"

Text: Matt. 18:6-9 (Diaglott).

"But whoever shall *insnare* one of the least of these who believe in me, it would be better for him that an upper mill-stone were hanged about his neck, and that he were sunk in the depths of the sea."

"Alas for the world because of snares; for it must be that snares come, but alas for that man through whom the snare comes."

"If thou, thy hand or foot insnare thee, cut it off and throw it away. . . . And if thine eye insnare thee pluck it out and throw it away," etc. (Matt. 18:6-9.)



IN these words of warning from our Lord we have a great fact stated. That it a most dangerous thing to insnare one of these who is exercising faith in him. These *Believers* are precious in his sight.

1st. Insnaring God's little ones was Lucifer's sin in the beginning. 2nd. It was repeated by those who left the faith under the leadership of Satan, at the beginning of the Gospel Age: resulting in the "Great Apostacy." 3rd. It is to reach its grand climax now, in this time of our Lord's second presence,

We find this sin illustrated, and methods of dealing with the brethren and with the insnarers pointed out, in the books of Thessalonians, which we shall apply. But first let us study this text a moment and understand our Lord's teaching.

THE GREATEST CRIME.

The word "insnare" is translated "offend" in the old version. To "offend God's little ones" means to insnare them, entrap them and prevent them from keeping their covenant. It means to allure them from the Truth, to confuse them, by perverting and twisting of the Truth itself.

This is the greatest possible crime. It is a rebellion against God and light—a wilful turning of Light to Darkness with design, as did Lucifer. It is a using of our superior enlightenment as a club to destroy others.

This sin originates always, as did Lucifer's, with an evil, selfish or ambitious thought not overcome; and results, as did his, in the using of superior enlightenment to oppose the Truth, which they do not understand, nor care to understand, because it interferes with their ambition. He understood much, enough to have influenced him to rejoice in God's favor and await a further enlightenment. He had never seen anyone die, he could not understand how it could be true. It seriously interfered with his ambition. He set himself against it. Taught error in opposition to it. God had lied. They should not surely die. He could not have been responsible for what he did not understand, "Death." But he assumes responsibility by opposing the Truth and brings upon himself the Death penalty. Teaching error in opposition to the Truth and assuming responsibility therefor, instead of rejoicing in what we do understand is an awful crime. Our Lord says, these had better have a mill-stone hanged about their necks and be drowned in the depth of the sea. This has but one meaning to my mind: That they who do this will suffer something far worse than physical death. They will suffer everlasting death, "Second Death."

So we see it to-day, it is some who have been greatly enlightened, who have "*dipped with us in the sop,*" who are exerting every energy of soul and body to confuse the brethren and make them believe "Millennial Dawn," from which we every one (including themselves) have received our enlightenment, is no longer true, no longer to be relied upon. This is the only point upon which these opposers themselves are agreed.

LITTLE ROOTS OF BITTERNESS.

That these defections, every one, at the beginning originated as did Lucifer's, with an unkind, ambitious or selfish thought and an unwillingness to submit to righteous authority, there can be no doubt. These roots of personal bitterness are the danger signals. Dear brethren, let us be sure these are not smothered down, but rooted out entirely. Let us go after them with a steam shovel. No doubt there were some things increasing light brought out; these did not fully understand, nor care to understand because they were nursing ambitions of their own. But they knew enough and should have rejoiced in what they did see and not assume responsibilities by opposing the Truth they did not see.

LUCIFER'S SIN DUPLICATED.

This was Lucifer's sin. There was no cause for it except *perverseness,* growing out of personal likes and preferences, and resulted in opposing what he did not understand nor care to understand. We are not responsible for what *we*

do not understand, but are responsible for setting ourselves against it, and teaching error in opposition as though we did understand. *Jude 10, "Yet these blaspheme what indeed they do not understand."* He rebelled against the true Light and Authority in his heart, perhaps, long before he twisted and distorted God's Truth in order to insnare our fore-parents, and allure them from the right path. This condition of heart, coupled with this conduct, means everlasting destruction to Lucifer or anyone else who engages in it. The Bible everywhere shows Satan is to be destroyed.

(Verse 7.) Our text cites Lucifer as an example, saying, "Alas for the world because of snares, for it must be that snares come; but woe unto that man by whom the snare comes." He it is who has insnared the world, on account of his *rebellion against God's Truth and righteous authority,* and his perversion of the Truth, which, we admit, he did not understand. The world has suffered woe and misery on account of his insnaring devices and lies. It was thus that Lucifer, son of the light, son of the morning, became Satan, Devil, Opposer. So everyone who is enlightened may become a devil, by using his superior enlightenment to oppose what he does not care to understand, to the injury of others. But in approaching us we need not expect them to appear in the least offensive, as with horns, spear and forked-tail. It is the heinous character, not appearance, that makes a Devil, human or spiritual. Let us remember, Satan was one of the most beautiful and glorious creatures of God's creation. Listen to the Apostle's warning: Col. 2:4, "This I say lest any man beguile you with *enticing words.*" Eph. 5:6, 11, "Let no man deceive you with *vain words,* and have no fellowship with the unfruitful workers of darkness." Rom. 16:18, "For they are such as serve not our Lord Jesus Christ but their own appetites, and by *good words* and *fair speech* deceive the hearts of the unsuspecting.

"The Devil *beguiled* the woman." . . . He deceived her by his smoothness and cleverness in argument. He used his superior enlightenment for the purpose of opposing the Truth which he did not care to understand, setting himself up as a teacher of error in opposition, and thus he became Insnarer, instead of Lucifer, Son of Light. There is but one fatal step between light and darkness, between the pure and the impure, between life and death. "Woe" to those who make the plunge.

These who will rebel against *Truth* and *righteous Authority* at this time and seek to hoodwink, deceive, and allure others from the right path are committing a crime exactly similar to that committed by Lucifer. They not only rebel themselves against righteous authority, but become Satan's opposers of others who continue to believe. It is this devilish disposition of *opposing what you do not understand* (instead of rejoicing in *what you do* see, and seeking and waiting for further light) and selfishly, at any cost, seeking to bring others under your unrighteous authority that is so reprehensible in the sight of God.

CUTTING OFF HANDS AND FEET.

But our text goes further and shows the *gravity* of this sin of insnaring, saying vs. 8-9, "If thy foot, or hand, or eye insnare thee, cut them off and throw them away." I do not understand this to mean that family relationships are to be broken up on account of these deflections. But these leaving the Truth are to be *cut off from fellowship.*

The only safe, honest, wise course for anyone who finds himself thus incumbered with *evil thoughts,* or *associates,* is to separate yourself from them in fellowship, "Cut them off" from your *spiritual communion,* though they be as dear as a hand, foot or an eye. We are urged to do this for our own good. It is to prevent our being "cut-off" as members of the "Lord's Body." The Lord's "cutting off" a member and throwing it away means destruction to the member removed. So in like manner it is intended to show us they are dangerous and will be our destruction unless they are cut off from our spiritual communion. The only safe, sane course for each of us now is, so far as possible, to seek the fellowship of the brethren and entirely separate ourselves from all *evil thoughts* or persons which oppose. Nowhere are we taught to argue with Satan or any other known opposer. But to *resist them.* "Get behind me, Satan." One rotten potato will soon spoil the whole barrel. You can't handle pots without becoming smutty. You can't inhale a malarial atmosphere, even for a short time, without being injured by it to some extent.

This entire teaching has its illustration, with methods of treatment added, in the books of Thessalonians. Now let us turn to these books and search them closely.

THE TEACHINGS IN THESSALONIANS APPLICABLE NOW.

The entire two books of Thessalonians bears on this special sin, "Insnaring," and are applicable at this very moment. The sins mentioned, and the troubles there referred to are being repeated here, and the warnings and instructions are intended for our guidance now.

God foresaw just such a deflection at this time as was taking place there; and this is why he permitted the record of those events to be made. Otherwise they would not have been written.

But let us notice the similarity of the two cases—*there* and *here*—and see how every point corresponds, then notice how the Apostle himself couples it all with the present moment, or at the time of our Lord's second presence.

SIMILARITY.

First. The Church there, after having made great progress, was being troubled, deluded by deceivers, those who had been enlightened, but were leaving the Truth. The same is true here also.

He calls them "wicked," "unreasonable men," and shows they are to be treated as enemies, because after being enlightened they had not *faith* (were not controlled by *faith*). He draws the line between them and some other "disorderly" ones whom he still calls *brethren,* who, while they were not to be associated with yet they were not to be counted as enemies.

In 2 Thes. 3:1-2. He says: "Pray . . . that we may be delivered from unreasonable and wicked men; for all men have not *faith.*" These he calls "men" and they were *enemies* from whom they needed to seek deliverance in prayer. Then in vs. 6. He says, "Now we command you . . . that ye withdraw from every brother than walketh disorderly." These he calls "disorderly brethren," because they were lazy and were busybodies. Then in vs. 14-15. He says, "And if any man obey not (does not go to work and stop busybodying) note that man and do not associate with him. Yet count him not as an enemy, but admonish him as a brother."

This enemy-class was entirely different. They were dangerous. They were not to be admonished, nor counted as a brother. But deliverance was to be sought from them in prayer. This was to be done for the protection of the life of the Church. You see it requires more than humane strength to get away from these. They are near and dear to us by the ties of nature. It is like cutting off your own hand or foot, or the plucking out of your own eye. Deliverance and strength must come from above and in answer to prayer, for they represent, perhaps, your own sister, wife, husband or dearest friend and companion. These, when leaving the Truth, became your most deadly spiritual enemy. For they will carry you along with them unless your loyal heart seeks and receives strength from above in answer to prayer.

THESE DO NOT LOVE THE TRUTH.

Second. These, both *there* and *here,* have proven they do not love the Truth and will not submit to its righteous authority.

2 Thes. 2:10. "Because they receive not the *Love* of the *Truth.*" They had received the Truth in the beginning, but had proven they did not love it supremely. Again, 2 Thes. 1:8-9 . . . "those not acknowledging God and obey not the Gospel." So they do just the reverse, pervert it and seek to *insnare others.*

The *Church there* was greatly troubled with this class, the same is true *here* also. The Church needs rest from this class. So the Apostle urges, as I would do here, to leave them in the hands of God, avoid them, let them alone. 2 Thes. 1:7-9. He says: "And to you who are troubled rest with us;" then 2 Thes. 2:3, "Let no man deceive you by any means." These *pervert* the *Truth,* both *there* and *here.*

POINTS OF CONTROVERSY.

The truths being attacked were: First. The *second coming* of the Lord. They were using the Apostle's words in 1 Thes. 4:15-17, to show the Apostle himself had admitted in these words, that the Lord might be expected to return very soon; in fact, he and some of them would be still living when the Lord returned. The words referred to are: "That *we* which are *alive* and remain until the coming of the Lord, shall not prevent them which are asleep." They were using these words to show the Apostle himself had taught, that the Lord would soon come, and that *he* and *some of them* would still be living at the time of our Lord's second coming.

They were teaching the Lord had *already come;* and that the resurrection was already past. So it was no longer necessary to *humble yourself,* to *suffer* and to *wait.* 2 Tim. 2:14-18. "Who concerning the Truth have erred, saying that the resurrection is already past and overthrow the faith of some."

Second. The second point grew out of the first. It was this: The Apostles are deceivers, and they are deceiving you for selfish purposes. We are the true lights now. If the Lord had already come and the resurrection had already passed, the suffering and waiting time with the Church was over. It was time for them to be great, to rule and enjoy themselves. Therefore the Church should no longer pay any attention to the Apostles, nor be submissive, nor sacrificing. They should give up these things, for they were being deceived by the Apostles, therefore they could no longer be the Lord's representatives. We are ourselves the true Apostles now, because we are looking out for the pleasure of the sheep and not seeking to keep them under authority as were the Apostles. The Apostle refers to these, in 2 Cor. 11:13-15, saying: "For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ, and no marvel, for Satan himself is transformed into an angel of light." These were perverting the Truth there, the same is being done here also, and by the same class.

A GOSPEL OF WAITING.

The Apostle argues with the brethren to prove it was a gospel of waiting and suffering they received in the beginning, and that he had not deceived them. In 1 Thes. 1:6 he reminds them that ye, "Became followers of us, having received the Word (Truth) in much affliction." Then, 1 Thes. 2:14, he says, they "Became followers of other churches who suffered." Then in 2 Thes. 1:4, he mentions he had boasted of them to others, as an example of persecution and affliction endured. Again, in 2 Thes. 3:5, he says, "The Lord direct your hearts into the patient waiting for Christ." They could expect no relief from these enemies, their only hope was to wait until Christ came. 1 Thes. 1:10, 2:9, 3:13, 5:23.

These were *enemies,* who had themselves become tired of waiting and suffering and were perverting the Truth, rebelling against righteous authority, and setting themselves up in opposition to what they did not understand. This was Lucifer's sin. This sin is to reach its grand climax at this time. The Apostle then proceeded to show the second coming of the Lord was a long way off and that he had so taught them previously. 2 Thes. 2:2-5.

THE DANGER POINTED OUT.

Only truth-seeking people will listen to reason and *argument.* He never argued with those leaving the Truth. Such arguments he calls, "Striving to no purpose," 2 Tim. 2:14. Again in 2 Tim. 2:16-17, he terms them, "Profane and vain babblings which should be avoided, for they will promote further impiety," "for the words of these men will eat like a mortifying sore." Then he cites examples.

The flattery of these is poison, and it finds a ready response in our fallen flesh. But the brethren being honest, Truth-seeking and fearing they might overlook something are in danger. On account of their fallen bodies rebelling at being sacrificed, they were liable to listen to these false, pleasing teachers, and to be influenced by them.

A VITAL POINT.

Everything depends upon whom we follow. Everyone of us is a follower, not one of us is a leader. Jesus himself was a follower, as his own words indicate. He says: "As I hear so I speak," "The words I speak are not mine but the Father's." The Apostle makes it very plain they must continue to follow themselves as formerly, there must be no change in that respect. 1 Thes. 1:6. He says: "And became followers of us and (thus) of the Lord." Again, 2 Thes. 2:15, "So then, brethren, stand firm and retain the instruction you were taught." Then in 2 Thes. 3:7, he says: "For yourselves know how ye ought to follow us. The brethren were likely to seek, as had these false teachers, to end the submission, the suffering and the waiting.

So now also this is the danger, these endeaver to make it look like *bondage to one man,* or *set of men, instead* of, "A bond servant of Jesus Christ." "We don't want to be bound by any man or set of men," they say. This is only the poor flesh rebelling at sacrifice and seeking liberty. These are to be shunned, avoided as spiritual enemies, and not argued with.

ENERGY OF DELUSION.

The Apostle, in 2 Thes. 2:3-12, points out that this same sin, *perverting* and *twisting* the *Truth* in *order* to *insnare others,* would reach its climax, or culmination, at the time of our Lord's second presence, or at this very time in which we are now living.

He points out, in 2 Thes. 2:3-5, That the Lord would not return soon, and that he had so taught them when he was with them before. The "Great Apostasy must first occur," and the "Man of sin (papacy) must be revealed."

Verse 7. He shows the "Secret of Lawlessness" or "Mystery of Iniquity" was already working. This "Secret of Lawlessness" was this perversion of the Truth begun by these false brethren, which was giving the Church so much trouble, and which would result in the "Great Apostacy."

So we see clearly the Great Apostasy, at the beginning of the Gospel Age was begun by these false brethren, under the leadership of that wicked one; that it was a perversion of the Truth for the purpose of insnaring others; and that it was Lucifer's sin repeated, a rebellion against righteous authority, an unwillingness to suffer and to wait. So they set themselves, as teachers in opposition to the Truth, which they are not willing to understand, as though they really knew it was error. They reject what they do know in rebelling against what they are unwilling to receive.

Verse 8. He shows the "wicked one" (Satan) will be consumed, annihilated, during the Lord's second presence. Which we know will occur at the close of the Millennial Reign of Christ. But before this he is to be bound a thousand years.

His teaching then was: That the Truth would be almost totally destroyed, at the beginning of the Gospel Age, by these "lawless ones," of whom Lucifer was the head, and the Great Apostasy would follow and continue until the Lord's second presence.

Then, after the Lord had come, and served us with the Truth again, in fulfillment of his promise, Luke 12:37. This same thing (a perversion of the Truth by false brethren) was to be much worse than it then was. That this delusion already begun (vs. 7) would reach its climax at the time of our Lord's second coming.

NOT HISTORY ONLY.

So these warnings are for us, and this record of his dealings with these there are instructions for our guidance now. This is why the record was made. It is not history only, but instructions for us to follow now when this worse trouble is to occur. Not everything that occurred back there was recorded, only such as would serve as warnings and helps for future guidance. He could have corrected the evil exactly as he did without the record ever being written. Brethren, the record was for the future, it is for us, at this time, who shall be disturbed by this same class, only in a much greater degree.

SENT BY GOD HIMSELF.

2. Thes. 2:9-10. These verses show, this campaign against Truth and Righteousness is to possess all the "energy" of the "Prince of Darkness" himself. *That it is to be tremendous,* That it will be *exercised through these leaving the Truth, in conjunction with the "Fallen Angels."* These leaving the Truth will be energized "with all power" to pronounce "signs and wonders of falsehoods." These "signs and wonders of falsehoods" refer to brilliant strong false arguments; and other subtle arts of the fallen angels themselves, as soon now as they are permitted to materialize. Vs. 9. "Whose coming is according to the *energy* of the adversary." This means it will possess all the energy, subtlety and power of the adversary. That it will be accomplished through these leaving the "Truth," in *conjunction* with the *fallen angels,* cannot be doubted by any critical reader. These will be energized for this very purpose. It reads, "Whose coming is according to the energy of the adversary with all power, and signs and wonders of falsehood; and every deception of iniquity to those who are perishing, because they admitted not the *Love* of the Truth." It is these *false teachers,* rebelling against the truth; and these fallen angels, no longer under restraint by Satan, yet do not submit to the righteous authority of the Lord, who are perishing. Notice please, why they are to perish. It is for the same reason Satan is to perish: "Because they admitted not the Love of the Truth." They do not love the truth, but take pleasure in iniquity. They had been enlightened with the truth, but had proven they did not love it.

Verse 11. And on this account God will send *them an energy of delusion to their believing the falsehood.''* God knows their true condition, and it is, ''Because they do not *Love* the *Truth,* on this account God will send them an energy of delusion to their believing the falsehood.'' This shows, plainly, these will come to believe finally that the power possessing them and using them is from the Lord himself. *''They will come to believe the falsehoods are the Truth.''* The delusion will be all the more powerful on this account. It is intended to reach everyone who does not *Love* the *Truth.*

Verse 12. ''In order that all these may be judged who *believe not* the Truth but approve of iniquity'' (believe not the Truth to obey it). The meaning is very plain, namely, because these do not love the Truth, God will permit them to be energized and used in perverting it, in order that it may serve as a judgment or test to all who have it, yet do not really love nor approve of it in their hearts, but approve of sin. It is intended to remove everyone who is unsuitable for kingdom honors. It will purge out everyone whose heart has not been freed from every *root of bitterness* and thoroughly sweetened by being filled with the Lord's sweet spirit.

Beyond doubt, we are just now, June 1st, 1910, entering upon this period. It will surely have gained much headway by October 1st and will be thoroughly in control by June 1st, 1911; by which time my expectation is Present Truth will seem to suffer great reverses. For we are at this very moment at the very pinnacle of triumph of Present Truth. Then perhaps until the spring of 1912 these false brethren and the clergy class combined will appear to triumph completely.

NOT ALL TO BE DESTROYED.

Not all who leave the Truth are to be destroyed, only Satan and those who, like him, are enlightened and use their enlightenment to *insnare others.* The Lord will punish these, we are not to punish them nor argue with them, but to avoid them so far as possible. 2 Thes. 1:6-9, ''Seeing it is a righteous thing with God to recompense tribulation to them that trouble you . . . who shall be punished with everlasting destruction.''

THE APOSTLE ARGUES.

1st. He argues with God for the brethren. He also uses argument with the brethren themselves, but he does not argue with those leaving the Truth. His argument with God for the brethren is recorded in 1 Thes. 1:2-4. He says: ''We give thanks to God at all times respecting you all, making mention of you in our prayers.'' . . . ''Never forgetting in the presence of our God and Father, your *operative faith,* and *laborious love,* and *patient hope* of our Lord Jesus Christ.'' Let us be sure we all follow the Apostle's example in this and carefully seek for these three points of merit in ourselves and others, as commendations to God, pleasing to him and favorable to us. *Operative faith, laborious love,* and *patient hope,* in these statements we have a description of the model church and model Christian.

2nd. *He Argues with the Brethren.*

Let us note these carefully and see how fitly they every one apply now also. Then let us be sure we use the same powerful arguments in seeking to convince the brethren. 1st. He points them to where they got the Truth. 2nd. That faith in it had greatly improved their lives. This was positive proof that it was just what they needed and that they had made no mistake in receiving it. 3rd. That others who had not appreciated the Truth, and had not grown, had made shipwreck, and it was these who were trying to insnare them. 4th. He then refers to their own lives of self-denials in the service of them and the Truth to show there could be no selfishness. This too in contrast to those leaving the Truth. How powerful are such arguments, and we point with satisfaction to every one of them as proof to-day that you should continue as formerly and not become weary in well doing.

STRAIN ON FAITH.

The strain of this entire matter comes on faith. So he points out the facts, in order to strengthen *faith.* So let us do likewise.

His effort was:

1st. To strengthen faith in the Truth itself. He claimed, as we do to-day, that the Truth they had received and the example they had been following, had greatly improved their characters. 1 Thes. 1:3-5.

2nd. He sought to strengthen their faith in the Apostles themselves as the Lord's representatives. He showed they had God's approval.

3rd. He sought to strengthen their faith by showing it all depended upon God and the *reliability of his character,* and that any rebellion now would be a rebellion against God. 1 Thes. 4:8.

God changes not, the Apostles had not changed, the Truth had produced good results in the past under their influence and teaching, therefore they should continue to follow the same paths, the same teachers, the same Lord. How powerful are such arguments, composed of such facts. How truly they apply then, now, and forever. How astonishing it is anyone could be uninfluenced by such arguments, for surely they are enough to convince an infidel, much less the brethren.

FAITH MUST WORK AND GROW.

The point he commends was that from the very beginning their *faith* had been powerful. It worked. Theirs was a living faith. It touched their hearts and regulated their lives. He specially refers to their *faith* in their words (teachings) manifested at the very beginning. He says: 1 Thes. 2:13, ''Ye received the Word of God, *which ye heard of us,* not as the words of men, but as it is in truth, the Word of God, which powerfully worketh in you the *Believers.''* So, dear brethren, can we say of Present Truth and our receiving of it. Look at your own life to-day as an example of what the Truth has wrought, then tell me what can be gained by renouncing it now. Would you renounce the wife of your youth, or your aged mother? Will you renounce the God and his Truth which has produced you? Theirs, says the Apostle, was an operative faith, which produced laborious love and patient hope, made them willing to work, wait, and suffer. So has yours been. Rob your heart to-day of the kingdom hope, and life would be deprived of all its sweetness.

Then in 2 Thes. 1:8-9, the Apostle shows how displeasing the conduct of those leaving the Truth is to the Lord, saying that at his second coming he would take vengeance on these who know not God (to obey him) and obey not the Gospel of our Lord Jesus Christ'' . . . ''who shall be punished with everlasting destruction.'' We should notice *carefully* these had enjoyed the Truth formerly, only they had not *''obeyed the Gospel,''* as had the brethren. Their *faith had not grown* as had that of the brethren. So in 2 Thes. 1:3, he expressly praises the brethren for the *growth* of their *faith,* saying: *''Your faith groweth exceedingly.''* Then again, in 1 Thes. 1:8, he says: ''In every place your *faith* to Godward is spread abroad.''

''MORE AND MORE.''

But he would not have them stop, the only way to please God was to abound ''more and more.'' He says, 1 Thes. 4:1: . . . ''that as ye have received of *us* (not these insnarers) how ye ought to walk and to please God, so ye would abound *more* and *more.''* Again in 1 Thes. 4:10, he says: ''But we beseech you, brethren, that ye increase more and more.'' Brethren, this is my exhortation to you to-day. We must not, we can not stand still now. All who will not progress will lose the Truth. These others had been all right once, only *they had not grown,* had not obeyed. This entire matter depends upon *faith* in the beginning, then it depends upon the *activity* and *growth* of *faith* in the ending. Brethren, our *faith* and its *growth* should give us the greatest concern, as it did the Apostle. In 1 Thes., 3rd chapter, he argues the necessity and strength of faith throughout. (1 Thes. 3:2, 5, 6, 7, and 10.)

GAINING OR LOSING.

He carefully mentions the points you should examine yourself upon to see if you are losing or gaining ground. They are:

1st. *Continued and increasing faith in the Truth* you have received, and have been following so many years, and which has done so much for you.

2nd. *Continued and increasing faith in the Teacher himself* as the Lord's representative, whom you have been following so many years, and who has proved his love for you by a life of self-denials, and laborious and continued service.

3rd. *Continued and increasing faith in the reliability of God's character.* He is not a Satan trying to deceive you.

Now let us notice carefully how the Apostle applies these three arguments; and let us notice also how every one fit perfectly at the present time.

I. FAITH IN THE TRUTH ITSELF.

His first appeal to the brethren was to note the marvelous transformation the Truth had worked in their lives. This was positive proof that it was just what they needed, that they had not been deceived in the beginning, and that it was the thing to hold onto now. That their improved character conditions proved it was no fraud. That if it had produced good effects, it would be folly to turn from it now. He argues none should be moved from the Truth now, on account of the teachings and influence of these false leaders; but on the contrary search their own hearts for roots of bitterness and seek to abound "more and more." That is was because *these had not grown*, had not obeyed God, were not willing to suffer and to wait that they had forsaken the Truth. (1 Thes. 1:5, 7; 3:12; 4:1, 10; 2 Thes. 1:8; 2:15.)

II. FAITH IN OUR TEACHER.

This *was* and *is* a very *vital point*. *Continued* and *increasing faith* in our *Teacher*, who has the Lord's approval and who has proven his *love* and *devotion* for *us* and for the *Truth, is very essential*. The Apostle so considered it, as his argument shows.

He had already pointed out (in 2 Cor. 11:13-15; 1 Tim. 1:5-7; 2 Tim. 2:18) that these were false teachers and were not to be trusted. So he here states again that they were disobedient, "obeyed not the Gospel," as had the brethren; and this was the reason they were seeking now to *insnare* them. (2 Thes. 1:8; 2:3.) The reason these false teachers had turned from the Truth, he says, was, "that they desired to be teachers themselves." (1 Tim. 1:5-6.) He then argues, in contrast, their own *honesty* and worthiness, which was proven:

1st. By their lives of self-denials; they had lived among them solely for the sake of the brethren. These false teachers neither there nor here can point to any such proof.

2nd. They had Divine manifestations of approval. The Lord, by his providences and support, had manifested his approval of them, and he cites the time and place, at Phillipi. Acts 16:22-40.

PROOFS ABUNDANT.

So they had abundant proof, both human and Divine, of their love for the brethren and their devotion to God. These others, neither there nor here, have any such proof.

But we do have the same abundant proofs to-day, in the life and conduct of our *Beloved Pastor* and can point to them with satisfaction and confidence. So, now, let us trace them and compare.

COMPARISON.

1 Thes. 1:5: "Because our Gospel came not unto you in word only but also with power, even the Holy Spirit, and abundant confirmation; as you know what we were among you on your account."

He is here arguing their disinterested love for them; and how it was proven by lives of self-denials. Also that their teachings had Divine approval coming in the power of God's Holy Spirit. He is reminding them that it requires power to influence and change people's lives for the better, as had been done, that it requires power to influence people to live sacrificial lives for the sake of others.

Now, can we not justly apply this proof to-day to our dear Pastor, to his teachings and to his life? And this, too, in contrast to all the teachings and examples on earth besides? The Apostle was contrasting his unselfish love for the church with that of those who were leaving the Truth, showing also how his ministry had God's approval by the Holy Spirit given, which had wrought wonders in their own lives.

So, today, we follow exactly the same course and point with satisfaction to the same proofs. So, dear friends, in following this example, and these teachings, we know we have made no mistake, and have been following the Lord.

DIVINE APPROVAL.

1 Thes. 2:2. We read, "But having previously suffered and been shamefully treated, as you know, at Phillipi; we were emboldened by our God to speak to you with much earnestness."

He is here showing the church they could make no mistake in following their teachings and example, as their work had the approval of the Lord himself, "who trieth the heart" (1 Thes. 2:4) and this too notwithstanding "shameful opposition from men." They were servants of the Lord, for their help came from him, and not from men, nor from Satan, for the spirit received was a "*holy spirit*" and had produced good results. It was this same "holy spirit" that had emboldened them to speak earnestly. That they had been shamefully beaten with many stripes, thrust into the inner prison, with their feet in the stocks at Phillipi. But at midnight God shook that prison with an earthquake and in a marvelous manner manifested his approval of them.

If you think it does not require heavenly approval and energizing to thus boldly stand for the Truth against every opposition, you are mistaken. They needed and received heavenly energizing for such a task. The same is also true now, and thank God, the evidences of his approval and help are not wanting.

Recall, please, how our Dear Pastor has been defamed, deserted and shamefully treated; how he has had his character (much worse than his person) assaulted times without numbering, and by those, too, often nearest and dearest to him. Yet how the Lord, "who trieth the heart," has followed every such onslaught and assault of the adversary with fresh manifestations of approval and blessings. Even from the beginning with Mr. Barbour down to the present moment. Brethren, would God thus have given his approval and through so many years, had it not been deserved? And had it not been intended to fortify and establish us at this time, when this still worse delusion, this "Energy of Delusion," was to occur? The answer of my own heart is *no*.

THIS FINAL TEST.

For God is going, as a final test, to permit an energy of delusion, at this time, which will appear to triumph over the Truth, and his approved one, as they did over Jesus. The adversary and his will again appear to triumph. Which to them will be an evident token of the Church's perdition, but to us it will indicate salvation. (Phil. 1:28, Isaiah 49: 14-16.)

APPROVED MINISTERS.

These have the approval of God as his ministers. How? He tells us, 2 Cor. 6:4-11, "In much patience, in affliction, in necessities, in distresses, in stripes, etc." But in that time of distress, as in this, it becomes necessary to seek the continued approval of the brethren by "stirring up their pure minds," by way of remembrance again of these lives of devotion and sacrifice for their sakes. So the Apostle carefully rehearses the proof. Now, let us carefully apply every word of these proofs to our dear Pastor, and note how his life and example fills the measure and how none of them can be applied to these opposing the Truth. Let us be just as critical as we like.

HE DRAWS A POWERFUL CONTRAST.

The entire second chapter of 1 Thess. is given to this argument. 1 Thes. 2:1. He begins the chapter by stating, "That their introduction to the brethren had not been in vain." He is in this telling them they had been helped and not injured by knowing and having been associated with them. This we gladly claim has been the case with us also. We have not been injured, but greatly helped by knowing "Present Truth and its representatives." It has been most profitable unto us. He continues, vs. 3-4, "For our exhortation (our preaching) was not from error, nor from impurity, nor in deceit." "But as we have been approved of God . . . We spake not as pleasing men, but God, who trieth our hearts."

Is not this also true, every word when applied to our beloved Pastor, whom God has approved? Was it not because of his effort to prevent error and deceit in the columns of the "Watch Tower," that much of this abuse has been suffered? Is it not from this *one prolific root*, that very much of this shameful treatment has sprang?

Is it not true, that in *every case* it was because he could not, and would not please men; but stood uncompromisingly for God's Truth, that has brought their wrath upon him? Has he not stood, and is he not standing today for the defense of God's Truth against the whole world of "Higher Critics" and "Evolutionists"? Against foes within the camp, as well as foes without, even at the fearful cost of everything held dear by the humane heart, family, fortune and friend? And today, brethren, can you not see that life *itself* is fast consuming on the same Golden Altar of Sacrifice? Are you only a stranger in the world that all these things are not perfectly familiar to you?

LOOKING DEEPER.

But let us proceed: Vs. 5. "For we never came with a word of flattery, as you know, nor with a pretext of covetousness, God is Witness."

Here he calls on both God and the brethren to witness to the purity of his motives, as I do upon you this day. We challenge any one to point to a single instance where flattering words were used, or a pretext of covetousness has influenced. No, friends, the exhortation has always been: "Prove all things by God's Word." The advertisements have always read, *Seats Free—No Collections,* and the word sent to the brethren, who were willing to volunteer was, "Send for as many as you can use whether you contribute or not." So these things preclude any obligation to any one, or any pretext to use enticing words.

At great expense of time, and treasure, and energy, has the Gospel of "Present Truth" been pushed into the uttermost parts of the earth, and in such a manner, too, as would have been impossible had it not had the power of God supporting it. For example, please recall the wonderful "Federation Meetings" recently held in Brooklyn's largest auditorium. Think of the hundreds of thousands of invitations to those meetings, extended at great cost and effort by faithful ones (God bless every one of them); and this, too, to the most educated people on earth, and for the very purpose of exposing their errors with them present. No time, nor effort, nor expense spared to have them present to hear the masterful denunciation of their dogmas.

Dear friends, all this requires strength and help from God. No man unassisted can address such a gathering successfully. Now, in this same connection, please recall, also, the great London meetings recently held in Albert Hall. But the Apostle proceeds, so let us follow, compare, think and pray.

Verse 6. "Nor of men sought we glory (honor), neither of you, nor yet from others (though as Apostles of Christ we are empowered to have influence.)

How truly this also applies to our beloved Pastor. Not seeking honor but refusing it on every hand. This, too, when his position empowered him to have great influence among men. But the only object of this *faithful heart* has been, *how can I best* spend and be spent for the brethren, and for the sake of God's Truth? Life and all that goes with it laid in the balance and on the altar for the sake of the Truth and the Brethren. But the Apostle was thoroughly in earnest, as are we today, and continues,

Verse 7. "But were gentle among you even as a nursing mother would cherish her own children."

Surely, dear brethren, we can see the same sweet spirit of the Lord has been guiding in all this loving service for us. He has *grown gray* in our service. Yet such love falters not. But we see him speeding from north to south, from east to west, from continent to continent. Day and night no rest, but writing, preaching and traveling. What for? Money? No, it is the "*love* of a *nursing mother,*" seeking to cherish her own children and prevent them being *insnared.* The Apostle in these beautiful words seems to be dipping his pen into his own loving heart, and to be writing out his love for them with his own life's blood. Listen to his heart's appeal.

Verse 8. He says: "So being affectionately desirous of you we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

Thank God for love like this, it truly is like unto that of the "Son of God." Thank God for an example such as we have before us in the life and character of our devoted pastor. "God bless him." Paul, nor Peter, nor John never loved more nor served more faithfully. O, for such love let rocks and stones their lasting silence break. "The love of a nursing mother," "Were willing to have poured out our very souls for your sakes, for ye were dear unto us." Oh, brethren, how nothing short of such expressions are at all suitable or apply to the life and love of our devoted Pastor. But the Apostle did not want them to think it was all talk, so he continues.

Verse 9. "For ye remember, brethren, our labour and fatigue . . . labouring night and day."

We have all become so accustomed to this incessant labour *night* and *day* for the past *forty years,* that we would feel perfectly astonished should anything interfere with it even for one day or one week. Others may stop but not this one. Surely this is most remarkable. The Apostle wanted them to know that this love had the backing of service and purity. So he continues.

Verse 10. He says: "How holy, justly, unblamably, we behaved ourselves among you that believe."

Now, I would refer you to the "*Vow*" as proof on this point also. It is the very highest standard of *moral, social* and religious conduct lifted up solely on the behalf of the believers.

Verses 11-12. "How we exhorted and comforted and charged every one of you as a father does his children. That ye walk worthy of God, who hath called you unto his kingdom and glory."

Is not this also every word true when applied to our beloved Pastor? Do we not have the living history of these words before our very eyes? Recall your own troubles, and remember how patiently, wisely and lovingly he has helped you even with your small affairs. Now, compare all this forty years of devotion and service with what these false teachers will offer you at this time, "*persuasive speech,*" and then stand up in your place today and tell me, *whom will you follow?*

Their conduct has been just the reverse of all this. (Col. 2:4; Eph. 5:6; Rom. 16:18; Eph. 4:14; 2 Cor. 11:13.) Are not the statements of the Apostle, given as indicating his example, in proof of his love for them, exactly the same you have been following from the very beginning, yea, for forty years? Has it not produced wonderful results in your life? Why then think of turning from it now, to follow these *insnaring* devices of the adversary? You know you have the Truth, you know it has greatly helped you, you know where you got it, what *folly* to *turn from it* now!

FAITH IN GOD.

Third. The Apostle then shows the entire matter rests with God. He has all power, is honest, reliable, good. He points the brethren to God and shows any deflection,—*there or here*—is a rebellion against God and not against the Apostle or Bro. Russell. He says: 1 Thes. 4:8: "Therefore he who rejects, rejects not man but that God, who also imparted his holy spirit for you." Again in 1 Thes. 4:3, 5:23, he shows God is interested in us and is overruling for our good. He says: "For this is God's will, your sanctification." He is not seeking your destruction or insnarement. So let us each seek to coöperate with our Blessed Head in this, and be sure we each encourage this *growth* of faith, first, in the Truth; second, in our Teacher; third, in God himself.

THESE ELECTED.

1 Thes. 1:4: "Knowing, brethren, beloved of God, your election." These by the exercise of "*operative faith, laborious love,* and *patient hope,*" have made sure their election. They have "*put on* bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," etc. (Col. 3:12-17.) They have also succeeded in "*putting off* anger, wrath, malice," etc. (Col. 3:8-10.)

CONCLUSION.

Dear brethren, the only safe course is continued activity along original lines, as formerly, of *faith, hope* and *love.* 1 Thes. 5:8: "But let us who are of the day put on the *breastplate* of *faith* and *love;* and for an helmet the *hope* of salvation." Let us continually bear in mind, *where we got the Truth.* 2 Thes. 2:14: "*Whereunto he called you by our Gospel*" (not those leaving the Truth). 2 Thes. 3:4: "And we have confidence in the Lord concerning you, that ye both do, and will do, the things which we command you." *Brethren, be steadfast.* 2 Thes. 2:15: "Therefore, brethren, stand fast and retain the instruction ye were taught, whether by word or by letter." Let us bear in mind our safety, now, depends on being guarded by the Lord himself. 2 Thes. 3:3: "But faithful is the Lord who will establish and guard you from the evil one."

Remember we are told God would permit these *false prophets* to exercise great power, and that it was to prove us. Deut. 13:1-5: "For the Lord your God proveth you to know whether you love the Lord your God with all your heart, and all your soul." Matt. 24:24: "For there shall arise false Christs and false prophets . . . and if possible they would deceive the very elect." 2 Thes. 2:9-11: "For this cause God shall send them an 'energy of delusion' to their believing the falsehood."

Brethren, let us thank God and take courage. Let us each urge continued and increasing faith, first, in the Truth itself; second, in our teacher, as God's servant, who has given us the proof of his love, and whom God has abundantly approved; third, in the reliability of God's character.

God bless and keep you, every one.

3:30 P. M.—Discourse by Brother C. J. Peterson

Text, John 3:32, 33, "And what he had seen and heard, that he testifies and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true."

FIRST of all, these Scriptures testify that in the beginning God created the world. Before he created the world, the Scriptures indicate that his plan was drawn before any of the work was begun. Note Isaiah 14:23, "Surely, as I have thought, so shall it come to pass, and as I have purposed, so shall it stand." Also Isaiah 46:9-11, "I am God, and there is no one else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, my counsel shall stand and I will do all my pleasure: . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

So, then, he laid the plan and he planned this great universe, with its millions of solar systems. He planned to have this earth, and to make it beautiful with a class of beings made in his own likeness, created them in his own image, mentally and morally, as we read in Genesis 1:25, 26; also in Psalm 8:3-8. God having planned to have the earth peopled, he created Adam in his own likeness, and gave him dominion over the earth, but, as you are aware, he lost all, as we read in Hebrews 2:6-9. Lucifer was put in the garden of Eden to look after their interests, but ambition came into his heart to secure this race for his own and so he came to Mother Eve and put wrong thoughts into her heart. If she had listened to God she would not have received the words of the Adversary. Satan succeeded in getting Mother Eve's attention and he said, "Ye shall not surely die"; notwithstanding God had said, "Ye shall surely die." The teaching of Satan is abroad in the world to such an extent that the people think that when a man dies, or appears to die, he is more alive than ever. Only true Christians believe that when a man dies he is dead, out of existence. If Jehovah had not planned a recovery for man, it would have meant his extinction forever, so God provided every detail for man's recovery.

God began to deal with Abraham and he made him a promise, that in his seed all the families of the earth should be blessed, and dealt with him only, then with Isaac, then with Jacob, then with the twelve tribes of Israel, as we read in Exodus 19:5-8. A covenant was made between God and Israel,—they were friends of God. He then proved them to see if they loved him or not. There is a parallel now in our day. God is testing and proving the Israelites indeed. You remember how he led Israel through the wilderness and at the close of the Jewish Age, God sent his only begotten Son, who took upon him the form of a servant, and came in the likeness of men. He came unto his own, but his own received him not. We read also in the Psalms how God was leading Israel by the hand of Moses and Aaron. That is significant; and in Exodus we read how God prepared to lead and deal with them. St. Stephen calls our attention to the same in Acts the 7th chapter, showing how that when Moses was forty years old, he came to visit Israel, to visit his brethren. They resisted him, however, and he was thrust away. This is significant of how Christ came at his first advent to his people. He also then went into a far country. St. Stephen also tells us that after forty years had passed God began to deal with Moses again, led him to the back side of the desert and showed him the burning bush, etc., and told him to go back into Egypt and deliver his people out of the darkness, and we read that in the 3rd chapter of Exodus, where he told him to put off the shoes from his feet, for the place whereon he stood was holy ground, etc. Then we read in Exodus 4:14-16, how he began to say to Jehovah, "O, my Lord, I am not eloquent, etc., and how God appointed Aaron for Moses' mouthpiece, that Moses should be to him (Aaron) instead of God.

This represents the second advent of Christ, God sending Moses back to deliver the children of Israel. Jehovah provided a mouthpiece, so you remember he sent Moses and Aaron, and said, "Thou shalt take this rod in thy hand, wherewith thou shalt do signs." Moses was to do signs, but Aaron was to be the mouthpiece. Concerning this, we read in 1 Corinthians 10, beginning with the first verse (note especially the 11th verse), "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." It is evident to all that the end of the age is upon us. We understand that at the second coming of Christ, Jehovah would provide a mouthpiece for him. You will notice the margin of Exodus 3:10, "Since yesterday, or the third day." That would bring us back to Christ, for you remember him saying, "Destroy this temple and in three days I will raise it up." He spoke in the fifth thousand year day, the sixth thousand year day has also passed and we are now in the beginning of the seventh thousand year day, and he is in the act of raising up. Since he went away, he has not been a man of words;—we have not heard him audibly. Now there is to be a mouthpiece who would guide the Israelites indeed, and God would invest in him great authority. We read in Exodus again, "I know that he can speak well and also, behold he cometh forth to meet thee, and when he seeth thee, he will be glad in his heart." At the date of his second coming a "finger-board" as it were, was ready to testify; and, "Blessed is that servant, who when his master cometh shall find watching." Before that there was a class of servants watching, Luke 12:37, "Blessed are those servants" (plural), contemporary ones, and amongst them we find one of seven whom Jehovah chose to lead spiritual Israel out of darkness into his marvelous light.

The Israelites of old were types or ensamples for us, upon whom the ends of the ages have come. Where did he meet him, meet this great antitypical Moses;—out in a highway or country road? No. But incidentally, while searching the Scriptures—you know about it, etc. And when his eye caught sight of him he was glad in his heart, and he cried out, "Behold the bridegroom, go ye forth also to meet him!"

Using the rod, as we read he was instructed in the 4th chapter of Exodus, was for the purpose of teaching Israel a lesson, but they failed to draw the lesson from its use, but in Romans 15:4 we read it is for our learning. A rod is a symbol of authority, and a serpent is a symbol of evil. To cast it from him represented that Jehovah let go of evil and let it predominate, that man might learn the exceeding sinfulness of sin. Being a free moral agent, God permitted man to take his own course. Verse 4 indicates that God did not intend that evil should predominate forever, but that he would send his servant, who would lay hold upon sin and would destroy the work of the devil. This was called to our attention in a special issue of the Watch Tower, known as "Food for Thinking Christians." Now note the 6th verse of the 4th chapter of Exodus, "Put now thine hand into thy bosom. He put his hand into his bosom, and when he took it out, his hand was leprous as snow." This indicates that the hand was manifested which is a symbol of Divine power, and Jesus was that power; he was manifested among men, and Jesus was put away in the tomb. He took it out and, behold, the hand was leprous as snow. The hand now represents the church, which is his body, but it is leprous; not evil, but imperfect, sinful, and has need of the robe of Christ's righteousness. From God's standpoint, we are clean as long as we remain under the covering. He said, "Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." The time is coming when the Church will be actually clean. It waits in the tomb, and when manifested it will be on the other side, without spot or wrinkle—it will be God's power on the other side of the vail; it will be like the other—like Jesus.

Chapter 4, verses 8 and 9, "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, that if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." How accurately this agrees with the 15th chapter of Revelation, verses 1 to 6 (which please read). It is becoming blood in the sight of the world, not to the Truth people. Concerning those seven vials, six already have been poured and the seventh is expected with great interest among the friends. To understand the 16th chapter of Revelation, read the 15th chapter, it is an introduction of the 16th. We simply wish to call your attention a little to the 15th chapter. We

have no desire either, we assure you, to squeeze by or past the "steward of the pantry," and *we are satisfied to get them as fast as they are due;* we are not attempting to bring out anything that is not due, but when things are fulfilled, *we simply call your attention to them,* and so are calling your attention to them now, since we do see them.

Our Lord called attention to the fact that there would be signs and wonders. In the first verse of the 15th chapter of Revelation, we read, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Our Adventist friends and others love to think of these plagues as scorpions, etc., tormenting all who worship the beast and his image. We find from Hebrew and Greek lexicons, that a better translation for this word "plague" is "stroke." Thus in another place, for instance the 18th verse of the 16th chapter of Revelation we read about thunders and lightnings, etc. Of course, you never heard it thunder without there being lightning, so the seven thunders there would be seven strokes of lightning; seven diffusions of knowledge. It is strange that the word wrath in Revelation 15:1, should be translated so, because we find that the proper translation should be "few words," but God permitted it to be covered until now, when we can see these things fulfilled. Therefore the last part of Revelation 15:1 should read, "For in them is filled up the mind or word of God." So then we attribute the sixth and seventh vials as coming from God. He is the author, and he has been leading his people by causing those vials to be poured out so that the way might be prepared, as we read in the 16th chapter, 12th verse, "That the way of the kings of the east might be prepared." In the sixth volume we have details as to our daily walk, in the home, in the house of God, and if we are not being prepared by the sixth, we will not be prepared for the seventh. The seventh will put no finishing touches on the new creation, yet it is for the Church, so said by the one having it in charge; he so stated at the Chicago convention. It will be written. Revelation 15:2, "And I saw as it were a sea of glass." Glass is transparent, and you can see through it, so this class stands where they can see the restless, discontented condition of the world. We can look down through it and see the undercurrent. We are not going to speak of the great time of trouble unnecessarily, but it comes in between and before the glad tidings which shall be to all people. If the world knew about it, they might stave it off a little, but would not stop it. So then, certain ones, having overcome and having gotten the victory, stand on the sea of glass, having the harp of God, and singing the song of Moses (restitution) and the song of the Lamb (the Ransom)—ransom and restitution—saying, "Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of saints."

"He that hath received his testimony hath set to his seal that God is true."

If we recognize that God has appointed a certain channel, a certain finger-board pointing out this and that, we should rejoice that we are able to see things as they are pointed out for our benefit, to make our calling and election sure. That certain one pointed out in the books of Moses was very humble, and was told to put off his shoes, which means to lay aside the ordinary pursuits of life. That servant of Mathew 24, and Luke 12, would be a representative of the Lord, meaning that he also would put off his shoes, which we learn he did; because (extensively engaged in business, not many thousands miles from here) when he saw the privilege of serving the Lord's people, he disposed of his business interests and laid down his life and money in your and my behalf, that we might be led out of Egypt into his marvellous light.

"He that hath received his testimony hath set to his seal that God is true."

Now those types find their antitypes, which are not hard to locate, and I suppose the majority are all pleased to have it so. If you have confessed to have received his tesimony, you will have set to your seal that God is true. You will agree that God has arranged this, not that we have invented any fanciful thing, but we are calling your attention to these things, lest you forget yourself and your consecration vow, even as Israel of old did. God dealt with Israel and told them if they would do thus and so, they should be unto him a nation of priests and a peculiar people. You know that they drifted and drifted, so that by the time Ezra came into power, it was found necessary for moral and spiritual reform, for the people had drifted away from God. You remember Nebuchadnezzar came up against Jerusalem, besieged it, and took the children of Israel captive into Babylon; took the gold and silver vessels with them, and destroyed the temple of Jerusalem, and so the children of Israel went into bondage because of lack of obedience. In the course of time, God had a purpose to deliver them, and he did so and caused Cyrus, the heathen king, to come with his great army and they dug a canal around Babylon, and he, with his great army, marched in under the copper gates and took the city and made a proclamation that all the Jews might go back to Jerusalem and build the temple. The people, however, endeavored to frustrate his work. (If you read the book of Ezra with the thought that it contains a picture of the present harvest work, you will find some things in there very interesting.)

As we said a while ago, Ezra discovered that it was necessary to bring in reform, and he caused a proclamation that all should come and renew their covenant with Jehovah. Well, there was a great fuss made about that. They wanted to have their pet theories (their many wives). However, the work went on by the hands of the priests and elders. We read in the book of Ezra from the 9th chapter, and 10th verse, "For we have forsaken thy commandment." This shows that they had been slack and gone back on their covenant relationship—"all that the Lord our God hath said, we will do." That was even their baptismal vow, as we read in 1 Corinthians, 7 chapter, "They were all baptized into Moses in the sea and in the clouds." So that constituted their covenant, or their baptismal vow, as now in our day, Israelites indeed have made a baptismal vow with God, or covenant of sacrifice, and are being led by the goodness of God, as we have heard here repeatedly. We are pleased to know that we are a class of people who have turned from sin and are seeking fellowship with God, and he was pleased to have us do that, and he is not far from us, for he is easily found. We came near to God and he drew near to us, and we came into fellowship with God; then we heard that voice in Romans 12:1. We saw that it would be unreasonable to refuse, and said, Yes, Lord, here I give myself to thee, 'tis all that I can do. As we now have greater light on the justification feature, we see that the Lord loaned to us his merit and as we go down into sacrificial death he imputes his merit to us. So then, when we made the covenant with God, it was a baptism vow, but we did not specify anything; we did not understand very much about it, but we meant what we said and we gave our hearts to the Lord. Later, since we have come down to our day, the Lord has seen that the power of darkness was about to come in like a flood, "And when the enemy shall come in like a flood, the Lord shall raise up a standard for us," and hence we have the vow, and I trust we have all of us subscribed to it. As we find in the book of Ezra a picture of the harvest work, so there, after much fuss about the intermarrying, there was a proclamation that they should send in their names. They were known to Ezra, and so in the 10th chapter, 5th verse, those nearest to Ezra were the first to swear, and so those nearest to that "Finger-Board" were the first ones to swear—the Bible house family and the Pilgrims. Still there was a fuss about it, and there went forth a proclamation that whosoever would not come within three days, according to the council of the priests and elders, all his substance should be forfeited, etc. The 9th verse shows that this was done in the ninth month, and if we are not too fanciful about it, using the Jewish reckoning, we would reach the ninth month in June, and in June, 1908, the vow was given in the Tower, and since then it has been discussed pro and con. It is a simple matter to send in your name. If you have taken the vow and have not sent in your name, send it in by all means. It should be done in three days. You can easily figure it.

We also read about Cyrus, that he made a certain one governor over Judea, Zerubbabel; he sent him forth to build the temple. Cyrus means "sun." And the antitype, as we note in Isaiah 44:45, is Jesus. Cyrus is the type of the Lord Jesus. So we will find some parallel also to this antitypical Zerubbabel, back here in the book of Ezra. Cyrus made Zerubbabel governor over Judea, "Blessed is that servant, whom, when the Lord cometh, he shall find so doing." Thus we see that the antitypical Cyrus shall appoint the antitypical Zerubbabel ruler over all his goods.

"He that hath received this testimony hath set to his seal that God is true."

You will find that antitypical Zerubbabel mentioned in the book of Zechariah and in many other places.

You see him with the plummet, and the spirit of the Lord shall raise up a standard, and they shall see.

We are happy to suppose that we all see what the plummet is, who has it, and are pleased to suppose that you have

yielded yourselves and that you are being led by it as the children of olden times were led by the hands of Moses and Aaron.

The picture changes, and we have different names. We thus see the plummet in the hands of Zerubbabel with those seven. What seven? They are the eyes that run to and fro. This is a good connection between the seven vials as mentioned in Revelation. Together with those seven, and that plummet, that standard, means that we conform to that standard, even as we are invited to come hither, and I will show thee the Bride—not down, but up. In the first chapter we read that he raised a standard, and he has maintained that standard, though they have dragged it into the courts and tried to lower his standard. He has maintained his integrity, the plummet is in his hands, and he has been holding our faith; he is also holding the faith of the Jews. He is none other than a prophet. We do not claim this for him, but it is very significant. They do see the plummet in his hands, and the rest of the world shall see it in due time, and will have to comply and conform their characters to the standard that is there in his hand. He is also holding the faith of the world.

"He that hath received his testimony, hath set to his seal that God is true."

Now as to ourselves. We have heard a discourse, just previous to me, that we should not stumble any of the little ones. That means something. Our attention has been called to some who are intimidating newer ones in the Truth who see the proposition. The least one can see and grasp it more readily than we could ten or fifteen years ago. It only takes some a few weeks to develop character now. When you see any wishing to present their bodies a living sacrifice, help them along, don't tell them to wait. They certainly know what they are doing, and when they want to symbolize that consecration, you have no right to interfere, but help them along. Help, and by no means discourage them in regard to subscribing to the vow. It is very plain and explicit and conclusive.

"Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow."

Anything in that paragraph that would favor the cause of the Adversary? No. On the contrary, it helps us to resist him, helps us to be loyal to God and to our baptism vow.

"Daily will I remember at the throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere."

The Adversary does not suggest anything in favor of that. Why not make it our own?

"I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve thee and thy dear flock."

Could the Adversary suggest a single thought or line of that paragraph?

Scrutinizing our thoughts that they may be pure and holy and pleasing to the Lord at all times, during the day, while at work, in foundry, shop, or wherever it may be, when you catch yourself thinking improperly, right then and there lift up your heart to the Lord, ask his forgiveness, and have the stain removed. Thus you will manifest your loyalty to the Lord that you meant what you said when you consecrated yourself to the Lord. Coming to the sentence, "that I may the better be enabled to serve thee and thy dear flock." In the shop thoughts arise, and if you want to tell some ignoble thoughts to your near neighbor, squelch it right away. See that you are telling something of the Lord's kingdom, and love, that you are made ministers of.

"I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary."

There is nothing there suggested by the Adversary, and we can all subscribe to that.

"I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

"And so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open."

It is well to keep this thought in mind, the first sentence of the sixth paragraph, "so far as reasonably possible."

If we have received his testimony, we have set to our seal that God is true.

What grander thing could we do than to subscribe to that vow, telling our beloved Pastor that we appreciate his endeavors in our behalf, knowing that he has not invented it, as in Ezra, Isaiah and in the 15th verse of the 16th chapter of Revelation the vow has been suggested, and if we want to be in harmony with God, we will find it to be to our best interests to do as we are led. It is not by might, nor by power, but by my Spirit, saith the Lord, and when the enemy shall come in like a flood, the Spirit of the Lord will raise up a standard, and we will be protected and gathered into a place of safety. Amen.

Mayville Reception at Peacock Inn, Wednesday Evening

Pastor Russell's Sermon

THE Peacock Inn and its spacious lawns at Mayville, with Pastor Russell of the Brooklyn Tabernacle as host, entertained the fourth contingent of Bible students, about 600 strong, Wednesday evening. The numbers each night are regulated by cards of invitation. Like its predecessor the occasion was an enjoyable one long to be remembered with pleasure and profit. Again the songs of "the happy people" of the International Bible students, coming and going, gladdened and cheered the dwellers at the lakeside homes, who will not soon forget this convention.

In connection with his greetings Pastor Russell said:

"To the gathering of Bible students who visited me here last evening I remarked the increasing beauties of nature as foregleams of the great 'restitution' promised in the Bible (Acts 3:20), and which we believe is now nigh at hand. We then considered the world's hope, based on the great sacrifice at Calvary and the Bible's testimony respecting its far reaching results. Tonight let us consider briefly the future of the church's hope.

"Like many of our Christian friends, for a long time we did not understand how to 'rightly divide the word of truth' (2 Tim. 2:15); we did not comprehend that God's plan provides first a heavenly salvation for the church and then an earthly salvation for manhood in general. The study of our Bibles along dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed 'shall sit every man under his own vine and fig tree and long enjoy the work of their hands' is God's provision for Israel restored to divine favor, and for all the families of the earth; but not for the church. Of the true church, the Bride of Christ, it is declared that her members shall in the resurrection be 'like unto the angels'—heavenly or spiritual beings.

"St. Paul distinctly says of these: 'Flesh and blood cannot inherit the kingdom of God.' (1 Cor. 15:50.) Jesus tells these that he has gone to prepare them a place in the Father's house on high. But the place for man, the earth, already provided from the foundation of the world, is a very different one from ours, of which we read, 'Eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him.'

THE SPIRITUAL CALL.

"Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for anyone. Every promise is earthly. In Abraham's case, for instance, we read, 'Lift up, now, thine eyes and look to the east, west, north and south, for all the land which thou seest to thee will I give it, and to thy seed after thee.'

"St. Paul refers to this difference between the hopes of the spirit begotten church founded at Pentecost and the hopes of all others. Pointing to the faithful of the past

he declares that although they had God's testimony to their faithfulness, nevertheless they received not the promises, 'God having provided some better thing for us, that they without us should not be made perfect.' (Hebrews 11:38-40.)

"As soon as we get our better thing, our higher reward of 'glory, honor and immortality,' in joint heirship with our Lord as figuratively his bride, then the worthy ones of ancient times will get their reward of resurrection to human perfection. Then under Messiah's kingdom those perfect men will be the 'princes in all the earth.' (Psalms 45:16.) Then from the spiritual to the perfected earthly ones, the blessings and instructions for the world will descend to the poor, ignorant, selfish and superstitious world—to help them; to uplift the obedient to the perfections illustrated by the perfected worthies.

WHAT HEAVEN IS LIKE.

"We have all heard of the Sunday school teacher who told her class about heaven—about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world, 'in due time.' She had no conception of the heaven of heavens promised to the faithful followers of Jesus in the narrow way.

"The Great Teacher explains that it is impossible to describe heaven and its beauties and charms. He said to Nicodemus: 'If I have told you of earthly things and ye believed not, how would you believe if I should tell you of heavenly things?' (Jno. 3:12.)

"In line with this the Bible makes no attempt to describe heaven itself, nor its inhabitants. Merely we are told that God is a Spirit 'dwelling in light which no man can approach unto; whom no man hath seen, nor can ever see,' personally. Man must discern God in his works—the noblest of which is the perfect man—made in his moral likeness on the earthly plane—a little lower than the angels on the spirit plane. The most that the Word declares of our heavenly inheritance is that eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him.' (1 Cor. 11:9.)

"But while refusing to inform us of the heavenly conditions God does give us a soul-satisfying portion. Through the Apostle he declares 'it doth not yet appear what we shall be, but we know that when he (the glorified Jesus) shall be revealed (at his second advent, in power and great glory) we shall be like him, for we shall see him as he is,' while others not thus 'changed' from human to spirit nature, by the first resurrection power, will not see him as he is, but only as he shall be revealed in his providence and judgments, which every eye shall recognize.

"How satisfactory—beyond all that we could have asked or thought. 'Like him'—what more could we ask—'like him' whom God hath highly exalted, far 'above angels, principalities and powers.' We stand amazed at such grace. Moreover, we can realize that he who called us to become 'partakers of the divine nature' and joint heirs with the Redeemer in his mediatorial kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written: 'I shall be satisfied when I awake in thy likeness.'" (Psalms 17:15.)

Pastor Russell Interviewed by the Journal

Christian Pulpits Held by Infidels. Inconsistent to Give Money to Universities and Seminaries which Teach Evolution

In an interview with a representative of the Journal, Pastor Charles T. Russell declared that many evolutionists fraudulently hold Christian pulpits and that they are thus sailing under false colors. Pastor Russell gave utterance to this expression of sentiment when he was told that many wealthy and respected citizens of this country contribute liberally to foreign missions and thus indicate their consistency and sincerity in their efforts to promote the Christian faith. Among other things he said:

"You state that some of our wealthy citizens occupy a ridiculous position in that they contribute millions to the support of foreign missionary societies to send Bibles and missionaries to the heathen to convert them to Christianity, and that at the same time they contribute other millions to college which openly teach evolution and repudiate the Bible. Is this a fair statement of your contention?" Pastor Russell was asked.

"Yes, you have stated the matter fairly. It seems to me that the position is an inconsistent one—to spend money in making infidels at home and other moneys in the opposite direction abroad. Indeed, to my understanding, the so-called gospel that is preached to the heathen is a message of damnation rather than a message of salvation; the doctrines of the creeds of the dark ages are presented instead of the doctrines of the Bible. Thus God's character and Book are misrepresented at home and abroad."

"What would you advise the rich to do in this matter? Would you advocate the discontinuance of contributions to the foreign missions, or the withdrawal of support from colleges teaching higher criticism, or what?"

"Each rich man must decide such questions for himself; each is a separate steward, responsible to God. For my own part, I would not give a dollar to either. I surely would not assist the colleges in their present work of undermining faith in the Bible as the Word of God; and just as surely I would not assist in preaching to the heathen doctrines which misrepresent the divine character and government. Understand me, however, I hold that the rich have every right to give their wealth to the promulgation of infidelity if they choose, and that college professors have every right to undermine Christian faith in the Bible and to destroy all confidence in God and Jesus Christ as the redeemer of the world, and that the name of Christ should not be used as a foil of infidelity—that Christian parents should be permitted to know in advance that the sending of their children to college in this, our day, means the destruction of all their faith in God and the Bible."

"Do you consider it wrong for a man to accept a Christian pulpit when he disbelieves the Bible and its teachings of the Savior's miraculous birth and sinfulness, and that he 'gave himself a ransom price for all?'"

"Yes, I would consider such a course highly reprehensible and thoroughly dishonest. But, of course, if the entire congregation fully understood the preacher to be an infidel—an unbeliever—and if they called him because of his unbelief, he then would be fully at liberty to accept such a call, and would be free from charges of personal deception. But if the congregation and the minister still maintained and held out to the world that they were Christians, they would be really deceivers and slanderers of the name Christian."

"From your remarks, I gather, Pastor Russell, that in your estimation a man believing the doctrine of evolution would not be a Christian at all. Did I understand you rightly?"

"You understand me correctly. The entire teaching of the Bible is opposed to the suggestion that man was evolved from a lower order of animals. The issue is so squarely drawn as to leave no room whatever for compromise. A Christian is one who believes the testimony of Jesus and the apostles, that Jesus is the son of God, that he died for man's sin, the just for the unjust that he might bring us back to God, from whose favor we fell representatively in Adam. I see no reason why a man who denies the Bible, denies the fall of Adam and his race, denies the redemptive work of Jesus, and denies the restitution work which eventually he will accomplish—I see no reason why such a man should misrepresent himself as a Christian. Far more honorable would it be for him to declare himself anti-Christian—in opposition to the teachings of Christ and the Bible. One surely wonders whether or not the majority of the learned gentlemen who occupy this incongruous position would do so if there were neither salary, titles, nor honorary emoluments attaching."

"He being dead yet speaketh"—Hebrews 11:4

OUR dear Brother Doctor John Edgar, of Glasgow, Scotland, was to have been with us at this convention, and would have been on the program to address us. Steamship passage had been engaged for both he and Brother Hemery to come over, and we were looking forward to meeting him and receiving from him further lessons. You can well imagine the shock which came to us who loved him, from knowing him personally, when we learned that he had passed beyond the veil on June 9, 1910. He died like a true saint should die, and while not present with us in body, we believe that we are now having a fulfillment of Colossians 2:5,—

"For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

While this report was in process of compilation, the following communication concerning his life, how he came into Present Truth, his service connected therewith, his last sickness, and his faithfulness UNTO death, was received. We are glad to give it space here and look upon it as a personal exhortation and admonition to all the feet members of the Body of Christ:

Memoirs of the Late Doctor John Edgar

By His Sister, Minna Edgar

OUR dear brother John came into the light of Truth very gradually, for there were many hindrances in his way. His time was fully occupied by his professional work and studies, and these were very dear to his heart. He had high ambitions with every prospect of attaining to them; and all things, so far as the whorld was concerned, were well with him. He was highly esteemed among men, and had good health and a happy home. On the other hand, however, he had certain Christian advantages; our parents had trained him to reverence God and his Word; and he was naturally possessed of many good qualities of heart and mind, the chiefest of which were his modesty and humility. The very nature of his work brought him into touch with the sufferings and needs of humanity; while he had experienced the grief of losing in death our mother, two sisters and a brother in the short space of two and a half years.

Our father, whom he dearly loved, and our sister Eva, in addition to myself, were the first members of our family to read and appreciate the teachings of the "Divine Plan of the Ages." We often spoke to him of the wonderful unfolding of God's Word which we had received through its help, and constantly sought to arouse his interest in it; but for fully a year there was little response. He and the other members of the family all feared that their father and two sisters were becoming fanatical, and they disliked the publicity which the "propagandist work" and dissociation from the United Presbyterian Church had caused. However, our brother acknowledged later that the very earnestness and zeal which we displayed had impressed and influenced him favorably.

Our father's home was opened freely in the service of the Truth, and it was our joy and privilege to entertain many of the Lord's messengers. Our brother, who visited us from time to time, was brought into contact with many of these friends, among whom were Brother Hemery and Aunt Sarah, who were specially helpful in gradually breaking down any indifference and prejudice which he may have had. It was in Autumn of the year 1899 when John began to investigate thoroughly into our beliefs. In company with his wife and our eldest sister, Annie (Mrs. Macdonald) he attended a little convention held by the Glasgow church (which was at that time but one year old) and heard some helpful addresses by Brothers Hemery and Houston. At that time he began to comprehend something of the beauty of consecration, as also did our sister Annie, and it was a great joy to us to note their eagerness to hear all that we had to tell them regarding the Kingdom. A few days after the close of the convention he and his wife (Grace) desired us to spend an evening with them before Brothers Hemery and Houston should leave for their homes; and as they gave us liberty to invite as many of the brethren as we pleased, we had their large drawing-room well filled. We spent a most delightful evening, discussing the various points of the Truth, and clearing up certain difficulties; and it was then that I recognized that the Lord's blessing was evidently with us. I whispered to my brother that, even as in days of old the house which held the Ark of the Covenant received earthly blessings, so now those who entertained the Lord's messengers would surely receive spiritual blessings.

A few days after this gathering our brother was called to a surgical case in the far north of Scotland, and as he knew that the journey would be a long one he thought it an excellent opportunity to read the book which we had so often earnestly urged him to study—"The Divine Plan of the Ages." That day of travel was one of the most momentous in his life. His mind had now become receptive to the Truth, and he read on, hour after hour, as one enrapt. The train stopped at the various stations on the route, and the passengers came and went as usual, but he was oblivious of it all. He afterwards told us how that, one time, several rough-speaking youths entered the compartment, and for a time he heard their voices; but very soon his reading again absorbed his attention, and by and by he found himself alone with no recollection as to when his fellow travelers had vacated their seats. He was a little amused at his own concentration of thought. The whole plan of God opened up to him in a wonderful way and brought conviction of its truth to his mind. He saw that it was too glorious in its manifestations of love and wisdom to be of man—it unmistakably bore the impress of the Divine. From that day onward he progressed rapidly in knowledge and spiritual life. He manifested keen appreciation of the High Calling and considered it a small sacrifice to surrender "mere earthly things" for the hope of gaining joint heirship with Christ. His consecration to the Lord was thorough and he became most diligent in the study of the Bible, taking as his text books the various volumes of the "Scripture Studies," which he marked and annotated profusely. As an example of "redeeming the time," he was certainly an inspiration to us all, for every moment spent in traveling in the tramcars, etc., was occupied in either reading or writing. "This one thing I do" was the motto which dominated his mind. How often one heard the remark: "I saw the doctor in the car this morning, busy studying as usual." "The hand of the diligent maketh rich" was exemplified in his case, for the richness of his knowledge was gained by much perseverance.

Not only did he believe in his heart the truth which he had received, but he gladly confessed it with his mouth. Very soon all who knew him became aware that Dr. Edgar's desires, hopes and ambitions were now no longer centered round his professional career, but were set in heaven. All with whom he came in contact found him more eager to speak to them of God's glorious Plan than of any other subject; and he always carried in a special pocket a copy of Vol. 1, in readiness to give or lend to any who should evince an interest in the Word of God. He preferred to give the volume rather than tracts, for he held that the book led the inquirer into the light step by step, and was therefore less likely to awaken prejudice.

He had not long come among us before he offered his large dining-room for our little church meetings; and every Sunday for a year we met there, until our increasing numbers made it necessary for us to seek larger premises. A "born teacher," he could make matters so simple and clear that even the slowest could understand. He was one of the first elders to be elected, and he held the office till his

death. He was indeed "an elder brother" to every member of the Church; his advice and help were sought and readily obtained by all, in their times of difficulty, spiritual or otherwise. His influence and abilities, money and home were freely used in the interests of the brethren everywhere; and in this stewardship he had the loving coöperation of his wife, who had consecrated soon after himself. He did not seek to save his life, but ever sought to spend it in the service of the Master.

One of the greatest trials was in June of the year 1903, when his beloved father died. Putting aside all thoughts of self, however, he sought to fill our father's place as head of the family, and ever cared for the welfare of each of us. He became guardian to the children of our two deceased sisters, so that, combined with his professional duties, which were heavy, he had now many family concerns to attend to, besides his numerous engagements in the Harvest Work. But the loving heavenly Father had in reserve for us a great joy, for five months later our youngest brother, Morton, came right into the Truth. Various trials helped to loosen his hold of worldly hopes, and an earnest talk on a certain night helped him to yield himself to God. He first consecrated himself, and then started to read prayerfully "The Divine Plan of the Ages." He readily agreed to attend a little parlor meeting at the home of one of the brethren, where our brother John gave a grand discourse on the Chart. It would be hard to find words to express what joy the doctor experienced in seeing his brother eagerly following his every word, drinking in the Truth. Once started, Morton made rapid progress; for, like his brother John, he was a diligent student, and quickly grasped the Truth now due. He very soon showed particular aptitude in the subject of Chronology and Time-prophecies, and before long the two brothers were studying together with mutual benefit. They worked with each other most harmoniously and were an illustration of the truth of the Apostle's statement that "all members have not the same office."

The doctor's public work as a lecturer developed greatly during the last five or six years; and his services in this capacity were in great demand, both at home and abroad. This work caused him much nervous strain and he suffered from headaches and sleeplessness both before and after addressing a large meeting. God greatly honored him in this branch of service, and many hundreds can testify to blessings received through his instrumentality.

In the summer of 1906 he and his wife, in company with myself, visited many of the principal cities in the States and in Canada. We felt that the tour was like a royal procession, the dear friends everywhere were so loving and attentive. When we arrived at the various railway depots we were generally met by several of the brethren, who saw to our luggage and hospitably entertained us in one of their homes. The doctor lectured in all the places we visited, and the subjects of his discourses were principally on the various features of the Time-prophecies, and on the symbolisms of the Great Pyramid.

In 1907 his well-known lecture, "Where Are the Dead?" was delivered several times in Glasgow to crowded audiences. On these occasions so many hundreds were turned from the doors of the halls, unable to find even standing room, that we asked the doctor to give his address in the largest auditorium in the city. In this way we hoped that a more public witness for the Truth should be given in Glasgow than had ever before been attempted. After a little demur the doctor consented to our desire, and St. Andrew's Grand Hall, with a seating capacity of 4,500, was hired for the 29th of March, 1908. But even this large hall proved too small for the crowds who desired to gain admittance; and the way in which they pressed into the corridors and passage-ways caused some consternation among the officials in attendance. Even the overflow meeting, which was immediately arranged for, was soon overcrowded, and still the people kept coming in their hundreds. Our conviction is that as many were turned away as managed to gain admittance to both halls. We had the satisfaction, however, of supplying these disappointed people with the printed brochures of the lecture. Great blessings attended this meeting, and through it the Truth was brought into much prominence in Glasgow. We heard of the lecture being discussed in many of the large works and warehouses in the city, and the news agents were constantly asked for copies of the brochure, so that we were kept busy supplying the demand. "Them that honor me, I will honor," is a text which often came to our minds in connection with the Lord's frequent using of our brother to help spread abroad the glad tidings of the Kingdom.

The principal aim of his public work was to induce others to study for themselves the writings of Brother Russell; but to those who had already gained a knowledge of the Plan of God, and were walking the narrow way of Consecration, our dear brother was a constant stimulus and encouragement both by example and precept. His very presence was helpful. The sight of his bright loving face as he entered the room was an influence for good. As one of his patients remarked, "The doctor comes like a ray of sunshine to us sick folks." His zeal and enthusiasm were "catching"; and his firm assurance in the shortness of the time, together with his ability in presenting the proofs which formed the foundation of his faith, tended much to dispel the doubts of others. As might be expected, he was much loved by the dear brethren of the Church at Glasgow, and the sorrow and grief caused by the news of his last serious illness can better be imagined than described.

It was on the evening of Sunday, the 5th of June (the seventh anniversary of our father's death) that the Church received the message that the doctor's illness was more than a mere indisposition; the physician in attendance feared that he had sub-acute appendicitis. We remembered him in prayer; and although we all felt a little alarmed, we hoped that all would yet be well.

During the night he became much worse, and suffered from severe pain and sickness. He did not want to disturb his physician's rest, and waited till morning before sending a message to him to come and bring with him a surgeon. The examination took place at 8:45 a. m., and the symptoms which indicated to the surgeon the seriousness of our brother's condition revealed it to the patient himself. The surgeon told me later that, while he was engaged percussing, he noticed that my brother listened intently to the sounds, and when these betrayed that an abscess had burst, discharging itself into the body cavity and thereby causing extensive peritonitis, their eyes met. Both knew it to be very doubtful if life could be saved. Our brother himself seemed quite assured that he was face to face with death. There was a slender hope that an immediate operation might lead to his recovery.

We were all quickly summoned to his bedside, to see him before the ambulance should convey him to a nursing-home, where he had himself operated upon many of his patients. We found our dear one in great agony, and much exhausted by his long sleepless night of suffering. A groan would seldom escape him. His dear wife and I did all we could to relieve his pain. At times he felt icy cold, and then would burn with fever. Our sister Annie said to him: "Surely, John, it is not *you* who is to be the first to go! I am the eldest and have expected to be taken before you." "Yes, I am going to the Father," he replied, "to my Father and your Father, to my God and your God." "Oh John!" she exclaimed, "we cannot do without you. You are the head, you know, of the family; we cannot spare you yet." But he answered, "God will care for you all. Cast all your care upon him, and he will look after you far better than I could do!" He stretched out his arms for us, and drew us one by one to himself, kissed us most tenderly. Mentioning us by name, he said, "Goodbye, God bless you." Now and then one of us would burst into tears, and these he would reprove by saying, "If ye loved me ye would rejoice, because I go to the Father." We assured him that we did rejoice for his sake, but mourned for our own. On the whole, however, we were all very calm and resigned considering the suddenness and severity of our trial. We know that God heard the many prayers which ascended on our behalf, for we felt that special grace was given us. Occasionally he would murmur, "Oh! I'm *so* tired," and Annie would pat him soothingly and say, "Poor son," "My dear son." "Son" is a term of endearment often used in Scotland by an older woman to a younger relative. Our dear sister Grace, our brother's wife, was wonderfully upheld, though her heart was anguished at the sight of her beloved husband's sufferings. Time and again he held her face to his own, fervently kissing her, and seeking to comfort her by reminding her of God's almighty love and power. At last the ambulance arrived, and after some more farewells he was carried away to the nursing-home. We were not altogether devoid of hope for his recovery, for we knew he was in the hands of a clever surgeon; and we trusted that the Master might still have work for him on this side of the vail. After the operation, the surgeon came to the sideroom where I was waiting, and very gravely said, "I am sorry, but I cannot give you hope for your brother. If he *should* linger for six hours, we might *begin* to have a glimmer of hope!" I felt that, surely, it must be somebody else's

brother he is speaking of! Yet I knew that God was about to let the greatest sorrow fall upon us, and my heart cried to him for grace to enable us all to bear it. It was hard to go home to the anxious ones with such news. Though all were stunned by this sudden blow we never at any time felt a trace of rebellion in our hearts. We desired most fervently that God's will should be done.

Sister Grace and I visited him that afternoon and found him very exhausted but quite collected. He sought to comfort his wife by assuring her that God would be her helper and strength, and very tenderly he commended us both to his keeping. In the evening, when we again visited him, he was bathed in perspiration, so that even the pillow under his head was wet. The surgeon remarked that such sweating was quite *phenomenal*, and hopes sprang up afresh in our hearts. We thought "Maybe God is going to work the miracle which alone can save him! Our God can do wonderful things, and it might be that his glory will be best served by sparing this useful life yet a little longer!" All Monday night he suffered acutely and was most restless; but twenty-four hours slipped past and still he lingered. Nevertheless, the surgeon denied us all hope.

Tuesday was a long day of waiting and pain. Sister Grace and I now and then saw him, but as he exhausted himself in seeking to manifest his love for us, and especially for his dear wife, by giving us parting exhortations as to how we must trust in God, and comfort our hearts, knowing we must soon meet again, we felt it was necessary to leave him in quietness. To witness his distress of body was exceedingly painful. In the evening we were greatly relieved on learning that morphine was to be injected—we hoped he would now get sleep. That night his two sons, Jack and Stanley, knelt in prayer with their mother and myself. Our hearts rejoiced to hear the lads pray aloud. The elder (age 17½) told the Lord that he knew that his father did not desire "earthly blessings," and he would not ask for his father's life to be spared, but besought God to alleviate his sufferings as far as possible, that "father might get sleep." He ended with the pathetic appeal that his mother might be strengthened to bear up, "because you know, Father, if mother were also to be taken away it might be too much for Stanley and me to bear."

On Wednesday morning I suggested to Sister Grace to go alone and see her dear one. She did this, and while I waited for her in another room she told him of the boys' prayers the night before, knowing that it would be a comfort to him and would gladden him to realize that the Lord was working in their hearts. It was now approaching to 48 hours since the operation, and though no authoritative hope was given us, our spirits rose a little. On leaving the Nursing Home to join those who usually waited anxiously to hear the latest report, we found Bro. Hemery coming over to meet us. He had traveled up during the night from London, for he desired greatly to see his dear brother John once more in the flesh, should the Lord grant him that privilege. All through our brother's illness the love, sympathy and kindness shown us by the brethren not only in Glasgow, but all over the United Kingdom, were such as our heavenly Father must have loved to witness. In the early afternoon a message came from the nursing home that John desired to see his wife and boys. Jack and Stanley were much affected by the interview. The former told his father that on the previous night he had knelt down in his bedroom and earnestly prayed to God for the Light. Both boys told their father that they intended to consecrate themselves to the Lord. They wept as he commended them to God. He advised and encouraged them, assuring them of God's love and care for them. He urged them to keep close to Bro. Russell, for he was assured he would be the faithful servant to the end. He was frequently interrupted in his remarks by spasms of sickness; but his fatherly care for their highest welfare constrained him to sacrifice himself that he might exhort and help them. He spoke to them of the joy he was so soon to experience in being raised with Christ, and reminded them of the shortness of the time. When told of Bro. Hemery's arrival he expressed appreciation of the love and kindness shown, and said he would send for him if he felt at all able to see him. Before the lads left they knelt with their mother at their father's bedside and presented themselves to the Lord.

About 4 p. m. a message came from John that he would like Bro. Hemery and one of his sisters to come to him. It was arranged that I should accompany Bro. Hemery. It was most touching to witness the greeting of these two brothers in the Lord. The Doctor asked Bro. Hemery to give him "a *long* kiss," and the tears sprang to Bro. Hemery's eyes as he caught hold of John's hand and exclaimed, "My dearest brother, you know you are my dearest brother!" The Doctor smiled and replied, "You know I love you, though I may not always have manifested it as much as I should have done—Scotch fashion, you know, which I am trying to overcome." Haltingly he spoke, sickness frequently disturbing him, but with determination he continued till he said all he had to say. He described his symptoms and showed very clearly the slender thread upon which his life hung. He apparently wanted us to know exactly how things stood with him. We saw that he had little hope of his recovery, but bravely submitted to all that was being done for him. We were filled with wonderment at the orderly, methodical way in which he diagnosed his own case—for the time being he was the professor instructing his students. He dismissed the subject by saying, with that deliberation which betrayed the efforts which it was for him to speak, "I am coöperating with the doctor, with the nurses, *and* with God." Then he sought to lift us up to the height of his own joyful anticipation of so soon seeing Him who is our Lord and Head, and quoted the text, "In thy presence is fulness of joy: at thy right hand there are pleasures for evermore." He urged us to lay firm hold of our glorious Hope. He also referred to Bro. Russell as being the servant of the Lord, and of how he desired us to always coöperate with him. He spoke of the book on the Great Pyramid, and of his wish that the second volume should be gone on with, and requested us to encourage Bro. Morton in his work upon it. He remarked that, when he had spoken to Bro. Russell of the corroborations of the time-features which he and Morton had found in the Great Pyramid, Bro. Russell's eyes had lighted up with pleasure.

In the evening sister Grace visited John alone. She met the surgeon, who told her that he hardly expected her husband to live out the night, and certainly not through the next day. The slender thread had broken! She came to us in tears to say that all hope was now utterly gone, and to convey our brother's message that we were to go to him in turns and have a last interview. Now that our brother had the surgeon's assurance that death was imminent, he determined to use all of his remaining strength to witness for the Truth, so that maybe some might be persuaded to start in the Race for the High Calling, while others might be helped to make their calling and election sure.

Those who have watched by many deathbeds will be surprised to learn that, in addition to the last farewell, when eight of us were gathered together round his bedside just prior to the end, he had separate interviews with no less than twenty-three relatives and friends. A solemn hush lay upon all as they emerged from the sick room, and each realized that the interview would be a treasured and ever stimulating memory. They felt that they had been brought into the presence of the unseen, and had been privileged to stand on Holy Ground. His expression was so joyful, loving and tender! There was not a trace of doubt in his mind—nor indeed in the minds of any of us—that he was now waiting on the very threshold, ready to be ushered into the glory beyond. Some of the glory shone on his face and beamed from his eyes.

I shall touch briefly on the conversations held with some of his dear ones. Lack of space forbids my recounting all that could be said, but I shall try to select what may prove of general interest.

The Doctor's first interview was with his two boys. During the ten hours that had elapsed since they last saw their father, they had developed spiritually. We had looked on in glad wonderment at their growth, and surely saw Mal. 3:2 being fulfilled. Loving hands had been stretched out to help them, and God had richly blessed these efforts. The joy of the Lord had come into their hearts like a flood. In the late afternoon, when their Aunt Annie returned after a few hours absence, she found them alone in the dining room, both weeping. Her motherly compassions were all aroused. She naturally concluded that they had heard bad news of their father's condition and anxiously enquired, but Stanley replied between his sobs, "It is not about father we are crying, Aunt Annie. We have given ourselves to God, and are crying for joy."

When they entered their father's presence his quick eyes of love soon perceived the change in his lads. It hardly needed Jack to tell him—as he did—of their joy and peace in the knowledge that they had consecrated themselves to God. Clasping their hands in his own, their father exclaimed, "Now see! A rejoicing father, and two rejoicing sons!" Jack brokenly expressed his regret that he had not given himself to the Lord long ago; and that it should have

needed all this great suffering of his father to turn him to God. "Why, Jack," came the answer with a radiant look of joy and love, "I would gladly at any time have died for you. It would be joy to give my life for you both."

Bro. Tait (one of the Glasgow Elders) has kindly written out a brief summary of our brother's last words to him:

"When I entered the room he extended his arms as if to embrace me, and asked me to give him a kiss. 'What fine times we have had together,' he said. 'My trial is past, but you have to fight for a while longer. I shall soon be with Him. Oh, it is grand! In His presence is fulness of joy.' When I suggested how glorious it would be to see the Lord and meet the friends who have gone before, his face beamed with light. He seems as if he were already in the Divine Presence. He invariably wore a smile; his countenance manifested an inner rapture which I never before witnessed. One could not help being uplifted and sharing it with him.

"Referring to what Bro. Johnston had remarked before sailing to Africa, about his being as near to the Kingdom in Nyassaland as in Glasgow, the Doctor said, 'I have stolen a march on Bro. Johnston. I will be in the Kingdom before him. Oh, it is grand!'

"He spoke of how Bros. Johnston, Crawford, himself and I had been so long elders together, and now I was left alone. Bros. Johnston and Crawford had left the city, and he was going beyond the vail. He seemed to have a loving compassion for me, but assured me he would be better able to help me from the other side, and the Lord would be with me. At this point he said some things I could not well make out, but I understood him to be expressing his loving consideration for the interest of the work in Glasgow.

"He said, 'You will, perhaps, elect too many elders now, or possibly you will be too cautious and elect too few.'

"I expressed the feeling that his removal, and the others being called out of Glasgow, might indicate that the public witness for the truth here might be ended. 'Oh, no!' he exclaimed, 'there will be work going on all this year, and at least for half of next year.'

"When I told him how his example had been a great help and stimulus to me, because he had so much more to sacrifice than I had, he replied that he never knew he was sacrificing anything.

"He frequently repeated the words, 'In his presence is fulness of joy. Oh, it is grand!'

"He sent messages of love to all the elders, and commented briefly on the qualities of mind most prominent in each. He expressed sorrow that my wife had not come with me, and asked me to convey a message of love and farewell to her, her sisters at Eston, and her brother's family in London.

"When I was leaving he said again, 'Give me a kiss—a long one—none of your Scotch ones!' and we had a loving farewell embrace.

"That is all I can remember of the words spoken; but there were impressions left upon my mind which cannot be put into language. These I will never forget. He seemed to take me with him into the Holy, and filled my mind and heart with the rapture he himself had entered into."

When Bro. Captain Warden came into the room and approached the bed, I was standing near and said, "Bro. Warden" to call my brother's attention to him. The Doctor turned and when his eyes fell on Bro. Warden's face he exclaimed, "A brother I have loved ever since I knew him, over two years ago," and he beckoned him to come near and motioned him to a chair by his bed. Bro. Warden was overcome, but my brother reprovingly said, "Do not weep, brother!" Then sickness came on. My brother seemed to be struggling to overcome the sickness, and I said, "Now, dear, don't distress yourself. Bro. Warden is in no hurry; he can wait." He replied, "But his car! Will he not be too late to get a car home?" I answered, "Do not trouble about that, John. Bro. Warden will not mind, although he has to walk home every inch of the way." Then as Bro. Warden was trying to overcome his emotion, the Doctor said, "Weep not for me." Then for a minute he tried in vain to express himself; but, knowing that he wanted to repeat the text, "If ye loved me ye would rejoice because I go to the Father," I voiced it for him, and he showed great satisfaction that I had understood his mind. "Yes, that's the text!" Then gaining a little strength, he said with great tenderness, "Brother, kiss me." As Bro. Warden on reseating himself still kept looking downwards, seeking to control his feelings of grief, my brother in most loving tones of command said brightly, "Brother, look at me!" and when Bro. Warden looked up he saw before him such a radiant, smiling face, with fervent love beaming from the eyes, that the sight banished all desire to weep. Then the Doctor went on to speak of the glory and exultation awaiting the overcomers, and of his expectancy of soon being with the Lord, and of his hope that Bro. Warden would join him before long. Bro. Warden remarked upon the help and blessing he had received from the Doctor, and of the stimulus he had gained in noting with what fixity of purpose the Doctor had carried out his vow of consecration. "And besides, dear brother," he continued, "you have had so much more to sacrifice in the way of honors, positions and influence than most of us have." My brother shook his head as he replied, "I have had so little to sacrifice; it seems to me I have had such trifling things to give up compared to all the Lord has given me in return." He exhorted the Captain to preserve his meek, teachable disposition, and spoke of how the humble were exalted, and the meek were loved and taught of the Lord. The Doctor rejoiced with Bro. Warden in the spiritual progress of Sister Warden, and asked the Lord to abundantly bless them both. Then changing the subject he said, "Brother, you have a most fatherly disposition, and I want you to look after my boys." I had mentioned to him about Bro. Warden's willingness to be a trustee, and he thanked him warmly for that. He spoke of the joy he had in his sons giving themselves to the Lord, and said, "They are but little seedlings that require to be watered with the Truth." He described in a word or two the growth of the tiny plant, using his hands to illustrate how the little shoot forced its way upwards and the root its way downwards, as the seedling developed. We were forcibly reminded of his lecture on "A tree planted by the rivers of water."

Our sister Annie's daughter, Mrs. Browning, when she learned of her uncle's critical condition, expressed great regret that she had never told him "just how much she loved and admired him." She was much affected. He had been not only a kind, loving uncle to her, but also her sympathetic and skilful doctor. She and her husband were granted an interview. I was present, and shall never forget the touching scene. She sought to pour forth expressions of her love. Her uncle cheerily let her know he quite understood her affection, and sought to soothe her grief. Then he gently drew her attention to herself. First he advised her as her physician, taking great pains to impress upon her all he wanted her to guard against; then, with great tenderness and longing in his face and voice, he urged her to seek the highest things and asked her to read "The Divine Plan of the Ages." She promised that she would, and assured him that she would give herself to God. He exhorted her and her husband not to be ashamed of the Gospel of Christ. Though the time was short, yet she would get a full opportunity to complete the race she intended now to enter upon.

After the long list of interviews were over, his wife and I intended to sit up all night with him, but this he would not permit. About 1:30 a. m. he urged us to use the spirit of a sound mind, and go away and get some sleep. He felt assured he would not die for many hours yet—his pulse was still strong. "In fact," he said, "my pulse is so good, I would not be surprised if I should linger a day or two; besides, even if I do not, you will both have so much to do, you will require all your strength."

He gave us many instructions as to his earthly affairs, and asked us to send messages of love to all the churches, and his special love to "Dear Bro. Russell, who has always been so loving and mindful of me." He mentioned by name the various representatives of the Continental Branches of the W. T. Bible & Tract Society, and also of many of his brothers and sisters in the Lord. But his failing strength could not permit him to name them all one by one, and so he made us convey his love to everyone he knew "without one exception." On referring to the cancellation of his American tour, he remarked with a little smile, "I shall be in America after all this year." He also told me to write, announcing his decease to the various medical societies with which he was connected, and to several of his special professional friends, to thank them all for their kind and generous aid to him in his work. He spoke of the various positions he held as "the trifling honors of the world that so many covet and work so hard to obtain." "I leave them all behind. They are *nothing* compared to the glory in store for me. How foolish are men to grasp after these and neglect the important things of eternity."

He even gave his instructions regarding his funeral, and calmly spoke of how soon his coffin would require to be quickly sealed. When directing his nurse and myself in the fastening of some of his bandages he remarked, "I am leaving my body all scarred—like the Master, Minna!"

He expressed grateful thanks for every little attention received, and praised his nurses: "Excellent nurses! But I am afraid, nurses, I gave you a lot of trouble when I was so restless the first two days." But they would not let him reproach himself. He reminded them that the heavenly Father would reward them for all their kindness to him. They and the doctors were much impressed by his bearing all through his illness. One surgeon remarked that our brother had faced the operation like "one of the grand old Christians we read about."

Sister Grace and I sat beside him on Thursday morning. He seemed as if he might go over to sleep. He had received morphia, and we hoped the drug would help to soothe him. We sat, one on each side of the bed, waiting for it to take effect. He seemed almost asleep. All at once the silence was broken by his asking, as a teacher would question his pupils, "Who is the cupbearer?" For a minute I thought he was wandering in his mind and did not reply. He answered almost reprovingly and as if surprised by our silence, much as a teacher might who had expected his pupil to answer immediately and correctly, "Why, *Christ!* Christ is the cupbearer." "Then who has filled up the cup?" he further inquired. "The Father," he answered himself, and then lapsed back into silence. My sister-in-law and I exchanged glances. We felt our dear one's heart was saying, "The cup which my Father hath given me, shall I not drink it?"

The time wore slowly on. Several who had been unable to see him the previous night saw him for a little in the forenoon. We found it trying to deny to many their longing to have a farewell word with him; but we felt it would not be kind to disturb him in his exhausted condition. At times he revived a little. I cannot hope to describe the cheery satisfaction he showed when we did anything for his comfort. He would make little jokes about himself, and sought to brighten our spirits by showing his appreciation of our efforts to relieve him.

A few hours before his death he asked the nurse to inject some morphia, and held his arm ready for her. She did so while his head was turned the other way. A little later he said, "Come, nurse, I am ready." And she replied, "I have already injected the morphia, Doctor." "Oh, I never felt it," he said. "Why, nurse, you will be getting quite proud of yourself," complimenting her on her skilful injecting of the drug. She answered with a thrill of pleasure in her voice, "Well, Doctor, it was yourself who taught me!"

A little over an hour before the end came he realized the close approach of death, and asked us to turn him round on his back and prop him up with pillows. Save for the nurse, Grace, Annie and myself were alone with him. "Tell them all to come," he said. "I want them all here." Sister Annie went out quickly to fetch them. She had a walk of five minutes to the house where they were gathered in expectation of being so called. The minutes dragged while we waited. We feared they might be too late. He looked around with deep longing in his eyes. "I want them all with me," he murmured; "but it is all right," as if quite submissive, should the Father so will it, to have his desire ungratified. He then requested the nurse to inject a solution of strychnine and morphia. The nurse remarked to us that his brain was so active that the morphia appeared to have no effect on him. She was filled with wonderment, and stated afterwards that she had never before witnessed such a deathbed. In a few moments my brother looked up and said, "Minna, read the 91st Psalm." I found the place and tremblingly commenced. Never did I require greater powers of self-control than then. With my loved brother about to pass away, it was no easy task to control my voice to read aloud. God heard the earnest cry of my heart for grace to sustain me, and though now and then a sob choked my utterance, I managed to read fairly distinctly. As I continued the beautiful Psalm appealed to me as never before. Verses 14, 15 and 16 were read almost triumphantly, as I realized how fitly they applied as a message from the Lord to our dear one in his last hour. "With long life will I satisfy him!" I faltered, but my brother added as if in response, "I shall be satisfied when I awake in thy likeness." "And shew him my salvation," I finished. In the midst of our grief we yet exulted in the assurance that our dear one was so soon to experience the grandeur of the "Great Salvation." Then he asked me to read the last few verses of the 2nd and 3rd chapters of Revelation.

As I was reading the others came softly into the room, one by one. A look of relief and thankfulness passed over his face. He reached out his left hand to his wife, as she stood beside the bed, and beckoned with the other to his sons to come near. He grasped a hand of each in his own. He felt himself sinking. We placed a pillow under his knees to support him. When settled he said, "Now, Minna, read the 91st Psalm over again, and explain it." He spoke with great distinctness. In my helplessness I again prayed in my heart to the Lord for strength. I knew he asked the explanations for the sake of his sons and niece. I fear the comments were very brief—a broken sentence here and there. Sometimes emotion caused me to halt, but his quiet "Yes, continue," or "Well, read on," made me resume. I almost grudged every moment my eyes were averted from his face, and so, when finished with the Psalm, I put down the Bible and quoted from memory many of the passages I felt he would like me to repeat. The 17th of John was one of his favorite chapters, and as I recited verse 4, "I have glorified thee on earth: I have finished the work that thou gavest me to do," we all realized with a deep joy that these words of our blessed Head were appropriate in the mouths of all the members of His Body when about to complete their course. Many precious promises were quoted, such as Isa. 43:2, John 14:1-3, etc.; but there was no trace of trouble on *his* face—it seemed a little out of place for us to bid his heart not to be troubled; rather did the exhortation apply to ourselves. His eyes shone like stars of blue, with great brilliancy, as summoning up all his failing energies, he began to address us. We soon recognized that he spoke to us as representatives of the entire church, for he commenced by saying: "My dear brothers and sisters in the Lord: Daily renew your covenant of sacrifice to the Lord, and daily seek to carry it out. Rely on God to strengthen you, and he will help you to fulfil your vow!" Faintness came on; his eyes closed a while as he breathed heavily. In a little he whispered, "Surely God will strengthen me to say a word," and the Lord did. With an effort he began again, enunciating his words with remarkable clearness and decision. He sought to show us the steps by which we had entered into full relationship with God, and spoke of the privilege the Father bestowed upon us in granting us the right to a crown of life, that we might in faith lay it down and be planted in the likeness of Christ's death; and of the promise that, if faithful, a more glorious crown of life would be given us in the first resurrection. Sickness recurred constantly, but after the attack passed and he had his mouth washed out, he would begin again. He always commenced with the same exhortation, "My dear brothers and sisters in the Lord: Daily renew your covenant of sacrifice, and daily seek to carry it out." Once he surprised us with the vigor of his action in clenching his fist and making a sudden quick movement of determination as he urged us to "*Do*, as well as vow." He wanted to impress upon us the comforting thought that the mighty power of God would ever be exerted on our behalf, and searched his memory for a passage of Scripture to enforce his remarks. I suggested Eph. 1:17-19 and he nodded, "Yes, that's it," and then added, "for the church." Realizing he was not to be long with us, that his strength was ebbing fast, he desired to take farewell of us individually, and one by one he held us by the hand and kissed us warmly, addressing each by name as he did so. But the end was not yet. Once more he rallied, and once more his voice sounded out solemnly, "My dear brothers and sisters in the Lord, *daily* renew your vow of sacrifice to the Lord, and *daily* seek to fulfil it, no matter if you are tired, weary, go on! Every talent, all your influence, money, time, strength—all you have, use for the Lord, devote it to him." Our love for him was such that we could hardly bear to see him expend, as he was doing, the little remnant of strength. We felt the mighty effort he was making to leave with us that which would help us consummate our sacrifice, as he had consummated his, was costing him too much suffering, I gently said, "John, dear, you have given us your message, rest now." But he replied, "It is a *very* little life I have to lay down now—a very *little* life. Let me expend it." He repeated slowly with emphasis 1 Cor. 15:42-43, "For this corruptible must put on incorruption, and this mortal must put on immortality. It is shown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." And again and again he quoted the text, "In thy presence is fulness of joy! At thy right hand there are pleasures for evermore!" Now and then he sought to cheer us by reminding us that when "raised in power" he would be much better able to help us win in the Race, than if he had continued to be with us in the weakness of the flesh, and remarked that surely he would ever have a special interest in the Church at Glasgow, though of course he would rejoice to aid any of the Lord's

own, no matter where. He assured his sons and niece that, though they were just commencing the race when it was so near the time for the closing of the door, they would, nevertheless, be enabled to complete their course if they continued to faithfully follow the Lord; and encouraged us who had already been walking so many years in the narrow way, by speaking of how soon the sacrifice must be consummated. "Before many months are over some of you may hear the Master say to you as he is about to say to me, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord!'" With a radiant look on his face he exclaimed, "Oh what a glorious day is this for me, so soon to see my dear Lord face to face, and our dear God! So soon to enter into my reward!" Then looking at us earnestly, he bade us "Press on." I recited, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Never did these words speak more to our hearts than then. Jesus had uttered them just before his final conflict and conquest, and they revealed his trust in "the Father, who was with him," to keep him faithful to his covenant of sacrifice, till it was fulfilled on the cross. We saw the same spirit of confidence manifested in our dear one, and realized that the same mighty power of God upheld him in his dying hour. We beheld Christ suffering and triumphing in one of His Members, and the sight filled us with holy awe. We felt we were learning how to die. It seemed as if the Master said, "Be of good cheer, fear no tribulation nor anguish; for see how my grace is sufficient for him in *his* hour of extremity. It will be sufficient for *you*, and for *all* who will follow me faithfully even unto death." You have the 'same Jesus,' the same Lord, and his Father is your Father, and his God your God."

On one occasion after an attack of nausea, when he was patiently enduring some physical distress, Bro. Morton said to him, "Dear John, you have now developed the new mind, and the Lord is about to give you a glorious spirit body in keeping with your new mind. This old body will soon be left behind." He replied falteringly, "It is sown in weakness, it is raised in power." Then rallying himself, he looked earnestly from one to the other of us, and said in an awe-struck tone, "Is it not wonderful to think that *to-day* I shall see my Lord, and enter into His glory!" The true spirit of the "Elder Brother" energized and dominated his mind to the last. Though he was about to leave the world, his dear ones were still to be left to continue the fight against the world, the flesh, and the devil; and in the yearning of his heart over us he sought to exhort us to the end. He seemed to have something to say to us that he could not express,—the thoughts apparently eluded him as he was about to put them into words. "I had a message," he murmured, "but I cannot give it." However, the Father knew that the best message to impart to us through his dear servant, was the one main thought of the *daily* lifting up of the cross, and, in the strength of the Lord, *daily* following in the Master's footsteps even unto death.

As the shadows of the dark valley deepened upon him, our loved one again and again addressed us: "My dear brothers and sisters in the Lord, daily renew your vow of sacrifice to the Lord, and daily seek to fulfil it. God will help you. God will be with you." His voice began to falter as the muscles failed to fully respond. The words were easily recognized; but we realized with a pang of sorrow that we had heard the familiar and well-loved tones for the last time on earth. It seemed as if another voice than his was now speaking to us. "My beloved brothers and sisters in Christ, daily renew your covenant of sacrifice to the Lord, and daily seek to perform it." The words issued more and more slowly, and the voice become more gutteral as with his dying breath he still kept urging us to daily renew our vow of sacrifice to the Lord, and daily seek to fulfil it. It was awe-inspiring to hear him, haltingly, brokenly, yet so earnestly tell us from the very jaws of death how to overcome. Never can we who heard that most solemn exhortation forget it. God forbid that we should!

He paused as the last struggle was about to begin; his breath came and went very slowly; his powers of speech were almost gone; the hues of death were gathering over his face. But once again the undaunted spirit controlled his mortal flesh. As if to remind us of the glory awaiting him beyond the veil now ready to descend and hide him from our human sight, he uttered his last farewell in the inspiring words—"Sown in weakness, raised in POWER."

A few minutes later, as he lay with closed eyes, he whispered, "Sing"; and we who stood or knelt around his bed softly sang two verses of "God be with you till we meet again." We felt that this was the expression of his desire for us. Then, as he himself had warned us on the night before that the end might prove distressing, we sent away his two sons with Morton and his niece, while his dear wife and Annie, Eva and myself remained with him till all was over. Before leaving Brother Morton stooped down and twice warmly kissed John's hand, now growing cold in death. Each who left the room did the same. For the last fifteen minutes our dear one was speechless and in much bodily distress. An agonized expression came over his face, harrowing to witness. Dear Grace burst into tears as she cried out, "Oh, he is suffering terribly! He is in great pain!" and Sister Eva also began to weep. A violent fit of sickness ensued. We longed for God to release him. After it had passed his eyes became almost unearthly in their brightness, and so widely opened were they that we felt, did we not know it was our loved one's dying face we were looking upon, we could not have borne the sight. The nurse, to reassure us, said, "He is unconscious now!" But I saw the look of intelligence in his eyes, and exclaimed: "Ah, we cannot tell what bright vision he is now seeing!" He distinctly smiled in response, and continued his fixed gaze. Sister Annie called him by many endearing names, with sobs bursting from her now and then. He looked straight at her, and love enabled her to meet that brilliant gaze till at last it drooped in death. We turned to go, knowing we were parting only from the body of weakness which the glorious new creature had left behind. "In a moment, in the twinkling of an eye," his change had come; for the *Seventh*, the *Last*, and *Great Trump of God is sounding;* and "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

That evening, as his open coffin lay on trestles in the drawing-room at Clairmont Gardens, many who loved him came to look for the last time on his face. One by one they slowly filed past, lingering a while as if loath to turn away from his dear form. Affixed on the coffin-lid was a large brass plate, bearing the inscription:

John Edgar.
Aged 48 years.
"Sown in weakness,
Raised in power."
June 9th,
1910.

The words helped to lift the thoughts from the seen to the unseen, so that tears of grief ceased to flow as the eyes of faith saw him risen more than conqueror, through him that loved him and gave himself for him.

By Saturday morning the beautiful flowers sent as tributes of love and esteem by many almost hid the casket from view, and were piled up over the trestles below and covered several yards of the carpet beneath. They spoke more eloquently than words not only of the wealth of love he had won from friends, patients, professional co-workers and brethren in the Lord, but also of the glory which he now enjoyed in the midst of the paradise of God. One large cross of scarlet entwined by a golden crown, skillfully constructed by a sister in the Lord from hundreds of small red and yellow "everlasting" flowers, reminded us that, if we "always bear about in the body the dying of the Lord," than "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Brother Hemery conducted the funeral service both in the house and at the grave-side. He sought to use the occasion to speak of the grandeur of the Hope that had influenced our brother's life for nearly eleven years. We trust that some were helped who had previously not given much consideration to spiritual matters. Between two and three hundred were gathered at the cemetery; and God's sunshine streamed down upon them all. Many wept; but most found that they loved him so well, that in the midst of their grief they could nevertheless rejoice for his sake, because he had gone to be with the Father. One friend remarked that this was his ideal of what a Christian funeral should be. Though he had attended many funerals, he had never before seen such real rejoicing in the Lord as he had seen in the doctor's house. To witness the sweet smile on the widow's face was to know that she realized the everlasting arms around her and was an evidence of God's power to lift the heart that trusted him far above all earthly sorrow.

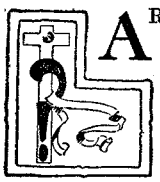
I cannot close these memoirs without assuring our brethren in Christ that in the three months which have elapsed

since our brother's death we have had many proofs of the depth and sincerity of Jack's and Stanley's consecration to the Lord, and also of our niece's progress in the Narrow Way. All will rejoice to learn that other young ones in connection with the Church at Glasgow, mostly daughters of brethren in the Lord, have also yielded themselves in sacrifice. I believe that within three weeks after the doctor passed beyond the veil eight or nine others were counted among "the little seedlings," whom we are privileged to help water with the Truth. We hear of still others who, though not yet decided, are praying for grace to lay hold on the exceeding great and precious promises of God. Pray for them all, and praise the Lord for his wonderful work of love. "In that day, sing ye unto her, A vineyard of red wine. I the LORD do keep it: I will water it every moment: lest any hurt it, I will keep it night and day."

(Reprint from Jamestown Evening Journal, Saturday, August 6, 1910)

Pastor Russell's Interview

Leader of International Bible Students' Association Discusses Several Topics of Timely Interest—Views Given in Clear, Concise Manner Churches Have Taken a Step in the Right Direction in Making Their Sittings Free—Financial Matters Not Mentioned in Brooklyn Tabernacle—Eternal Torment Should Not Be Preached—Theory of Evolution Conflicts With Bible.



A REPRESENTATIVE of The Journal visited Pastor Charles T. Russell and interviewed him upon various points which, we believe, will prove interesting to our readers. The questions and replies follow:

NO ADMISSION CHARGE — NO COLLECTIONS LIFTED.

"It is reported that you never participated in a meeting where an admission fee is charged or where collections are taken up. Is that a fact and, if so, what led you to such a course?"

"It is a fact. Without wishing to reflect against brethren who take a different view of the matter and who follow a different course, I feel that I should follow my own conscience in this and in every matter. Not long since it was the general custom to sell the sittings in every church, in addition to charging a rental. This custom is still followed, but the majority of churches have broken away from it and have their sittings free. I believe that they have taken a move in the right direction and that it can only be a question of time until they will agree with me that the lifting of collections is equally ungracious—a cheap form of begging—an attempt to wheedle from people money which they are not really anxious to give to the cause. In some parts of Germany they used to have the matter skillfully arranged with a tilting lid upon the collection box and a cord which passed back over the collector's finger by which he could trap the lid and dump the contents when desired. To the lid were fastened coins of large value as an appeal to the pride of the contributor not to put anything very small on the plate. If a small coin were placed upon it the cord was pulled and it was dumped out of sight; but, if large pieces of money, they were allowed to remain in sight.

"All Christian people claim God as their Father and the Lord Jesus as the great supervisor of the affairs and interests of the church. All agree that our God is rich. 'All the gold and the silver are his, and the cattle upon a thousand hills.' It seems to me, therefore, that we discredit our faith or discredit our God when we beg in his name and without his authority. 'The Lord loveth a cheerful giver.' And such will find no difficulty in finding opportunities for contributing to the work which they love and desire to serve. For the sake of those who are cheerful givers and who might feel a hesitancy about giving so small an amount as they could afford to give I think that a collection box might be fastened in every church—but then not in a conspicuous place—not before the worshiper as he passes out or in but off in some corner where he could find it or be directed to it if anxious to use it.

"This sentiment has been with me from childhood. Well do I remember how then I saw some of the wealthy men of the congregation passing the collection boxes Sundays and how I sympathized with them, thinking that it must be a very uncomfortable matter to pose as beggars, even for a good cause. I did not then realize as I now do that such lifting of collections is out of harmony with the spirit of the entire Word of God. When about 13 and connected with the Congregational church I had an experience which made a lasting impression. Our congregation held a church fair, in connection with which the 'sheep' worked hard, giving their own time and money so that they might have an opportunity also of fleecing and milking the 'goats'—their worldly neighbors and friends who had no particular interest in religion. Amongst other novelties incidental was a voting contest for a lady's watch. One of the subscription books was given to me, with the suggestion that I get some votes. Having few wealthy friends I cast about in my mind with whom I should begin to get my book properly started. I thought of Dr. Hostetter, of stomach bitters fame, as a man of whom I had heard as being wealthy, but whom I did not know. I went to his office, explained my errand, and was promptly handed $2, the gentleman evidently appreciating the privilege. As I walked from his office the thought bore upon me, 'You have begged two dollars.' I felt so mean about the matter that I wished that $2 back in Dr. Hostetter's pocket. I started to return, but concluded that I would be making a bad matter worse by so doing. Resolving that I would never beg another cent under any conditions, I rendered up my accounts. I feel as strongly in the matter today as I did then, and am determined never to make an appeal for money, either directly or indirectly—not even making a 'poor mouth.'

"My conclusion that the Lord is fully able to supply whatever money he needs for his own work is fully borne out by my experiences. It is mine to use carefully, economically, every dollar which the Lord puts under my control directly or indirectly, and to leave to him to decide what are the necessities of his work. I neither beg nor go into debt."

"Are we to understand, Pastor Russell, that no collections are lifted and no appeals made for financial assistance in the Brooklyn Tabernacle?"

"Yes, that is exactly right. We have no desire to 'milk the goats.' And as for the 'sheep' of the congregation, they consider it a privilege to participate in the expenses. I might say that financial matters are not mentioned on the Brooklyn Tabernacle platform, either by myself or the assisting pastors.

PASTOR RUSSELL'S WORK INTERNATIONAL.

"Pastor Russell, will you kindly tell our readers why your work is always along independent lines—never under the auspices of any denomination or denominations?"

"All Christian people of all denominations, Catholic and Protestant, and Christians outside of all denominations have my sympathy and Christian love. I desire to be in fellowship with them all. To my understanding, however, the division of God's people into sects and parties having other names than those approved by Jesus and the apostles and separated from each other by creedal fences is all wrong. The majority of Christians have quite outgrown the sentiment which first led to their denominational organization; but through custom the differences are maintained, and to the dishonor of the Lord's character. It is not questioned that our Redeemer and his apostles established only the one church. When our various organizations were organized, each at its organization claimed that the others were wrong—were not the Church of Christ originally established—and that it was the original one, or modeled after the original design. Hence the warfare which one time was bloody between the different sects and parties claiming to be the one true church.

"I thank God that that day has passed—that today a broader thought prevails. All denominations have repudiated the basis of their organization. We should, perhaps, except Catholics and Episcopalians, but the latter, at least, are ready to concede that all who are joined to Christ through faith in the merit of his sacrifice and through consecration to his service are members of the one true church, 'the church of the living God, whose names are written in heaven.' In proportion as this general fact is recognized all denominationalism is discounted, repudiated, as of human

organization, the product of ignorance and misunderstandings. The wonder is that, realizing and confessing all this, Christian people of various denominations still support their creedal fences—maintain their human creeds, which many of them at heart disown.

"As for myself, I consider it proper that I should not only preach Christian fellowship with all Christian peoples, but that I should ignore and stand free from all the creedal fences—in the open, in the liberty wherewith Christ makes free, in fellowship with all who acknowledge him. And thus it is that, by the grace of God, I am preaching weekly through the newspapers to millions of Christian people of all denominations the 'One Lord, one faith, one baptism and one God and Father of all.'"

"How about your church enrollment at the Brooklyn Tabernacle? Does it not imply a subscription to some kind of a confession of faith?"

"The Brooklyn Tabernacle congregation has no roll of membership. It welcomes all who love the Lord Jesus, who trust for justification in the merit of his sacrifice and who desire to walk in his steps of consecration and self-sacrifice. In view of what I have said respecting our financial affairs your readers will be surprised perhaps to learn that the Brooklyn Tabernacle congregation numbers very few who are rich in this world's goods. It is quite heterogenous as respects nationality and worldly conditions. Every Sunday you may meet not only American borns, but English, Irish, Scotch, Welsh, French, Norwegians, Swedes, Danes, Germans, Poles, Syrians, Italians and Chinese. Of every nation and of every denomination they were described by St. Paul's words, 'not many great, not many rich, not many mighty, not many noble, but chiefly the poor of the world, rich in faith and heirs of the kingdom.'"

ETERNAL TORMENT SHOULD NOT BE PREACHED.

"Pastor Russell, it is well known that you do not preach eternal torment, but in the interest of our readers I desire your view of the recently promulgated suggestion of theological seminary professors, to the effect that ministers must endorse in their pulpits the doctrine of eternal torment, even though they do not so believe, in order to maintain an influence over the masses. Should they, or should they not, do so?"

"Surely if there is any place in which honesty and conscientiousness might be expected it would be in the Christian pulpit and from Christian ministers, whose very position is a claim that they are not seeking the world's favor, but that of God alone, and that they stand for the truth at any cost. Ministers who believe that all except the saints will at death pass either to purgatorial sufferings of centuries or to an eternal torment, would be inexcusable if they did not so preach. My advice to such would be that they make a fresh examination of the Bible's teaching on this subject—that they be no longer satisfied merely with the fact that thus and so our fathers believed. Our fathers read the Bible in the light of a pine knot or tallow candle. Must we do the same? Shall we refuse the electric light of better translation and more harmonious interpretations which the Lord is now supplying? To spurn these privileges would surely be wrong.

"But assuredly very few Protestant ministers anywhere in any denomination any longer accept as true this horrible nightmare of the dark ages! Beyond question every educated minister knows the Hebrew and Greek texts of the Scriptures furnish no basis for belief in such a hell—that the hell of the Bible is the tomb, the state of death, recovery from which can only come by a resurrection of the dead. Under these circumstances it is not strange that a hell of torture is no longer preached amongst civilized people, except in an inferential manner.

"Some ministers of easy conscience content themselves with the use of ambiguous language respecting the future of the heathen and non-elect in general. They know that the thought of eternal torment is deeply imbedded in the minds of the majority of their hearers and without directly referring to the matter or explicitly saying what they do or do not believe, their hearers will surely draw the inference of eternal torture. Others less logical, without claiming any inspiration on the subject or any knowledge, proceed to manufacture and picture eternal remorse, gnawings of conscience, etc., as being the punishments for sin. Every minister of God should long and pray for the time when the truths of God's Word on this subject will be made plain. And each one should do his share to lift the cloud of ignorance and superstition which dominates the minds of the majority of the people on this subject, and which hinders love for God and for his Book and a full consecration to his service.

"Yes, I am aware that Dr. Vernon, venerable and respected as a minister of the Methodist Episcopal church, not not long ago at a public meeting advised that the old-time hell fire torment must again be preached if the churches would be filled and their treasuries replenished. But I do not think that any particular number of the ministers who heard Dr. Vernon shared his sentiments on the subject. They well know that if they were dishonest enough to preach what they do not believe on this subject the masses of their hearers are too intelligent to be interested any longer in such absurd misrepresentations of divine justice and love.

THE EVOLUTION THEORY UNSCRIPTURAL.

"It is well known, Pastor Russell, to the readers of your sermons that you are not an evolutionist, but I believe it would be of interest to our readers if you would frankly state whether or not in your opinion one could believe the theory of evolution and still be a Christian, and are there many who are thus departing from what you claim in the Scriptural teaching? And are these mostly in the cities or in the rural districts?"

"Perhaps you have misunderstood my position. I understand the Bible to teach that the creative days of Genesis, some of them before the sun and moon shone in upon the earth, were not solar days of 24 hours each, but epoch days thousands of years long—each day 7,000 years long according to the Scriptures, in my understanding. During the first six of these epoch days I understand the Scriptures to teach that a process of evolutionary development prevailed. This, I think, is substantiated in the statement that God said 'Let the waters bring forth abundantly the moving creature that hath life.' Such a bringing forth implies a gradual process of nature, instead of an instantaneous, creative act.

"It is in respect to man's creation that our evolution theories conflict with the Bible, the divine revelation. Evolutionists claim that man was evolved from a monkey. The Bible claims that man was a direct creation of God. I stand by the Bible. And even the most pronounced evolutionists seem ready to admit that the entire human family sprang from one pair, although this gives a death blow to their own theory, according to which many monkeys of the past should have evolved into humans, and some monkeys of today should illustrate the processes—especially the educated monkeys, chimpanzees, gorillas, etc., brought into contact with our civilization. I would not think it worth while quarreling with people who desire to run down their ancestry. What I object to is that their willingness to demean their forefathers should have any weight with Christian people as an offset to the Word of God.

"When you ask whether or not a person could be a Christian and a believer in evolution, you place me in a difficult position. It is not mine to judge any man's heart and to determine whether or not he has been gotten of the Holy Spirit. On the other hand, the Scriptures assure us that 'if any man will do the will of my Father he shall know of my doctrine.' We can surely say that any Christian who believes in human evolution—that man is falling upward—has gotten far away from the divine message knowingly or ignorantly. The fundamental teaching of Christianity evolutionists certainly cannot hold—

"(1) That man was created in the divine image and likeness.

"(2) That by his transgression of the divine law he came under a penalty of death, 'Dying thou shalt die.'

"(3) The teaching of Christianity is that Jesus came into the world to rescue mankind from that death sentence which came through father Adam, and by satisfying the requirements of divine justice to open up the way for man's resurrection from tne dead in due time. The teaching of Christianity is that the world's salvation will be by restitution of the willing and obedient to human perfection lost in Adam and redeemed by Jesus. Christianity further teaches that that blessing will come to the world during Christ's mediatorial kingdom regin, and that during this age God is calling the saints, holy ones, followers of Jesus, to testify their devotion by their faithfulness and self-denials unto death and then to be glorified with their Redeemer as his bride and joint heir in his kingdom. Every feature of all the Gospel of Christ is denied by the teaching of human evolution, which knows no fall and which knows of no need

of a redeemer to rescue from the fall, and which knows of no resurrection, and which knows no need of a glorified church to effect the restoration in due time.

"I believe that many sincere people, confused by the misinterpretations of the Bible and certain poor translations in our common version, have gone over to evolution, not from choice, but because they thought it preferable to thus believe rather than to believe the doctrine of eternal torment. Such people have my sympathy. I wish that they could see with me the beauties of the great divine plan of the ages."

PASTOR RUSSELL ONCE AN INFIDEL.

"It has been reported, Pastor Russell, that you in your youth were an infidel—an unbeliever in the Bible. May the readers of The Journal have a word from you on that subject? And would you supplement it, please, with some advice to honest infidels?"

"I recognize a broad distinction between an atheist and an infidel. The former atheist, in my use of the term, signifies one who does not believe in a personal God, the creator. The latter word, infidel, to me signifies one who disbelieves that the Bible is a divine revelation. That is to say, an infidel does not have faith in the Word of God. I never was an atheist, and could never be one. To me all nature speaks of a great supreme first cause, a God, of and by whom and through whom are all things, and we by him. To me 'day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard.' Everybody should believe in a supreme creator—a personal God. And it seems to me that only idiots and imbeciles could really be excused for total blindness on this subject. To this agree the words of Scripture, 'The fool hath said in his heart, "There is no God."'

"But so far as rejection of the Bible as a divine revelation is concerned, I was an infidel—an unbeliever. Reared a Christian, I early made full consecration of my all to the Lord. Before I reached 16 years of age my early teaching of heaven for the elect and a hell of eternal torture for the non-elect acted upon me as an emetic and I threw up all that I had believed on that subject. I took the spectacles of the higher critics and through them found fault with everything from Genesis to Revelation. I said to myself, 'I can no longer worship the imaginary God of my childhood, ferocious, unjust, tyrannical, unloving and unlovely.' Why should I worship an inferior? Rather would I worship a good man than a vicious God. I perceived that our great creator had not been changed by the various misrepresentations of his character; that he must be the embodiment of every grand and noble trait and quality.

"I bowed my knee and worshipped an unknown God, saying, 'Great Creator who made me, I reverence thee. I perceive that neither other men nor myself have the power to create the tiniest little creeping thing that has life. How great must thou be, my Creator! the Creator of all men and of all things! Whatever I have of appreciation of justice and whatever I see in others of that quality must have come from thee. Whatever I possess in the way of wisdom and whatever other men have of this quality it can only be so much that thou hast given us, and we are unable to measure thine infinite wisdom, so far beyond the scope of our intellects. We perceive the mental and the physical power of man and his ingenuity and ability to harness the winds and waves, flame and water, and to make these his servants. How much beyond all of this must be the power of him who created us! We bow before thee! We wonder and adore! Above all I recognize that the grandest of all qualities in the human character is love and sympathy. And I reflect that the very noblest, most loving and sympathetic of our race must be far inferior to our creator who implanted those qualities. Appreciating, then, with our mental grasp something of the length and the breadth and height and depth of thy wonderful character, I bow before thee. Thou art my God and I thy creature and servant. Would that I might call myself thy son, though I realize that for this I am not worthy!'

"My heart found rest when I found the true God, but I said, How strange that we lost him! And surely so wise, so just, so powerful and so loving a God would be pleased to give to his creatures some expression of his will respecting them and of his divine purposes in connection with their creation. This started me to look for a divine revelation. I said to myself, 'It is but reasonable to expect that a good God must have a gracious purpose in connection with my creation. And it is but reasonable to expect that if he gave man the power to think he will give some satisfactory message to those seeking it in sincerity.'

"But I said, 'This is not in our Christian Bible, as I had supposed.' Interpreting it in the light of the conflicting creeds, it seemed to me a confused mass of contradictions. The trouble was in my regarding the Bible from the standpoint of the various creeds instead of allowing God to be his own interpreter, that he might make it plain. Thinking that perhaps those whom we called 'heathen' peoples might be indeed wiser than we, I investigated the prominent religions of the world, only to turn from them all, and from all their sacred books, in disgust. I was obliged to concede that, however unsatisfactory was the Bible, it is far superior to all competitors.

"I began a fresh study of the Bible. After a hasty glance at the Old Testament I said, 'No, those old prophets, however good, however well-intentioned, were confused and spoke irrationally.' Then I took up the New Testament. I said, 'Surely Jesus of Nazareth was a most wonderful character. Surely of him they said truly, "Never man spake like this man!" Surely the purity of his life shines through all of his teachings and through the teachings of his apostles.' The feet of my faith began to find a resting-place. Joy and peace began to come with the very suggestion that I was finding the divine revelation for which I sought.

"Now I rejoiced that I had found a substantial rest for my faith—that I had found the channels of divine revelation respecting the divine purposes. But I encountered a new and unexpected difficulty. I noted that Jesus and the apostles corroborated their teachings by the prophecies of the Old Testament Scriptures—that a large proportion of the New Testament is made up from quotations from the Old Testament and of comments thereupon. Alas, I said, I must either repudiate the New Testament or accept the Old Testament also! It would not be logical to suppose that Jesus and his apostles were the inspired channels of the Creator, able to make me wise and yet suppose that I was so much wiser than they that I could know wherein the prophets of old strayed from the truth while they discovered it not.

"Again I was driven to an examination of the Old Testament. Well do I remember when I discovered the key to the difficulties. One of my first stumblings was over the Prophet David's prayer for his enemies, 'Let them go down quick into hell.' I re-examined this from the standpoint of the Hebrew and found that in plain English the word hell here signifies the grave, the state of death. I perceived that I had been unjust to David; that he merely had been praying for what the judges of our courts today attend to without praying, namely, the sentenceing of evil-doers to a death penalty. This proved to be the key. When I found that our English word 'hell' in the Old Testament is the translation of the Hebrew word 'sheol,' signifying tomb, the bulk of all my objections to the Old Testament vanished. A critical examination showed that the original sentence upon our first parents in Eden was a death sentence; that in consequence our race is a dying one, but that it has been redeemed from 'sheol' by the Saviour and that ultimately 'sheol' will be destroyed and all the prisoners of the grave be released in the 'resurrection of the dead, both just and unjust.'"

FOR WHOM PASTOR RUSSELL WRITES.

"In preparing your Sermons and Bible Studies for the hundreds of newspapers publishing them each week, The Journal being one of the number, what class of readers do you especially cater to?"

"I seek to be a purveyor of the Divine Truth to Christians of all denominations and to Christians outside of all denominations—the great mass of nominal, church-going people. It is my endeavor to make them educational, uplifting, beneficial, to every reader. Many write me of their deep appreciation—some from the educational, some from the sentimental and some from the religious standpoint. I have personal knowledge of hundreds of infidels that have been reclaimed to Christianity by my Volumes of Scripture Studies and by my sermons in the newspapers. In a letter recently received the writer informed me that his neighbor had put up a wire fence to keep his chickens off the writer's garden patch as a result of his reading one of my sermons in which the principles of justice were set forth. The neighbor perceived for the first time that he must observe the Golden Rule and must have his chickens observe it also."

"THE EARTH ABIDETH FOREVER."

"It is reported that you expect the re-establishment of the Jews in Palestine within the next five years, never to be again overturned. Will you advise our readers how you would harmonize this view with the statement of some that the world is soon to come to an end—to be destroyed—to be burned up?"

"It is the common teaching, I admit, of all the Christian creeds that the earth is to be destroyed by fire. Adventists more frequently refer to this expectation than do others, but it is a fundamental in all the various creeds. To my understanding they all err in that particular. They have lost sight of what the Bible teaches, namely, that 'The earth abideth forever,' that 'Seed time and harvest, cold and heat, summer and winter, shall continue as long as the sun and moon endure.' St. Peter is good authority with all denominations, and he explains that with the return of the Messiah the great time of blessing will ensue, 'times of refreshing from the presence of the Lord. And he shall send Jesus Christ which before was preached unto you, whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' (Acts 3:19-21.) Times of restitution signify the years of the Messiah's reign in which he will bring the whole earth back to the glorious condition typed in the Garden of Eden; and bring man from his lost condition in sin and death to the original perfection in which he was created, plus the valuable lessons of experience learned in connection with the reign of Sin and Death and the redemption and restitution therefrom.

"By the way the foundation for the World-burning theory was laid in St. Peter's words also. The commentators of the past, not perceiving that 'times of restitution' are to follow the second advent of the Messiah, the time for blessing all the families of the earth—mistook St. Peter's symbolical fire and thought it literal. The fire of that day will be no more literal than the coals of fire which we are scripturally urged to heap upon the heads of our opponents, and the 'fiery trials' that assail all who are loyal to the Lord and to his word. 'The fire of that day shall try every man's work, of what sort it is.' All the wood, hay and stubble of error will be consumed, St. Paul tells us, and only the gold, silver and precious stones of divine truth will stand the test.

"It is my understanding that we are already entering this day of fire. The elements of society are preparing for the great crash, the great conflagration, the great conflict between the rich and the poor, princes and peasants, the trusts and the people. The scriptures intimate that this great day of trouble will be a period of anarchy, in which the fabric of the present social structure will be consumed. They assure us that upon their ashes the Lord will establish the new order of things, symbolically styled the 'New heavens and the new earth,' before which the present symbolical heavens (ecclesiastical) and the present symbolical earth (human society) will flee away and no place be found for them.

"As for the Jews, it is not our thought that all the Jews will return to Palestine, but that representative Jews from all lands, some of the most religious of them, will return thither. According to the scriptures, we understand that they cannot possibly have any governmental standing or recognition there until after the close of the 'times of the Gentiles,' 1915 A. D."

To Visit Great Britain Again

WE learn that you are conducting an extensive work in Great Britain and that you have been requested to make another visit to London soon. Would you like to inform our readers how extensive your foreign work is, and what is your expectation in regard to religious interests in foreign lands?"

"Great Britain, like our own sunny southland, is fully twenty years behind northern United States in the matter of the unsettling of religious faith and the scourge of higher criticism—infidelity. Just as the United States is about twenty years behind Germany in this matter. Now is the favorable time, I believe, for rendering assistance to Christian people in Great Britain and in southern United States. If they do not find the Bible key to the situation, now that they are awakening and beginning to investigate, it means that they will find and stumble into higher criticism—infidelity.

"Classes of Bible students are springing up all over Great Britain outside of all denominational lines. Christians are seeking a better understanding of the Word of God and finding it, to their joy. About two years ago a very prominent London preacher 'flew the coop' and went soaring off into infidelity—higher criticism styled 'new theology.' He chirped and sputtered and cut a wide swath and drew after him several hundred ministers of different denominations. It looked for a time as though the British would at one bound drop their faith in the Bible and accept higher criticism, new theology, evolution, infidelity. Then came second thought and better thought. The new theology temporarily is waning.

"The people are awakened, however, and are thinking. They will never slumber on the subject of theology in the same fashion again. They will either get the truth and see God's word in its true and better light—a salvation for the elect church now, and a salvation for the non-elect world by and by—or else they will gradually drift toward the new theology—infidelity. The International Bible Students' associations are springing up all over Great Britain. The journal which I edit, The Watch Tower, has about 500 subscribers in the city of London, 300 in Glasgow, and proportionate numbers all over Great Britain. The newspaper syndicate informs me that my sermons are being published by some of the leading journals of Great Britain. Similar conditions prevail throughout Scandinavia and Germany."

Testimony Meeting Conducted by Brother Walters

August 4, 1910, Morning Session

BROTHER WALTERS—I am sure you all believe that we should in honor prefer one another. Our dear Brother Hemery of England, and our dear Brother Luttichau, of Denmark, are with us this morning, and we would like to have a testimony from the dear friends across the water. Brother Fritiof Lindkvist, of Christiana, Norway, is also present. Brother Aug. Lundborg, of Orebro, Sweden, will arrive tomorrow. These brethren are the representatives of the Watch Tower Bible and Tract Society, and have the oversight of the work in their respective countries. So we will call on Brother Hemery to voice the sentiments of our dear brothers and sisters in England.

Bro. J. Hemery, London, England

Brother Hemery: Well, my dear friends, I can hardly tell you how glad I am to be with you, and to share with you in the great and glorious hope that our heavenly Father has made known to us in this, our most favored day. I have been looking forward a good many years to coming and seeing you face to face, and to tell you by word of mouth, as now and again we try to do in our yearly reports, of some of the good things the Lord is giving us over in Britain. I am glad that at least, as one said long ago, after so long a time the Lord has given us this privilege of seeing you face to face.

I want to tell you, dear brethren, of some of the messages of love that the dear British friends sent to you by me. I had not an opportunity of seeing a great lot of them in the various places before I came, but I expect that Brother Rutherford has some of the country messages. I, however, bring you the message from the London classes, and they wish me to convey to you their heart's love, and how they share with you in the joy of the Lord and in these great blessings that have made us all so happy in him, that have drawn us all so near to him and have refreshed our souls with the water of life from the Fountain of truth.

I would like to tell you at some length of the good things we have been experiencing, and how the work of the Lord

has grown from a small thing to what is a considerable interest that there is with us there; but though I have been favored by our dear brother, the Chairman of the convention, with some little time, I am afraid I have not enough time to tell you all that I would like to tell you and may be all that you would like to hear.

I am glad to tell you, as a little personal testimony, that I have been rejoicing in the truth now for twenty-two years and more, so that I speak from considerable experience when I tell you that the joy of the Lord grows better all the time. My interest in the work in Britain is, therefore, twenty-two years old, and in that time I have seen it grow from the position of having not even one regular meeting in the country until now we have nearly one hundred regular meetings; and from being but a few Tower subscribers, until I suppose that there are nearly three thousand now on our British list—close upon that. In London, I suppose we have more interested people than there are in any other city. Now you will think that is rather a big thing to say, but I think it is true, dear brethren. When we kept the memorial a little while back, there were four hundred and fifty of us that kept it, and I believe kept it with a real understanding of what that meant to each. If we could all meet together in London, we should do so regularly, but the work in London is so difficult, and London is so large a city, and its circumstances of travel, while good in some ways, is very difficult in others, and we are not able to meet together. Otherwise, we could have a little convention every Sunday. The Lord has not favored us with that, but we meet together in four parts of the city, and in each place the Lord is blessing us and the work is going forward.

Well, I could tell you, dear brethren, of much of the joy that has entered into the hearts of the dear brethren, because of this. I know you understand me when I say that what is your experience is our experience. We are experiencing yonder in Britain some of those things the prophet Isaiah spoke of when he said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "Awake, awake, shake thyself from the dust; arise, and sit down, O Jerusalem." He says, Arise, and then, Sit down. Thanks be to the Lord, we have arisen and cast off the bands that were around our necks, and now we are sitting down with our dear Lord and he is feeding us just as he is feeding you here.

Now, dear brethren, I want, in the name of the British friends, to thank you for all the help that you have in the past years given to us. I suppose it may have been that some of you, as you sent in your donations to the Society from time to time, had the foreign work in mind; it may be that you have not had. With us money is a difficult proposition; it is not quite so free as it is here. The British friends have not had so much favor in the Lord's hand as many of you have had,—not that I think all of you have a lot of money. I do not mean that, but it has pleased the Lord to bless some of you with more means than many of the British friends have had. We have been poor—poor in the sense of having little of this world's goods—and had it not been for the kindness of heart of the American friends donating according to the privilege that the Lord had given, our work in Britain would have suffered. The Lord would have raised some one else up, dear brethren, because this is the harvest time and if you had not done it Australia, or Japan, or China, or South Africa, or some one else would have done it, for the Lord's work must go on. But I want to tell you, dear brethren, how thankful I am for all that you have done for us across the water. The Lord will surely give you the reward he always gives to those that give their all unto him.

Now, dear brethren, I just want to tell you a little about the London work, for I know you are particularly interested in that. You know when our dear Pastor came a little while back we tried to give London a real stirring up; and we did it to this extent, that all London—the seven and one-half million people we have in London—London, generally, knows of Pastor Russell now. They did not before, but now they do, and we are glad for that, because when Brother Russell comes back, by and by—maybe a little further on he will come altogether; you have had enough of him, you know. Well, that is what a dear brother said to the audience when introducing me one time—something like that. He said, "We are glad to have Brother Hemery with us; we know him well—well, we know him too well." He did not mean just what the words seem to say. So when I say that you have had enough of Brother Russell, I mean to say you have had your full share—haven't you? Say, yes. Well, dear brethren, he may come whether or no. We are rather expecting that some way or other the Lord will give us a good deal more of Brother Russell in the future than he has in the past. When I tell you that our country has been blessed of the Lord with good men who have labored hard for the Lord this last one hundred years, trying to send out such truth as they had into the dark places of the world, I am convinced that there are a great many of the Lord's people yet to be found in Britain, and I am convinced that there is a great depth to be probed there, and that the Lord has many who yet do not know the truth to come in and rejoice with us before the door is shut. We are expecting when our dear Brother Russell comes back by and by that we will be able to fix up some of the things that he started. We had, as you know, three very large meetings in London, and our dear brethren there labored, and a few of the friends came in from country places to help us, and in about ten days we distributed nearly three and one-half million of *Peoples Pulpits*. You could not beat that here, you know. We had good ground to work on, but the work meant hard work. Besides that we gave out a good number of smaller pamphlets, and little advertisement slips. The Lord blessed the work, and the people came in great multitudes.

After the announcement had been made in the papers that Brother Russell and the Society for him would give away some of the free literature that told of the Lord's love and mercy, we had great numbers of inquiries coming in, and our mail bag increased considerably. We get twelve deliveries of letters a day at the depot in London, and our first delivery the next morning brought us six hundred and twenty-two applications, and they went on for quite a few days at about eight hundred a day; and they came ultimately from all parts of the world. You see, dear brethren, London, being the center of the British empire, an empire which has its ramifications all over the world, provides a very good means for the dissemination of the truth—just considerably better than New York does,—yes it does, indeed. We have gotten applications, as the result of the publishing of the sermons in the London papers, from over in Vancouver, from Alberta, not very many from the United States, as these naturally would go to Brooklyn, and from Bermuda, from the Bahamas, and from the West Indies, and from some of the dark places away in South Africa, from Russia, from away in the eastern Islands, from all over the continent in Europe, from Smyrna—in fact from all over the world indeed these have been coming in. And by and by we expect to have the people come in, too. They are beginning to inquire. I could not begin to tell you of the joy that has been expressed in some of these letters that have come in. And what has been most remarkable are the expressions of the thankfulness to God from people who have reached 65 and 70 years of age. The gratitude that has been expressed in the shaky writing of some that have written, and in the old-time characters of some whose hands have not gotten shaky, has done my heart good. I thank the Lord morning by morning and evening by evening as the letters come in telling of the joy of heart. I am sure there is a great work to be done with us yet.

Now, one of the reasons why I have this privilege of talking to you this morning is, that I may have the opportunity to ask for a further interest in your prayers. The work is difficult with us. Colporteur work is much more difficult with us than with you. I ask an interest in your prayers that the work of the Lord may be done, and that we who have the privilege of holding the truth in our hands may be faithful to the opportunities and responsibilities that we have, and that the kingdom may come and that the work and the will of the Lord be done there. We are hoping great things, and we believe for great things, and quite expect that by and by the Lord will bring in great fruit to our dear old England, and Scotland, and Ireland, and, as our Brother Williams of Wales says, "Even our little Wales." We have just translated the Tabernacle Shadows into the Welsh language. "Our little Wales," as the Welsh people delight to call it, is going to get the truth. We have "Where Are the Dead?" in Welsh. We are getting, "What Is the Soul?" and "Do You Know?" and some other things, and we are getting the Welsh "Thief in Paradise." So the Lord's work is going to go on until the kingdom has come.

Let me tell you how some of the English people are understanding this matter. A friend way in the North of England did not quite understand your postal regulations and your descriptions. We do quite a good bit of printing in England now; we are getting on our feet a little better. We

have already, this year, printed nearly two and one half million of *Peoples Pulpits*, and over two million have been distributed. We do in proportion more volunteer work than you do; though we cannot do so much colporteur work. That is more difficult. Now this man got this literature marked "Second-class matter," and it seemed to do him good. He says, "My dear friends, I have got some of your second-class matter and I like it; now send me some of your first-class matter." Well, we sent him some first-class matter, but I am sorry I cannot give you a good sequel. I heard no more from him.

Brother J. F. Rutherford, Brooklyn, N. Y.

Now the Lord be with us all, and keep us all faithful to his great work, that we may hold on to that good thing we have; but if we do not, the very stones will take up the work and we will be left to one side. I hope to have another opportunity of speaking with you. The Lord keep us all in his love and favor.

Brother Rutherford:—Dear Friends, you do not know Brother Hemery as well as I do. His modesty precludes him from saying how zealous he is in the truth, and I am glad that is true. But my association with him for eight weeks in Britain brought many blessings to my heart, and I was glad to bring home some of the spoils—our dear brother.

The dear friends in Britain are very zealous. If it were the Lord's will, we would be glad if there were more of them—but what they lack in numbers they make up in zeal. And while our brother suggests that London is the best place from which the Truth could emanate, I am glad the Lord has shown the British people that some good things can come out of "Nazareth." You know the Lord is doing it his own way. We are glad our British friends recognize the blessings of the Lord, and if his will is that we should all move over there, we will be glad to do it when the work is done here.

Now let us say a few words about the friends of Great Britain, in the districts we visited. They are very zealous and loving, and in each place where they knew it was our intention to come to this convention, they requested that we bring a message of love and greeting to each one of you, and we take this occasion to express their love in their behalf. As our time is so limited, I can only tell you of the one meeting at Liverpool, the night before we sailed. The friends came from various quarters of that section for a farewell meeting, and some of the dear colporteurs rode their bicycles through the country 68 miles to be there. I dare say we over here could not have much more zeal than that, to travel 68 miles upon a wheel in order to be at one meeting. The colporteur work there is much more arduous than it is here. They labor some days without selling a book, and sometimes two days, yet they love the Lord and love to work for the Lord.

While I am here I want to say a few words concerning the work in Germany, Denmark, Sweden, and Norway, where it was our privilege to visit the dear friends. We found the same loving spirit in the hearts of all. All of them sent their love to the friends over here, and our dear Brother Lüttichau, manager of the Denmark office, and our dear Brother Lindkvist from Norway, likewise accompanied us to this convention. I am sure most of you have met them. If you have not, I hope you will. We are glad that the truth unites our hearts, and without regard to our previous conditions and our nationality; we know no man after the flesh, even though we know them in the flesh. I am glad to testify this morning that my heart has been greatly refreshed and blessed by visiting the dear friends in Europe, as well as some we found in Palestine, and some even in Egypt who were somewhat interested in the truth. The Lord's blessing be with you all.

Brother Carl Luttichau, Copenhagen, Denmark

Brother Lüttichau, of Denmark:—Dear Friends, this is the first time I have had to address so many friends in a language not my own. But I like to try to speak out some of the love that those friends have for the friends across here. I am the only one who has had the privilege to be here, but I am sure that quite a few of the friends across in little Denmark are here present in spirit. I am sure they pray and think very much of the friends in the United States. They not only love the truth that has come from over here, the good tidings about the Kingdom of God, and Christ, and his saints, but they also love the friends over here. A few of them sent with me a little box of chocolate candies and wanted me to give them out to all the friends here. Of course they did not know that I would meet so many friends, or they would have sent a few thousands of them. And I understand Brother Russell wants me to give them out at the reception at Mayville on some of these nights. But this was just a little token of their love.

And it is my privilege to tell you that the work over there is going ahead. We cannot show up any great results, but some zeal is being shown. There is one dear sister over there who has been in the colporteur work now nine years. Oftentimes she cannot sell even a book a day, yet she tries to stick to the work because she loves it so much. I remember having heard that in one month she had to live on what would correspond to about three dollars, paying all her expenses; yet even though she can hardly keep up her living, she remains in the work out of love for it. There are also some other friends in the colporteur work, and during the last year some five thousand copies of the MILLENNIAL DAWN were put out. A dear sister, who had believed firmly in the eternal torment theory, and had been suffering greatly over that awful doctrine, received Vol. 1, and read it through, and saw the good tidings of the kingdom and restitution, and when her friends met her after that they asked her why she looked so happy, and she could tell them the reason was she had accepted the good tidings of the kingdom of God. I count it a great privilege to be over here and to meet so many of the dear friends, and I would like to take back the love of the friends from here with me to the friends in Denmark.

Brother Walters:—All who desire to send their love back with this dear brother to the dear friends in Denmark please stand up. (The entire audience arose.)

At a subsequent meeting in one of the cottages Brother Lüttichau brought the following message of love, together with a box of chocolates as a gift from friends in Denmark. Seeing that there was no opportunity to deliver it at the regular meetings of the convention, the message was delivered and the chocolates handed out at some smaller meetings.

We here give a rendering of the message in translation:

Dear Friends, in the same glorious hope we believe that the Lord, who saw the longing of our hearts to find out a way in which we could convey our love to you at this feast, gave us the thought to send to each of his precious friends our hearty greetings in the love of Christ in the shape of a little chocolate almond, remembering the symbolic meaning of the almond on Aaron's staff and the golden candlestick. We wish that this little greeting may taste of our love to you, and that it may reach your hearts as heartily as it has been sent to you from the hearts of the Lord's friends in Denmark.

On Saturday evening, the 6th, a parlor meeting for Norwegian and Danish friends was held at Lakewood, and some thirty were present. A very good spirit seemed to prevail, and the friends seemed to appreciate this opportunity of hearing the message about the Great King, and his Bride, and his kingdom proclaimed in their mother tongue, and to hear about the work, and to receive greetings of love from friends in Norway and Denmark.

Bro. Lüttichau took for his text Rev. 15:1-4, and dwelt on thoughts respecting those who now sing "the song of Moses and the song of the Lamb," which contain all the types found in the Old Testament Scriptures and all the antitypes found in the New Testament Scriptures.

Brother Fritiof Lindkvist, Christiana, Norway

Bro. Lindkvist laid upon the hearts of the Norwegian friends that laborers were few in Norway and that it would be well if any one from over here would go to the old country and take up the "harvest work" over there. He pointed out that surely there were still many grains of wheat to be found in Norway, and that if some came over in the right spirit of love for the Lord and the good message they would be heartily welcomed and would surely be blessed in the work.

Before the close of the meeting all the friends rose to their feet to indicate their wish to be remembered with expressions of Christian love to the friends in the old countries.

Bro. Lindkvist also gave the following testimony at "Peacock Inn:"

"My heart is filled with the sentiment which was expressed by some in our Lord's days when they said, concerning him. 'He hath done all things well.' Thus, whether I am thinking of God's plan as a whole, or I think of his leadings with myself and every one of us who are faithful

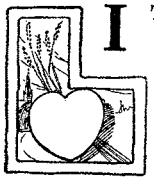
followers of the Lord I see more and more clearly that 'my Father planned it all,' and that 'he hath done all things well.' "

The testimony was given in the Norwegian language, and Brother Russell endeavored to interpret it to such among the hearers who did not understand Norwegian, telling them that Brother Lindkvist said he appreciated something of the divine plan.

Brother August Lundborg, Orebro, Sweden

After the convention closed there was an excursion to Niagara Falls, and while there several discourses were delivered by different brethren. One was by Brother August Lundborg, of Orebro, Sweden. It consisted principally of greetings from the true friends (about 2,000) in Sweden to the friends in U. S. A. with 1 John 5: 4 and Heb. 6: 10 as expressions of their feelings of thankfulness and love and sympathy for you all.

11.30 A. M.—Discourse by Brother W. E. Van Amburg
Subject: "KEEPING THE HEART"



I TRUST, dear friends, your prayers have been with us that we might have a blessing this morning. If they have, I am sure the prayers will be answered.

I think we may very profitably study for a few moments the words of the Apostle Paul, as found in his letter to the Phillippians, third chapter, beginning with part of the eighth verse, and concluding with the eleventh: "*That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.*"

It is not our desire this morning to enter so much into details. The words of the Apostle are addressed to those who are already consecrated, and who have, therefore, a knowledge of the truth, whose eyes have been opened that they might know what is the hope of their calling.

The first sentence—"That I may win Christ." It was the Apostle's earnest desire that he might be one of those who would be found worthy to obtain a membership in the Body of Christ; for this purpose he was willing to sacrifice everything else, it made no difference what. Therefore, he says, "That I might win Christ, and that I might be found in him"—not that I might be found somewhere else, not that I might be found looking for something else, but that my location, my position, might be in Christ; that is where I want to be found. But we recall that our Lord had been dead nine years before this. In what sense, then, could the Apostle Paul desire to be found in Christ? The answer to the question is, that the Christ of which Jesus is the head is the Christ which the Apostle is here mentioning. And the Apostle says in his letter to the Ephesians, "Ye are the body of Christ, and members in particular." The Apostle's great desire was that his place might be found amongst those who were in Christ. Our Lord's words were, "Every branch in me." And again, "If ye abide in me." And the Apostle again says, "Know ye not that so many of us as were baptized into Christ."

"Not having mine own righteousness." The Apostle knew that his own righteousness never would take him into the Body of Christ. He must have a righteousness that would be acceptable to God, and he did not have that righteousness which God could accept, therefore he discarded his own righteousness; he did not wish that. He wished something that God could accept. "Not having my own righteousness which is of the law, but that which is through the faith of Christ." God had provided a way in which he could accept sacrifices, in which he could accept as righteous some who believe, therefore he could be absolutely just and yet be the justifier of some who were not just, but who could believe. And these are the ones whom God accepts. Then he amplifies this further by saying that particular righteousness which is of God. It is not an actual righteousness possessed by the members; it is a righteousness provided by God, and it can only be obtained and accepted through faith.

There are some who say, we cannot be righteous. True. There are some who say that we cannot offer to God anything that would be acceptable. The Apostle contradicts this. The Apostle says we may offer something that is acceptable, and that it may be holy. "I beseech you, therefore, by the mercies of God, that ye present your bodies (your physical bodies) a living sacrifice, holy," etc. Who made them holy? God. By what means? By our having faith in God's Word. We recall again the experience of the Apostle Peter. God wished to teach him a lesson, and wished him to understand that what God would justify, what God would count clean, was not for him to say was unclean. You remember the vision of the animals let down to him and he was told to arise and eat. Oh, no, says Peter, I never ate anything unclean. I am a Jew. No matter if you are a Jew, if I count it clean don't you call it unclean.

It was not only for Peter's admonition, but it is for our admonition, dear friends, that God sent us that message; and if he is willing to count us clean and we are not willing to count ourselves clean, are we not doing despite to the word of God, and saying that God speaks not the truth? Can God accept us when we set up our opinion against that expression of God's when he says, "I am willing to count you clean if you are willing to count yourself clean. If you are not willing to count yourself clean, of course I will not count you clean either." But look what a wonderful provision of Divine Providence, that he is willing to accept imperfect sons, providing a righteousness himself which he can accept, that righteousness which is of God through faith! Have you and I, dear friends, the necessary faith which can step out on that promise and say, By the grace of God I will accept that provision through Jesus Christ; if he will count me clean I am glad, and I will accept it? I trust we have.

"That I may know him (Jesus Christ) and the power of his resurrection." What resurrection did Jesus have? We are told he was raised to the very pinnacle of Glory, that he is seated on the throne; that God, by his power, raised him up to his own right hand; this was the power of Christ's resurrection, that God himself raised him up from the dead and placed him at his right hand, and he is now the express image of the Father's person. And the Apostle had the promise that if he were faithful he might be seated there with him. What a glorious hope!

He goes on a little further and says, "and the fellowship of his sufferings." Why, says someone, I thought Christ came to give life to the world. Why is there so much said about suffering in the Scripture? Why is it so much is said about trials, and about testing, and about cross-bearing, in the New Testament? Oh, dear friends, there is something further than that yet. "And to us it is given not only to believe on him, but also to suffer for his sake." What does God want us to suffer for? If I were a parent I would not want my child to suffer. There is a reason back of it. God in his great plan provided there should be a king seated on a throne, with authority, and power, and honor, and glory, but that whoever should attain to that position should prove his loyalty at the cost of his life; whoever should be seated with him should prove his loyalty. As we look up to that position we say, Is it possible for anyone to attain unto that? The Scriptures answer, Yes, if you will suffer with him. How, Lord, can I suffer with you who died 1,800 years ago; I cannot go back there and die with you? Oh, no. Well, but Lord, you suffered as a ransom—didn't you give up your life for the world? Yes. Now I cannot be associated with you in the ransom, can I? Oh, no, not at all; there is no association with Christ in the great ransom sacrifice. How do you know? The Scriptures say so. The Scriptures say he is the satisfaction, propitiation, for our sins, and not for ours only, but for the sins of the whole world. He gave *himself* a ransom. There are some friends who cannot understand the difference between the ransom, and the sin-offering, and the atonement. You remember there was a time when we might not be able to tell the difference between justification, and sanctification, and consecration. I remember one time in our Epworth League meeting, the question came up, Which comes first, justification or sanctification? At that time I had a reputation of being a Bible student, and they said, Brother Van, what do you think about that? Well, I declare I don't know. What was the reason? I had confused ideas that there was a great big place called heaven fenced off by itself, and another place called hell, and anything that

was not in hell must be in heaven; therefore justification, sanctification, consecration, heaven, all meant the same thing. I am very glad to say it is not quite so confused at the present time. After we come to a knowledge of the truth there is much yet to be learned, and so in thinking of our Lord Jesus, we remember he is spoken of as the Redeemer, the great Ransomer, and as the great Mediator, and as the one through whom atonement is made. We have thoughtlessly associated all these together because they are connected with the Lord. It is only recently we began to see that there is a difference between all of these. Why have so many offices if they are all for the same thing?

No one can be associated with Christ as a ransom. Christ Jesus gave himself as a ransom, an offset price, for our father Adam. In what sense, then, can we be associated with him in his suffering? The Scripture answers very clearly that we can be associated with him in the sin-offering. Oh, says someone, that is blasphemy; you make yourself equal to Christ! Nay, friends, not at all. What is the sin-offering? The sin-offering is anything which God is willing to accept as a sin-offering. What does he say he will accept? He says he will accept your body and my body if they have been justified by faith. That is all that is necessary. If we suffer with him, then how? As a part of the sin-offering. But I cannot add a thing to the sin-offering? Very well, nothing in the Scripture says you can. But God has a balance, and if we are to be with Christ in glory, we must also be with him in the suffering, in the humiliation. We would not think of a sacrifice being offered, and the head going in and suffering and the body not suffering. The body is not one member, but many members. Christ, the head of the body, is represented in the priest, you remember, when he stood beside the bullock and sacrificed it. It was the same priest, the same head, that came out and sacrificed the goat. It was an acceptable sacrifice, or else the priest would not have slain it. You and I may not sacrifice ourselves. We can present ourselves, and that is what the Apostle says, I beseech you therefore to present yourselves a living sacrifice. Christ will do the sacrificing, and if he has accepted you and me, what will he do with us? He will place us right up on the altar. For what purpose? He went on to the altar; he was sacrificed there; he suffered on the altar as a sin-offering. What did he do with the goat? He put the goat there to go through the same experience exactly that the bullock did. The goat suffered with the bullock. Therefore we may have fellowship with him in his suffering —but not as a ransom.

Some of the dear friends confuse this, and they say, You blaspheme because you say you can become part of the sin-offering, and therefore you are part of the ransom. Not at all. And then comes further the thought about the atonement. What does atonement mean? The method of getting back into harmony with God. God has two methods of atonement. How is that? To get back into harmony with God, he has provided a way whereby you and I may be counted just, now. The moment you actually believe and present yourself to God, he will accept you and justify you, and therefore you have justification—how? By faith. It is not by fact, it is simply by God counting it so. What is the other method of justification? By works during the Millennium. It will take a thousand years to work up to the atonement then. But you and I are privileged at once to come into the presence of God and call him Father. It will take Christ a thousand years to get the world ready to present them to the Father—at the end of the Millennium. God will have no reception day for the world until they are ready to be presented, and that is the very purpose for which Christ was sent into the world, that he might come in and stand between God and the world until he gets them ready to be presented. Therefore they will have to get their justification by works, coming up actually to that position where they can be presented and Christ can step out from between them and God. Christ now acts as our Advocate, and I call your attention to the fact that the word "advocate" is exactly the same word as "comforter" mentioned in the 14th chapter of John,—"I will send the Comforter" —or Advocate, one to walk along beside you, one that will assist you, one that will introduce you and act as your guardian, one who will act as your spokesman—not to keep you away from God, but to introduce you to God.

There are, then, two atonements. Let us keep this clearly and distinctly in our mind. The Apostle Paul wanted some fellowship in these sufferings; he wanted to suffer with Christ. Then, again, that he might be made conformable unto his death. What kind of death did Christ die? Was his death because of sin? No, no. He was perfect, holy, harmless, undefiled, in every respect. In what sense could you and I be made conformable to his death? We are not perfect. We are imperfect. It is through this same justification provided by God, through our faith. It is not through God's faith, nor anybody else's faith, but my faith and your faith; so we may be made conformable to his death by being justified by faith and being counted a perfect sacrifice, and God will accept that as a perfect sacrifice, associated with our Lord in the great sin-offering for the world.

"If by any means I might attain unto *the* resurrection of *the* dead." What is the particular class mentioned here as *the* dead? The Apostle says, if we be dead with him we shall live with him. How can we be dead with Christ? By offering ourselves as a sacrifice and being accepted by Christ, and being sacrificed by Christ. In this sense we can be dead with him. If we suffer with him we shall also reign with him. Well, someone says, I do not understand it; I cannot see the philosophy of it all. How am I to know whether this is right or that is right? My dear friends, every one of us have a gauge by which we can keep ourselves posted as to where we are. Judge yourselves, the Apostle says. Ascertain where you are. The Scriptures are very clear and distinct on this point. "If any man will do of my will he shall know of the doctrine." Well, Lord, what is your will? "This is the will of God, even your sanctification." I want you to be set apart. Set apart for what? I want to set you apart in the sacrifice, that you might be associated with Christ in this great sacrifice, that you might be associated with Christ in this great sacrifice, not as a ransom but as a sin offering. Therefore, if you will present yourself as a sacrifice, I will set you apart, put you on the altar, just the same as I put Jesus on the altar, and I will have you sacrificed, just the same as he was. Now, we understand this is the will of God. If you do the will of God you shall know of the doctrine. Just so long as we remain on the altar we have God's guarantee that he will never take us off. The question, then, with you and me is not whether I can understand all of the philosophy of the ransom, not whether I can understand all of the intricacies of chronology, not whether I can understand all about the covenants, but the question is, "Where is my heart?" I wish I might impress on everyone here to ask himself or herself very diligently this morning, Where is my heart? I told the Lord he could have it, and where is it now? Is it still on the altar? Then don't worry about the various theories that come up. You have God's guarantee that he will keep you whether you understand it all or not. You keep your hearts and God will keep you. Is not that so? Could you ask for anything easier than that? I remember one very dear one who came into the truth. He had been a Methodist, but the truth had knocked the Methodist props from under him; he could not grasp the entire plan of the truth; he was somewhat befuddled, and could not understand many of the things. Some of his friends came to him and said, "What is the matter? Have you lost your love for souls? What is the matter with you now? Are you going off on some doctrine? Where are you?"

"I don't know; God has got hold of me; I gave myself to him and he is not going to drop me."

"What are you going to do?"

"I am going to stay right here; I am going to find out what God wants me to do; as soon as I find out from him I am going to do it."

Now, dear brothers and sisters, if you and I have made a consecration to the Lord and he has accepted us and placed us on the altar and begun to open up the eyes of our understanding, the question with you and me is not whether we do understand all of these things within a minute, or a day, or a week or a year, but the question is, Where is my heart? If you will keep your heart, all right, God guarantees he will keep you. I wish I might impress that indelibly on every heart here. I ask myself that question every day, Where is my heart? I made a consecration to the Lord a number of years ago, and by the grace of God I want to keep it there just as long as he wants me to have it there. And that is the only safe possession we have. There are many things that came up I could not understand just at the time; I did not worry about it at all as I had Christ's promise he would keep me if I would keep my heart. But, says one, I cannot understand about this. Never mind—Where is your heart? If we keep our hearts on the altar God will see to it that we will know the doctrine, and he will give us that peace which the world cannot give, neither can it take away. By this work and

by this method we may understand just where we are. Don't go to examining the doctrines to see if you understand all of them. Examine to see whether you made a consecration or not, and then see whether that consecration is being kept. I think the trouble with some of the friends at the present time is while they were on the altar they saw those things and they accepted them and rejoiced in them and the reason they cannot see them now is because they have taken themselves off the altar. God let them take themselves off for he does not want anybody whose heart is not right.

"If by any means I might attain unto *the* resurrection of *the* dead." What dead? Those who are dead with Christ. What does this mean? It means, first, the deadiness of the will so far as our own will is concerned. It means giving up the will—here I am, all I am and all I ever expect to be—everything that I have. The Lord says, Now I will test you to see whether you will keep your word. And so he begins to apply the tests. And the fire gets hotter and hotter and sometimes we scringe a little bit. The Apostle says, Don't think it strange concerning these fiery trials, they are for a purpose. Why? To see if you are willing to suffer with Christ. If you are not willing to suffer with Christ, neither will you be permitted to reign with him.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings." The fellowship of his sufferings includes a great deal. Many times it includes the ostracism of our friends. It includes the casting out of our name as evil. But God says to rejoice in those things? Why? Because if you are privileged to suffer with him, great indeed will be your reward in heaven. The question comes to you and to me, How much attention are we giving to finding out what God wants us to do? How much attention are we giving to the Word of God? You remember that I have called your attention a couple of times to reading the terms on your railroad tickets. A great many of you were confused because someone said this, and someone said that, and someone said something else, and you never thought of reading your tickets at all. So it is when these various doctrines come up. "What is that you say? and, What is that you say? and, What is that you say?"

"Why don't you read your Bibles and find out what God says about it?"

"But I cannot understand it all."

Very well, accept what you can understand and then wait for God's due time to open your eyes until you shall understand further. You remember when we started in school we did not go through the entire course in a week; we had to begin with the A B C's, then the intermediate, then the higher grades, and it was a long, hard, progressive study; and so it is here. You and I are admonished to study the Word that we might be able to properly divide it, that we might understand where this portion applies, and where that portion applies, that we might be adept in the use of this great Sword which God has given to us. I think one of the greatest blessings that we can have is to follow just as closely as we possibly can every admonition of the Lord which we find there applying to the Church. I might just call attention briefly to a very few. Among other things, there is this admonition: "Give thanks in all things, for this is the will of God." Some of the dear friends have been considerably put out by the lack of accommodations, or by inconveniences, or by some treatment they may have received from some of the friends, though this is not general, only a few cases. I am wondering if those friends really thanked the Lord for that experience. If they did they got a blessing out of it. And there are probably many more instances due to the imperfections on our part, and due to our lack of memory, or thoughtlessness, or ignorance, in many ways, and we will probably find some more difficulties before we reach home. How many of us intend to be thankful for these things? I would like simply to express my testimony for just a moment. I have attended a great many conventions, but I wish to say I have never yet attended a convention in which I received so great a spiritual blessing as I have received at this convention, and I think the secret of it is that I have been asking the Lord every day, Is my heart right? Am I still true? Am I trying to work in harmony day by day with every admonition that the Lord gives me?

Dear brothers and sisters, how are you and I following the commands of the Lord? If you love me, you will keep my commandments, the Lord says. It is commanded that we love one another. Are we endeavoring to throw over each other a mantle of charity just as we wish God would throw the mantle of charity over us? As you would others do to you, as you would God should do toward you, do ye so to others. In this you will have fellowship with the sufferings of Christ to some extent. He was continually throwing the mantle of charity and love over his disciples on account of their shortcomings, and he was manifesting his great spirit of love, and it must many times have cost him a great deal of suffering to see their mistakes and shortcomings, yet he threw over them the mantle of love, and he will throw over you the same mantle of love; and if your sacrifice is on the altar, if you presented it, he will cover it with his merit, he will cover all the imperfections, and it will be a sacrifice which is acceptable to God. And so we will continue to sacrifice until it is finished. And then comes the glorious promise, "If we suffer with him, we shall also reign with him." May God bless us and keep us.

Discourse by Brother H. C. Rockwell.
Subject: "DON'T GIVE UP THE SHIP"

OUR topic, dear friends, is, "Don't give up the ship," and the text for our lesson is the 31st verse of the 27th chapter of Acts. The Apostle Paul declares, "*Except these abide in the ship ye cannot be saved.*" We believe there are some valuable lessons for the Lord's people contained in this 27th chapter of Acts, in which the account of Paul and the shipwreck is given. It is our purpose this afternoon to consider the largest portion of the chapter, from the 13th to the 44th verses.

Let us consider the ship as representing the old ship of Zion, including the present truth and the present harvest arrangement. Beginning with the 13th verse we read, "And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete." It seems to us now, in the experience of the Lord's people, it would be fittingly represented that the south wind of peace and prosperity are blowing. Perhaps never before in the history of the Church throughout the Gospel age has there been such a prosperous period for the dissemination of the truth as at the present time, and during the past few years, and as we look around over the world and reflect on how the message of glad tidings is being scattered abroad in every land and in every clime, we are astonished at the magnitude of the work, and how the Lord is blessing the proclamation of the glad tidings. I am sure our hearts all rejoice as we reflect upon the present degree of prosperity in relationship to the truth. It has been declared by newspaper men that never before in history has there been such a widespread publication of sermons as at the present time in the publication of the People's Pulpit sermons. There are some 600 to 700 papers, or more, throughout this broad land of ours and in Canada, and various other publications, publishing the sermons, and we rejoice as we look out over the harvest field and see how the Lord's dear people are working with might and main in the volunteer service; and how there are tons upon tons of literature, carload after carload, millions upon millions of leaflets, scattered abroad, without let or hindrance. And as we reflect upon how the meetings over which our dear Pastor presides are favored and blessed, what large audiences are gathered together, and how meetings are advertised and made known, we are glad. Looking around over the harvest field, during the present time, surely we can say that the south wind of peace and prosperity is blowing. There are a large number who are becoming associated in the knowledge and service of the truth. It is all very well that the conditions are peaceful. There are many "fair-weather" sailors; many who when they embark upon an ocean voyage, and when the weather is fair and still, the wind smooth, and the sea unruffled, say it is delightful then to be on a voyage out on the ocean. So there are many today who have entered upon this voyage in the old ship of Zion and are sailing along well under present peaceful conditions; but when the wind of adversity and trial begins to blow, how many of all

those who have started out upon the journey will be willing to finish their course? We know the Scriptures point out that a great company has started out to do the Lord's will —yes, they have given their hearts to the Lord, and assured the Lord that they would lay down their lives in his service, and that they would be willing to endure all manner of hardships and trials; yes they would be willing to suffer with Christ in order that they might reign with him; a large company embarked, but, dear friends, when the sea begins to get rough, when the wind is blowing with severity, then we will find that many of these with whom we have been associated —well, you know how it is, when it is rough weather how people become seasick, and although they may have partaken of good nourishing food, yet they do not seem to have the ability to retain it. And so it is with many who have started out with us; when the trials and tests come, they would become, as it were, seasick, and many of those would reject the good nourishing spiritual food which our Heavenly Father in his boundless love and mercy has set forth unto his people. God forbid that we should be of that class, but that we should be good sailors, that we should be able to endure all the hardships and storms of life.

Coming now to the fourteenth verse, "But not long after there arose against it a tempestuous wind, called Euroclydon." That is to say, the east wind, or the wind that creates the raging waves of the sea. I trust we through our studies of the Scriptures are all familiar with the prophecies relating to the conditions that would prevail in the last time, of how there would be the very stormy time of trouble, a time of distress coming upon the whole world, and that the Lord's people would be particularly tried and tested in that time. We remember the words of our Master, as erpressed in the 23rd chapter of Luke, referring to this time of trouble that is coming. Reading the 25th and 26th verses: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; and the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." And, dear friends, as we consider the signs of the times, as we endeavor to understand the indications of the weather for the future from the spiritual standpoint, we recognize that the time of trouble is already advancing, and that the sea and the waves are to a large extent already roaring, and how they are lashing and dashing and foaming out against the rocks and the mountains. But, dear friends, this time of trouble is to increase in severity, and it will require a great deal of the grace of our God, a great deal of faith and trust and reliance in the Lord and in his gracious arrangements, in order that we might successfully finish our voyage. Yes, dear friends, if we would wish to reach the shore, the desired haven of which the Scriptures speak, it will be necessary for us to abide with the ship.

Going on in the description of the storm and the shipwreck —"And when the ship was caught, and could not bear up into the wind, we let her drive, and running under a certain island, which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; And the third day we cast out with our own hands the tackling of the ship." We think this very well represents how it will be necessary for the Lord's people, in order that they may continue their journey with safety and success, to cast aside all of these things they have been clinging to; to cast aside all of those weights, everything that would tend to be a hindrance to them in their voyage toward the goal. So then, dear friends, as we promised the Lord at the time of our consecration that we would give up everything in behalf of the truth and in his service, casting aside all human desires, aims and ambitions, and centering our affections on things above, and that we would not permit anything in our present life to hinder us on our onward way, let us cast all of these things aside which would not work to our advantage along spiritual lines.

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have harkened unto me and not have loosed from Crete, and to have gained this harm and loss." You remember how the Apostle had counseled the captain of the vessel and the centurion whose prisoner he was. The Apostle was on his way to Rome to appear before Cæsar. It was late in the season before they had left Crete, and the Apostle had advised them to winter there because the fierce storms that were known to rage late in the season were about due. So he was reminding them that he had counseled them to wait over and thereby they would have escaped the harm and loss that was coming on them. Now we do not think the Apostle Paul was possessed of the spirit that many people in the world possess when they give advice and their advice in the end was the best that could have been given. They say, I told you so, you should have harkened unto me. But that was not the Apostle's disposition; he was merely reminding the captain and the navigators of this boat that he had given good counsel and therefore they should give heed to what further counsel he would give them —not that he was of a disposition to elevate himself above others, but merely to impress his remarks upon their minds, so that they would give heed to what he had to tell them.

Dear friends, we believe there is another Paul on board the old ship of Zion, and we remember how under God's providence he has been directed and is navigating this Ship, and we know his counsel has been of the very best in years gone by, and thus far the old Ship has navigated the water very well indeed. Why should any of us feel disposed to go contrary to the advice of the most skillful navigator in all the world today? We know that faithful servant whom our Lord is specially guiding, so that he might advise and guide the Lord's people in general. I for one am willing to abide by his judgment as being the very best that can be found today.

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship." The Apostle's cheering words here remind us of the words of our dear Redeemer. It seems to us that the Apostle had become so like unto our Lord that he often used similar expressions to the Master. You remember how frequently our blessed Lord and Savior counseled his followers to be of good cheer, and not to be discouraged, because he was with them, he was present.

In the 14th chapter of Matthew is another account of a ship at sea which we will remind you of, just one verse, the 27th. "Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." We recognize our Lord is present with his people today; he is walking out over the waters; and we with our eyes of faith, are able to look upon him, to behold the Lamb of God, and through the Word of the Lord, with all of the expressions and the assurances that we should be of good courage and good cheer. We have these expressions direct from the Master, and therefore no matter how stormy the weather of life may seem, how dark the way may be, let us place our faith and trust in the Lord, knowing that he is able to succor us; he is able to save all of them who come unto him.

"For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee." It has been revealed to us through the Word of the Lord that all who will continue to journey along with this Paul in these latter days shall be saved. Not one of them shall be lost. We are assured of that from the prophecies of the Word of the Lord.

"Wherefore, sirs, be of good cheer, for I believe God that it shall be even as it was told me." Oh, may we exercise the same disposition of faith in the statements of our Heavenly Father, in his gracious heavenly promises; he has told us through his special messengers, and through his Word, that all will be well with us as long as we continue to abide with the ship.

"Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down Adria, about midnight the shipmen deemed that they drew near to some country; and sounded and found it twenty fathoms, and when they had gone a little farther, they sounded again and found it fifteen fathoms." Dear friends, have not we discovered that we are nearing the shore? How do we know it? The world does not know these things, but how do we know them? It is the dark night time as far as the world is concerned. How could these sailors know amidst the darkness that they were nearing the shore? Oh, by various signs, or almost by instinct they were able to grasp that fact.

I remember reading an account sometime ago in one of the late publications of the day of how the captain of a great steamship was walking the bridge about the hour of midnight out on the ocean and the ship was sailing along

at a speed of about 20 knots an hour, a very rapid speed, and a mist settled down over the ocean, and the ship was going along through the darkness and through the mist; and as the captain paced back and forth across the bridge of the vessel he was seized apparently by a certain impulse to alter the course of the vessel; so he gave immediate orders that the vessel should be sheered off to one side. As the vessel careened around on the lee-port it just grazed the edge of an immense iceberg that loomed up through the mist. So I think it is with us who are navigating on the old ship of Zion: We know by faith from the assurances of our God—it seems almost by instinct or intuition—that we are near the land; that we are near the end of the journey; soon the old ship of Zion will have finished its course.

But then there is another way by which these sailors discovered they were near the land. They sounded and struck bottom. The water was not so very deep. And as they went on a little farther and sounded again they found the water was still more shallow. So, with us, dear friends; we are able to sound, and to ascertain approximately how near we are to the shore. By means of the Bible chronology, which is a measuring line given to us, we are able to sound, and we know that there are but four or five years more of the journey; we are very close to land. Thank God that he has provided us with this clear-cut and connected chain of chronology in his Word, by which we are able to sound and find out how near we are to the shore.

"Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." How we have longed for that day-time of our God to be ushered in, and this night time of sorrow and suffering to be worn away—as the Scriptures represent it, the whole earth is covered with darkness, and gross darkness the people; and weeping may endure for a night, but joy cometh in the morning—in the morning of that great day of our God, when the Sun of Righteousness shall arise with healing in his beams. And we see the indications that the day is near.

"And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea under color as though they would have cast anchors out of the foreship, Paul said to the centurions and to the soldiers, Except these abide in the ship, ye cannot be saved." Dear friends, that is the point of our lesson during this hour. Let us resolve by divine grace that we will remain with the ship, that nothing in heaven or earth will cause us to forsake the present truth and the present harvest arrangement. You know there are some who have, in some way or other, gotten the thought that by leaving the ship and starting out for themselves, they would be able to make better progress, and that they would get to the shore in a much easier and more satisfactory manner than those who would continue to abide with the ship. Why, don't you remember the Apostle Peter made this mistake. He thought that if he left the ship and started to walk out over the water to meet the Master, that was the proper thing. Let us read about the Apostle Peter, because his experiences there are being duplicated in this particular time by some who have developed eroneous ideas.

In the 14th chapter of Matthew, beginning with the 23rd verse, we read:

"23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

"24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

"25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

"26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and they cried out for fear.

"27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

"28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

"29 And he said, come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

"32 And when they were come into the ship, the wind ceased."

Dear friends, there are some among the Lord's people at this present time of impulsive natures; they are honest of heart, they are well intended, and they have considerable of humility, but, in some way or other some of these dear friends have gotten the thought that by leaving the ship, the ship of the present truth and the present harvest arrangement, that they can make better progress alone.

We all remember reading in the recent Tower about two of those very dear brethren. They started out to walk over the stormy sea alone, following their own inclinations, and after getting some distance away from the vessel they found they were making a mistake; then, beginning to sink in despair, they cried out, Lord, save us. And our blessed Lord has extended a helping hand to them. And what is the Lord doing? Is he helping them to walk over the sea alone? No, but just as with Peter, as the Lord escorted the Apostle Peter back into the ship, so the Lord is leading those who had gone astray to a slight extent back into harmony with the present truth, and the present harvest arrangement, and in association with those who are near and dear to our God.

Dear friends, it may be that within the sound of my voice there are some who are meditating on leaving the ship, but we remind you of the counsel of the Apostle Paul, "Except these abide in the ship, ye cannot be saved." In other words, except ye abide with the ship, ye cannot be saved. We believe it is absolutely impossible for us to walk alone, refusing to recognize the Lord's arrangement. If we get out of harmony with the arrangements of our Lord, to that extent we are out of harmony with him. Let us not deceive ourselves regarding this matter; let us not think it is in the interest of the truth or of ourselves that we forsake the ship at this time. No, dear friends, let us weigh the matter well; let us trust to the counsel and directions being given by this later Paul whom the Lord has placed in charge of the good ship Zion.

"Then the soldiers cut off the ropes of the boat and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat, for this is for your health; for there shall not an hair fall from the head of any of you." Here we find the Apostle using the same expression as our Lord used in the 21st chapter of Luke, 18th verse. We will read several verses in connection therewith.

"For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist."

Is this statement true regarding the Lord's people? Have we been given wisdom and the ability to set forth the truth and the knowledge of the Lord so as to confuse all our adversaries? Oh, how remarkably this statement of our dear redeemer has been fulfilled in the experiences of his people of these days! We know some of the humblest of the brethren, some who have never had any education, but are unlearned, yet with the knowledge of the present truth are able to confound the wisest of the great doctors of divinity and theologians of the day. We have known instance after instance along this line. So then this statement of the Lord is fulfilled. We have that knowledge and wisdom that is far greater than all the wisdom of all the sages of the world.

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls."

Dear friends, we could not ask greater assurance than these words of the Master himself that not a hair of our heads shall perish as long as we continue to abide with the ship. Therefore, let us not give up the ship, but stay with it. And it is well, too, that we heed the admonition of the Apostle Paul in this instance: that we eat heartily of the good nourishing food that is to be obtained on board the old ship of Zion, for we need to refresh ourselves, and to be strengthened, in order that we may be able to endure the hardships, the trials, and the tests that we recognize are coming on the Lord's people.

"And when he had thus spoken, he took bread and gave thanks to God in the presence of them all: and when he had broken it he began to eat; then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred three score and sixteen souls. And when they had eaten enough they lightened the ship and cast out the wheat into the sea. And when it was day, they knew not the land; but they discovered a certain creek

with a shore, into the which they were minded, if it were possible, to thrust in the ship."

"And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves."

Dear friends, we understand that the present harvest arrangement is going down in a great stormy time of trouble. We understand that there will be two seas, so to speak, that will come together, and these two seas will be formed by the two great battling elements of the day, capital on the one hand, and labor on the other—and we know already how the friction between the two elements is increasing day by day, and the strife becoming more intense and more terrific. The battle of Armageddon, the industrial war, is already on, and it is world wide. But when these two seas come together in full and actual conflict, we believe that all the organizations of this present time will go down in that trouble and stormy period. And it has been revealed to us also that the good ship of Zion will be wrecked from a natural standpoint—it will go down. The present harvest arrangement will be dissolved; it will be impossible to labor on after the crisis has been reached. No wonder we are exorted to labor while we have the opportunity of accomplishing what we can in the service of the truth in doing the Lord's will, for we see that the storm is near, that the time is very near at hand when it will be impossible to accomplish more in the Lord's work. And, dear friends, no matter how stormy and troublesome the conditions of the times may be, let us stand by the old Ship until the very last.

"And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. But the centurian, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land."

To my mind the boards and the broken pieces of the vessel would very well symbolize, or represent, those special means of assistance that the Lord is granting to his people in these times, and particularly when the stormy time of trouble shall have engulfed the world and the Church. The broken pieces of wreckage would represent those special promises of the Lord which are given unto us. How many of the Lord's dear people are clinging to some special promise contained in the Word! How many of the dear friends are rejoicing in the precious promise of the Lord, "My grace is sufficient for thee; for my strength is made perfect in weakness"? And how many are refreshing their minds daily upon that exceeding great and precious promise that "All things work together for good to them that love God, to them who are called according to his purpose." And, dear friends, it is well for each of us to have continually in mind these exceedingly precious promises which the Lord had given to us. Indeed the Apostle Peter assures us it is by laying hold of these promises that we will be able to make our calling and election sure. Exceeding great and precious promises have been given unto us, that by these we might obtain the divine nature—reaching the heavenly haven.

What would the boards represent? Dear friends, I would understand the boards would represent those special vows and resolutions which the Lord's people have made. I think many of us are going to win out simply because we avail ourselves of the assistance the Lord is rendering to us in this particular, that we are willing to make solemn vows unto the Lord and that daily we will renew our covenant vow that we will be faithful to him even unto death. We believe that many are going to be able to reach the shore simply because they are using the boards given to them to assist them to make their way to the land. But there are some, you know, who are strong swimmers; they have been swimming for a number of years, and in a general way taking all the teachings of the Scriptures, have been able to get along very well by themselves; but I think the safest course to pursue would be to avail ourselves of every means of grace that God has provided. It will not do for us to become careless or reckless regarding any of these matters, for this is a very severe storm that is coming, and many strong swimmers have already gone down, failed to continue faithful to the Lord and his arrangement, thinking they could make the way without special assistance. Let us then use the broken pieces of wreckage, and the boards, and make our way safe to land.

And now, as emphasinzing the importance of the vow, we would like to quote you the words narrated in one of the late issues of the Watch Tower setting forth the dying words of our beloved brother Dr. Edgar, of Scotland. He was a very dear brother to many of us who were personally acquainted with him. We believe he is now with the Lord. We believe it would be well for us all to remind ourselves of his last words, of love and interest for all of the Lord's people.

"*Daily* renew your covenant of sacrifice to the Lord, and *daily* seek to fulfill it. God will strengthen you *daily* not only to will to do, but to do this *one* thing—sacrifice daily your all to the Lord."

Dear friends, may it be our privilege when we come to pass over into the glorious heavenly condition that awaits all the faithful overcomers who have been faithful to the Lord and his gracious arrangement, that we may rejoice with confidence in that we have fought a good fight, that we have kept the faith, and henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, will give to us in that day.

Now regarding our topic, "Don't give up the ship," we remember how this saying originated. It was way back in the early history of our country when a naval battle was going on. Two vessels were engaged in conflict, the American vessel Chesapeake, and the British vessel Shannon. In charge of the American vessel was a young captain named Lawrence. In that conflict the American vessel was badly damaged; the masts were shot away, and the vessel was in a sinking condition. Young Lawrence had been fatally wounded, but in spite of all these adverse conditions, his dying words were, "Don't give up the ship!" The time is coming when the old ship of Zion will be badly battered and used up of the storm, and when the last members of the body are passing over. In the last trying hours will be the time to stand by the ship. Then will be the time to take unto our hearts the admonition of the Apostle, "Except these abide in the ship, ye cannot be saved." Let us encourage ourselves, and stimulate ourselves, for we have greater responsibilities, and greater things are at stake than were at stake at the time this naval battle was fought. Let us stand by the ship, the old ship of Zion, with the present truth, and the present harvest arrangement. Let nothing move us from this position.

In conclusion we repeat the words of the Apostle, "*Except these abide in the ship, ye cannot be saved.*"

"DON'T GIVE UP THE SHIP!"

Pilgrims', Elders' and Deacons' Praise, Prayer and Testimony Meeting

Led by Brother A. I. Richie

BROTHER RICHIE: In the beginning we read that mankind was given dominion over the animals, and we can see a certain measure of that dominion at the present time. When we see one of the domestic animals completely happy in the presence of its master, we see some remnants of that dominion given to man in the first place. When the master returns from a long journey and goes out to feed him, the dog is completely happy; you could not add anything to that dog's happiness. The same is true of other domestic animals; they learn to know a kind master. And the same is true of us when we have learned to know our Master; we find that his loving kindness, his favor and the knowledge that we are pleasing him is all we wish to have; nothing could add to our pleasure. In this convention it seems to me we have continually the evidence of our Master's loving kindness and his favor toward us, and each one of us, if we may judge from the expressions we hear so frequently, is rejoicing in that knowledge. It is better than anything else we could have—better than life itself.

Now this evening we have an opportunity of telling something of how we appreciate the Father's loving kindness to us. Who will be the first to testify to the loving kindness of God and his favor toward us?

A Brother:—I haven't the language at my command to praise the heavenly Father sufficiently; the more I know of him the more I love him.

A Brother:—I am exceedingly glad that I have been enabled to see this wonderful truth, through our dear Brother Russell, and to learn of God's wonderful love, and to know those who are seeking earnestly for his watchful care and love.

A Brother:—I am sure I have nothing better to say than I said the other morning in the meeting—that my appreciation of the good things we are enjoying has been increasing wonderfully as I come to appreciate more and more the Berean lessons. I find that in our meetings where we have a talk, a discourse, by one of the brethren, that circumstances must be very favorable if there are not some sleepy heads in the house—and even sometimes when we have a pilgrim with us this is the case; but I have yet to see a properly conducted Berean lesson where anybody got sleepy. So I thank God that he has helped me to appreciate the Berean studies.

The Leader:—Our most interesting study is the Berean study. We have seven meetings per week, and the Berean study is the best one, and the best attended.

A Brother:—I am very glad to have this privilege to be with you. It is my desire to put on the whole armor and to be faithful even unto death. I have found these Berean studies to be especially helpful, but it has not been my privilege to study and work with any of the brethren in Christ. My work has been done mostly with my family, and I have found these helps to be a means of bringing rich blessings from our heavenly Father to my family and myself, and I praise him for it, and I thank the dear brethren for their efforts in our behalf.

A Brother:—This is my second convention. The first was at Saratoga. I am enjoying myself immensely. I also want to say, in the language of the Psalmist, "O give thanks unto the Lord, for he is good: his mercy endureth forever!" And again, "Bless the Lord, O my soul, and forget not all of his benefits!" They have been many toward me—just why I cannot say.

A Brother:—We are finding the Berean studies very helpful. We use them in every meeting we have.

A Brother:—I am glad to be with you. This text suggests itself to me: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. You are the most wonderfully peculiar body of men I have ever seen, and I praise the Lord I am privileged to sit with you.

A Brother:—It is a great privilege to stand before a body of men like this, representatives of the Kingdom, to testify to what the Lord has done for me. He found me out in the world, and now I am rejoicing that I am one of the chosen ones!

A Brother from Canada:—We bring greetings from all over Canada to this convention, and I want to tell you this evening how glad I am that I belong to that great secret organization our heavenly Father instituted. We remember the secrets of the Lord are with them that reverence him, and I am glad he has let me into that secret order where I am now in possession of all the signs and grips we have known to exist while we have been in fellowship with one another during this convention. I am glad I can bring testimony from many of the dear ones in different places in Canada, and that we all rejoice, and we are all in the bonds of peace, that he is making known to us what is the fellowship of this mystery which has been hid from the foundation of the world, but now made manifest to the saints at the present time. We ask for your prayers that we may be faithful to the end.

A Brother:—I have been in the Truth about a year and a half. When, about a year ago, I saw the Vow for the first time, my thought was, Why, that was gotten up for my special benefit. And I must say that in taking it and keeping it I have been greatly blessed. This is my first general convention, and my heart is so full of joy I cannot express it to you—but you all have the feeling in your own hearts, and you know just how I feel.

A Brother:—I am glad to be with you and rejoice in the love of God. We realize the testing time is upon us, and how careful we should be in what we say, how we act, and how we express ourselves so that we may edify. It has been impressed on me more and more every day how imperfect I am, and it is only through the love of my dear Lord and Master that I am able to progress along this pilgrim way and render unto him service that would be acceptable through Jesus Christ. Thank the Lord for the privilege of meeting with you. I realize now more than ever what a great honor it is to be classed as one of such a body as this.

A Brother:—I am glad to testify that God's loving kindness has been greater to me than anything in this life. I appreciate more than any one thing that I have the privilege of meeting with so many of God's representatives. I have never attended a convention where I have seen so many elders and deacons together, and I ask an interest in your prayers that I, as a representative of the *ecclesia* at home, may be found faithful in serving God, carrying out his wishes, looking up to Him, and keeping before the minds of the friends as well as myself the channel God has selected to scatter his Truth at this time.

A Brother:—"Be thou faithful unto death, and I will give thee a crown of life." Oh, what it will be to be kings and priests and reign with Christ a thousand years! How willing we should be to lay down our little all in his service!

A Brother:—I know we are glad that the Lord has permitted us to come here. I want you all to know that I am trying to stay on the ship our dear brother spoke about this afternoon. I want to testify to two of the many blessings I have received in recent months. One is, that the Berean studies we hold every Sunday night in our class have brought to me much blessing and knowledge of God's truth. And, second, I have received special blessings from the Vow. So far as I can see, we are all of one mind, have the same hope, and recognize the one channel.

A Brother:—Thank God for the privilege of attending this convention, and for the many manifestations of the spirit of the Lord shown here. This is my fifth general convention, and I think it is the most enjoyable one of all I have been privileged to attend. We have received many benefits from the Berean studies we have each Sunday evening in our *ecclesia*.

A Brother:—I have had the truth for something like twenty-two years, but the truth has not had me until just a little over a year ago. I bring greetings from home this evening; in an 8-page letter they sent greetings from Greenville, Flat Rock and Hendersonville, South Carolina. I did not know there were so many elders and deacons. They sent word for you to pray for them; they say we are liable to forget those that are not here. May the Lord help us all.

A Brother:—I am indeed wonderfully glad for the privilege I have at this time to be worthy to stand up amongst God's people and confess his name. The desire of my heart is that my lips may ever speak forth the praises of him who has done so much for me; and that I may praise my dear heavenly Father continually and my precious Redeemer for his own precious blood.

A Brother:—This is my first convention. I am glad to be with you. I have enjoyed your fellowship very much. The convention has been a great source of blessing to me—quite an uplift indeed, and I feel that I can go home to our little class better qualified to serve them.

A Brother:—I bring you the love of our class of about fifty white and twenty-five colored brethren of Houston, Texas. We want to invite you all down there. I realize you cannot all come, but when any of you do come to our town, drop a postal card to some of us and we will see that you do not stop at a hotel. As I think how the Lord has been patient with me for seventeen years, I feel entirely unworthy of all his blessings. But as we see the Lord has been patient with us, let us also be patient with the brethren.

A Brother:—This is my fourth general convention, and I am enjoying it very much. The Lord has been very good to me. Four years ago I came into the truth, and a year after my wife and eldest daughter, and the next year my mother and sister, and this year my youngest daughter, making six in all. We have a class of twenty-five, and sixteen are present at this convention. We hold five meetings per week. On Wednesday evening we have the Berean Studies, 6th volume; Friday, Tabernacle Shadows; Sunday afternoon a discourse, and Sunday evening about 5 o'clock we have what we call the "family circle," and in the evening a praise and testimony meeting.

A Brother:—I bring you the greetings of our class. We have about twenty-nine, all in perfect harmony, and each one loving our dear Brother Russell dearly. I rejoice in the privilege of being with you. Looking back I can see the

Lord's loving care over me in all my ways since I came into the truth. Many times I have been brought in contact with those who are in opposition to the truth, but the heavenly Father has been wonderfully good to me, and has enabled me in all things to be in harmony with him.

A Brother:—I am a Greek brother, and in the colporteur work among the Greeks. I want to testify that I am very thankful to the heavenly Father for his great love to me because he drew me to the Lord, and opened my eyes to see the Kingdom of God. I am thankful for all the truth, and especially for this truth, to be a living sacrifice like our Lord, because we cannot serve our heavenly Father acceptably if we are not like our Lord. I am glad because I see here many laborers in the harvest of the Lord. I ask you to help me to be faithful unto death, to be a perfect laborer. Pray for me.

7:30 P. M.—Special Meeting for Pilgrims, Elders and Deacons

This Special Meeting was Called by Pastor Russell, Who Spoke as Follows:

DEAR Friends: I am very glad to meet with you this evening—the pilgrims, strangers foreigners, respecting this world, elders and deacons in the Church of Christ, of all denominations, irrespective of denominational lines. I thought I should like to have a little talk with you, because it seems to me that, in the first place, there is a great work devolving upon you—a great responsibility in connection with the Lord's harvest work. And, in the second place, because I believe that those who occupy any place of service in the Lord's household have correspondingly heavy temptations and trials, and every one of us ought to feel the responsibility of the position and the dangers to our own feet. You know it is very easy for us to think about other people, and other people falling, and other people slipping, and other people sliding, but it is a very important matter, I think, to bring it right home to ourselves. When, in looking over the general interests of the Lord's work, I have seen those who are in danger, and those who are slipping and sliding, I have observed for years that a large proportion of them are those who have had influential places in the Church of Christ—important positions of service in the Body of Christ,—and I feel that the Apostle's words are fully substantiated when he said, "Do not many of you become teachers, my brethren, knowing that we shall receive a severer judgment." So while it is a very honorable thing to be a servant in the Body of Christ, it carries with it a very weighty responsibility and danger, lest, after preaching to others, we ourselves should be castaways. In my own personal experience, dear friends—and I expect to say nothing to you I do not feel for myself—I have had this heavily upon my heart and mind for several years. I have noted some of those who slipped away from the truth, and have said to myself, Some of these people have good intellects, some of them at least see matters very clearly, and if they could see clearly at one time and, apparently, be very intelligent in the truth, and then to lose it and have it all become blind to them, might not I, similarly, fall away from the position of favor, and knowledge of truth, also? And my heart answered, Yes, and I said to the Lord, "Lord keep me, hold me in thy powerful hand."

While we are not to attempt to pass judgment on anybody and say, "You are thus, and you are so, and you have too much of this, and too little of that," yet we cannot be oblivious to some conditions you know, and after one has fallen away, it is not improper at least to say, "On what did he slip?" At the time it might be improper for us to judge that anyone was slipping, or that he was in a wrong condition of heart, because we are not able to judge the heart; but after one has slipped, then I think it is right and proper that we should look to see upon what did that person slip.

I remember as a boy passing along a street of Pittsburg, one evening, after the snow had fallen, I walked over one of those old, smooth, iron cellar doors when it was covered with a thin shimmer of snow. Just as I stepped upon it I went down that quick (snapping finger). And just as I fell I thought of the Scripture that says, "Pride goeth before destruction and a haughty spirit before a fall." I think I had hardly touched the cellar-door when I had that all through my head. I do not know that I had any haughty spirit in connection with that fall, but I concluded that I could learn a good lesson from that. I have watched, and my experience is that there are slippery places along the spiritual pathway, and when we are carelessly walking along, thinking about something else, and not minding our feet, not watching where we are stepping, is the time when we are likely to go down quickly. And the thing, so far as my judgment will enable me to determine, that has proven the most disastrous to those who have fallen, has been a spirit of pride and selfishness. You know what I mean. I think it is often well for us to be so much on guard on that subject that if we find any feeling creeping up at any time of any disposition to sit down on anybody, we had better inquire of ourselves, Why am I wishing to sit down on that brother? Is it simply because it is necessary and proper, or is it some feeling of pride that I have? And whatever may be the matter that comes, we need to keep close watch upon ourselves, upon our own hearts. Of course, we want to keep watch upon our tongues, and upon all the conduct of life, but especially upon our hearts. What is the motive? Why did you say that? Why did you do that? What was the motive behind such an action? And when we thus criticise ourselves, we are doing what the Apostle Paul meant when he said, "See then that ye walk circumspectly." To walk circumspectly means to look all around to see where you step. And so you and I, dear brethren, in proportion as we have service to do for the great King, realize that our adversary, the Devil, goeth about seeking whom he may entrap, and ensnare, and stumble, and that in like proportion he gives special attention to us. I am confident he gives me plenty of attention. Of course, we are glad on the other hand that the Lord also is giving us his attention. Whoever is specially beset by the adversary, the Lord, we may be sure, is also specially caring for, if they are his and loyal at heart. "The angel of the Lord encampeth round about them that fear him and delivereth them."

It would not be my thought to inculcate a spirit of slavish fear, but a spirit of great reverence for God, and an intense feeling that we are in the most important work and that we are simply there as God's servants, and the servants of the Church, and it behooves us to do all in our power to serve the flock of Christ and not to do so from any selfish motive, any spirit of vaunting self, or puffing up self, or exalting self before the people, but, simply, How can I best serve the Lord, and those who are his? And where that spirit is within, I believe there is safety, and if there be any other spirit, if you find yourself looking out for a position, I believe you will find you are in a dangerous place and should pray God for your deliverance.

I am not the only one who has observed this. Some dear brethren have written me along the same line. I think of several pilgrim brethren who wrote me, saying, "Brother Russell, I wish you could put something in the Watch Tower that would serve to help save and protect us pilgrims. When we go places the dear friends make so much of us that I feel," one writer said, "that so far as I am concerned I sometimes almost feel my head swelling, and you know that is a dangerous feeling." It was; he was right. It is well that the Lord's people everywhere should exercise judgment, and not speak in too laudatory terms of anybody, but speak in as laudatory terms as you please about the truth and about the Great One who gave us the truth—the Lord. But do not puff up anybody unduly. There may be some that could stand it, and others who could not stand it, and you and I would be very sorry if we should find ourselves responsible ultimately for having helped to stumble some brother in the way. The very fact they mention this, you see, shows that others besides myself have felt the importance of the situation and the responsibility of the position.

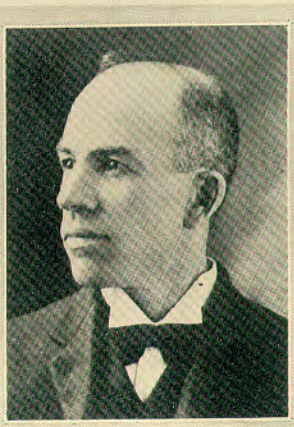
As I was thinking about this little address this evening, a certain text of Scripture came into my mind, the language of the Apostle Paul when he called together the elders of Ephesus, when he was on his way to Jerusalem, and had not time to go to the city. The elders came out to meet him near the ship, and when they were together he said, as the mouthpiece of the Lord Jesus, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) Mark the way the Apostle states it—"Take heed

PILGRIMS , ELDERS , & DEACONS.
1910 GENERAL CONVENTIONS. 1910

A.E. BURGESS

A. SAPHORE

J.G. KUEHN



J. BOHNET

J. RUTHERFORD

H.C. ROCKWELL

E.D. SEXTON

unto yourselves." That comes in first, my dear brethren, with all of us. God sees it to be more important to you what you shall do for yourself than what you shall do for anybody else, and God sees it to be so with me, and that I must be more particular respecting myself than respecting anybody else, no matter who. It is well I should feel the responsibility of being a servant of the Lord and a mouthpiece and ambassador, and it is well that you should feel your responsibility in whatever you shall say and in all you shall do and in all your conduct, remembering the influence this will have on others, either for good or for evil, but it is still more important for yourself. God says that this matter should begin with you, in your own heart, and with me in my own heart. "Take heed unto yourselves." That means, dear friends, a very careful watch, a watch of our motives, a watch of all we do—strict heed—not merely that you took heed last year and took an inventory and saw then just the condition of your heart and found it all right. I have found in my experience it is important for the Lord's people, especially for those who are in any prominent place, to take inventory of their condition every night. How are you tonight, before you go to bed? What is your heart's condition? How near are you to the Lord? Have you any spots upon your garments, any wrinkles upon the wedding robe? If so, get rid of these. There is only the one way. He who does not keep rid of the spots he gets and keep rid of the wrinkles he gets, is not in any condition to teach the flock of God anything on the subject. This matter begins with ourselves, dear friends. "Take heed unto yourselves."

Then, secondly, you will be in the proper condition to take heed of the flock of God, which God has purchased with the blood of his own Son. How much heed does the flock need? All your imperfect powers, and all of my imperfect powers. It is a wonderful privilege to be ambassadors for God, as though God was speaking, as though we were his mouthpieces. Oh, if we could only feel this evening as we sit here, and feel it every day, that it is not a plume or a medal, or something to be displayed, but it is a responsibility that we must give an account of! If you have large privileges, you have also large responsibilities. If the Church of Christ has given you a position, then you owe it to God to consider, as the Apostle said, that the Holy Spirit has made you an overseer—not merely that the flock of God has made you an overseer, not merely have they voted for you to be the elder or deacon in the Church, but that God has been behind this matter, and that the whole arrangement is of him. It is that you are to recognize and feel the responsibility, not merely to those brethren who chose you, but also that God was behind the whole arrangement, and that they were acting according to design and arrangement in electing you, and that you in accepting the election were responding not merely to their votes as the votes of so many New Creatures in Christ, but because you understand that the Holy Spirit was acting and moving according to the directions of the Word of God through those brethren who thus voted, and that your responsibility, therefore, is a double one: that as having accepted their votes and as having accepted the service which they tendered, and to God as recognizing that all the affairs of the Church of Christ are under divine supervision. As the Apostle puts it, God hath set in the body the various members as it pleases him, and if we are not faithful to the setting, he is very able to unset and to bring a different arrangement. It is for us to be, therefore, very careful to feel fully and strongly this responsibility to God and to the flock over which the Holy Spirit has made us overseers.

The Apostle goes on to say that the Holy Spirit made us overseers for certain purposes—with a certain object in view. What was that object? Was the object of the Holy Spirit in making us overseers of the flock that we might entertain the world? No. That we should feed the world? No. That we should tickle the ears of the Church? No. That we should show off ourselves, and flash? No. What was the object of the Holy Spirit in making us overseers? The answer of the Apostle is that the Holy Spirit made us overseers that we might feed the flock. What is it to feed the flock? It is to give them the meat in due season, to give the nourishment. Now, there are some who have a feeling that they must give the flock that kind of food which would glorify the giver most, and unless they can find some way of glorifying themselves in connection with it they are not going to feed anybody. That is all wrong. We all know that is wrong. They know that is wrong. They have not thought upon the responsibility of their position. The proper attitude, dear brethren, I am sure you will agree with me, is this: God wishes his flock to be fed; he has given you and me the opportunity of service in that direction; he expects us to lay aside self entirely and to devote ourselves with every energy to do all we can to feed the flock, ignoring self. Never mind whether they have any respect for you or not; never mind whether they glorify you or not; go in and feed the flock—let the other matter take care of itself. But my opinion is that the flock will ultimately know whether you have been feeding them or not, and the flock ultimately will appreciate you as a servant. They will not appreciate you as lord and master and as a king over them, and you should not wish to be so appreciated. The proper attitude for all the Lord's people is to be glad to be privileged to be servants of the flock, and, as Jesus said, he that is greatest amongst you, he whom you should esteem the most highly, who was it to be? The one who puffeth himself up? Nay, verily. Who was it to be? The one who serves most—the one who most thoroughly lays down his life in the service of the Lord's cause. Now that is the lesson the great Teacher himself gave to you and to me, that if we would be pleasing to him what care you and I whether we are pleasing to any one else or not. Of course, we should all like to be pleasing to everybody, and especially to the flock of God; that is proper enough; but we should fix first in our own hearts and first in our own minds that we should be pleasing to our Heavenly Father and to our Lord Jesus. And if we find that we are pleasing to them, no matter what else may happen, we have every reason to be thoroughly satisfied with the result. Is not that what we all agree to? I am sure it is.

Therefore, the special exhortation I wish to give is, that we forget self entirely, except to see that self is hard at work, that the "old man" is thoroughly bending his back to help on the New Creature in all the work that the New Creature is engaged in; that you are working him for all he is worth—making a regular slave of him if you please—your old man, the natural man, the human body. I do not suppose there is any danger of anybody here going away and telling a story to the effect that they did not like the speaker because he spoke so disrespectfully of his father when he mentioned the "old man." We have the thought that our old man is the old nature, and that, as the Apostle tells us, you remember, the old nature has been given to us as New Creatures to be our servant, and whereas some of us formerly lent our powers to sin and wrong doing, so now, as New Creatures, we are to take these bodies and use them for every kind of righteousness, that we may glorify God in our bodies as well as in our spirit which are his.

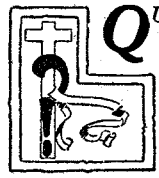
So then I hope I make clear, and that it enters into all our hearts, the very great responsibility of being representatives of the Church in service—appointed to a service and not to lordship, and, secondly, appointed of the Lord to be his servants to feed the flock of Christ. We will honor our Lord and please him best to whatever extent we forget self and engage most thoroughly in the service of the truth. So that if the thought ever comes before your minds—as it may, or might—if I do this it will not glorify me, if I do that it would glorify me, you are to put such a thought entirely from you as being disloyal and unworthy of yourself as a New Creature. The whole thing you and I must have in mind in respect to our service is, What will please our Master whom we serve and whom we expect to join shortly, if found faithful, in his kingdom? If we seek to serve ourselves, then be assured that we will not be pleasing to him, and that we will fail of the great prize. We may be sure—I am certain you will assent to this—that the Lord will not have a single one in the kingdom class who is self seeking and selfish; that is contrary to the spirit of our Master; and so the Apostle tells us that God foreknew and foreordained the election of those who would be copies of his Son, and, therefore, if you and I would be copies of Christ and joint heirs of Christ in his kingdom we must be copies in this particular sense that he was servant of all; and to the extent that you and I can be servants of all, or servants of a few, as the case may be, we should be glad of the opportunity.

Now, another line of thought, if you please: When I use the word "preach" do not understand me to mean merely to orate as in a discourse or sermon. We are preaching in the sense of teaching. All public speaking is in the nature of preaching or giving forth the message, whether it be in holding Berean classes, or whatever other way; it

is a preaching or sending forth the message of the Lord. And I suggest to you, dear friends, that the thing we are to preach, the message we are to deliver, is a very important one, and that the Adversary would like very much to get our minds diverted from it. Some he might tempt to go off on to some side issue that was new, so that the class might think they were getting new light. I do not think you want any new light. I do not think the Lord wants any new light. I do not think there is any new light, my dear friends. Our great light was started eighteen hundred years ago. The difficulty with us has been that that light has become obscured by the traditions of the elders, and we are trying to get the globe washed clean so the light can shine out. We are trying to get things so that the great truths that Jesus and the Apostles enunciated are understood clearly by ourselves and all the flock of God over which he has made us overseers. Hence we should avoid anything like trying to manufacture some new light, dangerous to ourselves and dangerous to the flock. Is there not plenty in the Gospel Jesus preached? Is there not plenty in the Gospel the Apostles preached? How much more do we want, I would like to know? I do not think, my dear friends, that it is necessary for you and me to turn in to be manufacturers of new light, and I think there is a danger in that direction, therefore I am seeking to guard you. I believe that the message of the Lord Jesus, the message that the angels announced, is the message that the world needs to understand—the great love of God, and the great love of the Lord Jesus Christ, and how he died, the just for the unjust, and the class he is now calling, and how we must make our calling and election sure, and how the ransom price that Jesus paid is the foundation for the entire scheme of salvation, that the death of Jesus is the foundation upon which every feature of divine grace is builded. Then all the philosophy connected with that can very well come in; it is all connected; but ransom, restitution, sacrifice, and the divine nature—these are the fundamentals of the Gospel of Christ, so far as I can see. These are the things that Jesus and the Apostles taught and that they set us an example respecting. I believe your course will be the most pleasing to God, and the most successful with his people in bringing them into harmony with the Lord and blessing them with the richness of his spirit, in proportion as you keep very close with the Master and to those twelve stars whom God appointed to be the circle, the crown, of the Church, as pictured in the 12th chapter of Revelations.

Another thing: Some of the dear brethren seem to find as much about Brother Russell in the Bible as they find about the Lord Jesus, and I think that is a great mistake. I do not find it there. Some of them say that I am blinded on that subject, that they all can see better than I can. Perhaps they can, I do not know, but I think, dear friends, that there is a danger in that direction, and I would like to put you all on guard. I think it is the Lord's will that we should recognize every agency God uses, but we are not to recognize any agency of God as being in any competition whatever with the Lord or with his divine arrangement. He is the fountain of blessing, he only is most to be praised. I think that is the right sentiment. I believe you all agree with that. And yet I think there is a danger of some dear friends preaching Brother Russell. Brother Russell would like for you not to do so. He thinks it would not be to the glory of God. Let me repeat, then, dear friends, that in my opinion we have so much of the Gospel of God, so much of his plan to study, so many opportunities of showing forth his praises, that we should employ all our time in that way. My advice, therefore, is that we give very little attention to anything outside of that. The Scriptures do indeed say that we may render honor to him to whom honor is due, and that is applicable to anybody and everybody; as, for instance, we look back and we see Martin Luther, and he did a grand work, and we thank God for him; and we might say the same of John Wesley, and very truthfully; I am glad in God's providence he lived, and that he was a faithful man. And there were others of the Lord's people in the past. Let us be glad and rejoice in every one, and be thankful to God he has used various agencies in helping us, and in helping others, and in bringing forward his great cause; but let us not go into anything that would be at all like man-worship, for I am sure that would be displeasing to the Lord and injurious to ourselves. I remind you again of the Scripture in Revelations where the Church is pictured, which we called attention to, I believe, thirty years ago. John, the revelator, who was seeing these things, fell down to worship the angel who showed them to him, and the angel said, "See thou do it not; worship God; I am thy fellow-servant." And so, dear friends, if our Heavenly Father and our Heavenly Lord have used Brother Russell in any measure he is very glad and very thankful to be used. And if the Lord is pleased to use him any more, he will be glad to be used down to the last breath, but he does not want any worship, he does not want any undue adoration, he does not want any praise. He is glad to have the love of all those who are brethren of the Lord and to be considered a fellow-servant with all, striving to bring to pass all the glorious things that God has promised, striving to tell the good tidings of great joy to as many as the Lord, our God, shall call.

Now I thought, dear friends, after these few remarks, I should give you an opportunity for some questions pertaining to the work, or questions pertaining to the different classes. I think a few minutes thus spent might perhaps be profitable. You need not write them; oral questions will serve the purpose.



QUESTION:—May I ask you which you consider the most important meeting for a little ecclesia that is just starting?

Answer:—What would we consider the most important meeting for a little class of Bible students just beginning? I would think, brethren, one of the most important meetings would be a prayer and testimony meeting once a week. I know that will not strike all the dear friends, but I will tell you what our experience was at Pittsburg, that you may have the benefit of that. Some thirty years ago, or twenty years ago at least, I saw the apparent need of the Church for more of spirituality and I saw that there was a greater disposition to eat strong meat than to take some of the nourishment of the other kind, and I suggested to them that I thought it would be very advisable if they would set apart one night in each week—Wednesday evening I suggested—as being a proper night for a praise, prayer, and especially a testimony, meeting; I suggested that the testimony be not as we have been in the habit of having perhaps in previous times when we were in the various denominations, but that the testimony be fresh, up to date, the experiences of the week—not the experiences of the past. What experiences have we had during this week? What effect has the Sunday text had in our lives? To what extent have we been able to put it into practice? What experiences that stand related to it—either failures or successes—have we had? The dear friends, I could see, were not very anxious for it; they doubted that to be the best kind of a meeting; they were afraid it would be very stale and monotonous, and they would say everything one week and would have to repeat the same thing the next week. They did not see the point you see—keeping it a fresh, up-to-date, testimony meeting, but through appreciation of your servant, the speaker, they voted as I suggested, that we would have it for a while, or for three months at least, and we would have nothing else than the testimony meeting every Wednesday night, and at the end of that time we would have a vote as to whether we wished this continued. The result was this: When we came to take a vote, they had come to love the meeting considerably, but still they were not any too enthusiastic, but when a year had gone by they were very anxious, and now I am sure that very many of the dear friends of the Pittsburg class would tell you that if any meetings in the whole week had to be dropped out, they would rather hold on to the testimony meeting and lose all the others rather than that one, so helpful did they find it. I believe that is the experience of many others, and I know that it is contrary to what many of you would be inclined to think at first. But I believe you will find it so; that there is a kind of spiritual feast which we get through communications one with another in testimony meetings, if they are up-to-date, and the leader may make it interesting by bringing out the question and letting each one have his turn—beginning at one end, for instance, and giving each one present an opportunity to testify; that they all get to appreciate it and it brings a great blessing to all of their hearts.

Now, secondly, my thought is that the next most important meeting would be something in the nature of a Berean study. Why? Because there we have questions brought out that if there is a good leader will be very interesting to the class. Now that is all a leader is for. The class might get along without a leader unless he has some aptitude in the matter of bringing out things, and a leader that does all the talking is not the successful leader, but it is the leader that can get the others to talking; and there is the danger of his feeling he is not talking enough, and that he must do more

talking. Well that is a little ambition; a little pride perhaps is there; now he should sink all individuality, and all pride and ambition, in his desire to do good to the flock; and whoever succeeds in getting all of the Church enthused and interested in the questions and getting them all brought out, so they will get a thorough understanding of the questions and of the answers, and after he has had the expressions on the question from the class, then sum up the answers, or have them read from the book, or whatever way is found to be the better one—that is the successful leader, and that will be a successful class, because they will come to understand the subjects and to appreciate them. But it is another matter altogether if you do not have a proper leader. If he wants to talk all the time, or does not know how to draw out the class, he is not a proper leader for such a meeting. That is the part to be studied. If any of us have been unsuccessful in the past, let us study how to interest people, to put the question this way, and that way, and to get them interested, and not to brow-beat them. I know there are some who take the other way and say, "Well you do not understand your lesson at all, you have not studied this lesson." They are not there as children to be brow-beaten; they are there as brothers and sisters of the Lord; they come there and want to be helped; maybe some of them have not had a sufficiency of time to study. Let them feel that by the next meeting they want to know something about the answers to the questions, so they will be prepared, and not have to say "I don't know." You see there is a different way of getting at the matter. Now it is for the leader of a meeting to study, as the Apostle says, "Study to show thyself approved"—as a leader. Paul was not writing to all the class, he was writing to a leader, Timothy. "Study to show thyself approved, a workman that needeth not to be ashamed"—bring the matter out properly, rightly divided, and not only rightly divide the word, but also in respect to the lesson, bringing everything out. All of that goes in, you see, as part of a leader's proper course. And it is for him to study this and see how best he can get at it, how he can enter sympathetically with all the class into the whole question, and not stand aloof from them and treat them as if they were lower, but as brethren. You will find that those who go right in as one of the brethren have the most influence with the flock. That is what you are. Are we not all sheep? Certainly. We are not merely shepherds, doing a shepherding work, but we also belong to the sheep. The fact that the Lord has given us the privilege of speaking for him, as his representatives in the flock, does not alter the fact that we are still sheep. We are not lords over the flock, nor over the heritage. We are still sheep and want to still continue to have the sheep-like nature, and to manifest it. So then I would think that the second meeting in importance would be a Berean study. Now the Berean studies, you know, can be of different kinds. As, for instance, we are running a series of Berean studies in the Watch Tower, a number of questions each Sunday. I find that a good many of the classes are not keeping up with the lesson. I think they are making a mistake. Some of them have said to me, "Well we are away back, Brother Russell, in the fifth volume. When you were publishing the lessons for the fifth volume, we were back in some other volume. Then we caught on and we have been going along keeping about a mile behind." That is their business; I am not going to find fault; it is not within my province to do so; it is for the class; if that is what they want, God bless them, let them have it; but my advice would be that they keep up with the procession. There is some advantage in marching near the drum corps. You get the step better, and the whole thing moves better. The band is at the head and you are going on all together, and it is nice, you know, to think that all of the dear Lord's people, wherever they are, are right along in the same lesson.

Now perhaps that is merely a matter of sentiment, perhaps it is of no real importance, and yet every little matter of sentiment has its weight and influence in the whole matter. My advice would be not to skip lessons that are in between where you are and where the published lesson is, but that on the contrary you have that for another evening and get caught up with the other. Start in on a lesson with the present subject and keep up with it, letting the other one come along in another meeting until you have finished the fifth volume. I believe you will find that good advice. But I say, it is not for Brother Russell to dictate, nor for anybody else to dictate. Do whatever you think is the Lord's will. If you think the Lord wants you to do the other thing, do it. And in any event let us remember that it is neither for Brother Russell to decide what the class shall do, nor for anybody else of any class to decide what they shall do, but it is for the class itself to decide.

And I think there is an important point that some of the dear brethren overlook. They feel too much the importance of the eldership, in the sense of ruling. That is natural, you know; they cannot help it; but keep it down; it is the old man who is trying to get up; keep him down; we are all on a level as New Creatures; and we would say, "As New Creatures I want all the Lord's flock here, all of this class, to have their say, just as much say as I have; we all have a right." And you will find, again, that even if the class would not rebel against what you do, yet they will appreciate it if you watch out for their liberties and their rights, and if you consult them they will appreciate it. Now I do not suppose there is a class anywhere that will do more for any elder, or submit to more from any elder, than the Brooklyn congregation would submit to if he tried to over-ride them; but they have the first time to find, either at Pittsburg or at Brooklyn, where Brother Russell ever tried to over-ride the congregation. He never did it, so far as he knows. He has given them his advice, just as I am now giving it, but not attempting in any manner to coerce, but simply to have the congregation, after being informed, to vote according to their judgment, and to accept the judgment of the congregation as being the Lord's judgment in the matter.

Question:—In case where some little bitterness sprang up between two brothers in the church, and they refused to speak to one another, and it is evident to all the class that they are not in the right relationship, what should be the attitude of the elders in that case? Should they make the matter in any way public, or should the matter be allowed to drift along, especially if it does not interfere with the church in a general way?

Answer:—My thought would be, brother, there may be certain matters that are individual, and that the Church had best not take any notice of, but do the way the Bible says God did with some things. We read of certain things that God winked at. And so the church needs to wink at certain things—that is, not to notice them. Now where there is a little difference springs up between two persons, if the Church attempted to interfere, it would be busy all the time, perhaps. But each one should remember that it would be proper to bring it to their attention, and if either or both of these parties were causing divisions they should be noted or marked by the others, and not treated quite so cordially—not spurned as brethren, but not put into any place of office or service of the class, and just treat them a little more coolly, because they are not walking circumspectly, apparently, but are causing some division. Then it would also be proper for any of the elders, if they thought they saw a good opportunity, to have a little private conversation with either of those brethren, and say, "Brother, is there anything in your affair that I could help with? I notice you and Brother Brown are not getting along very nicely; I want to say to you that as an elder of the Church, do not forget Matt. 18:15; if Brother Brown has done you any harm do not forget that Scripture, and if I could be of any service to you at any time I will be ready."

"Well, I want to tell you about it—

"No, brother, I do not wish to have you tell me about it; I think it would be wrong for me to listen to the matter; it would have to come to me in the regular Scripture way. If there is a difference between you and Brother Brown I do not wish to hear it, it would be wrong for me to encourage you in stating it. God has provided a way, as Jesus said, in Matt. 18:15-17. He tells us how we shall do—go first to him, try to make it up with Brother Brown; if you fail to do that, and he is doing you some harm, and makes you feel as though you cannot be a kind brother to him, then come and get a couple of brethren to go with you. If you want to call me to go with you I will be pleased to serve you and do everything I can to bring about peace and harmony. But I do not wish to hear anything in advance; it would not be right; I would not be a suitable one if I did listen to anything you had to say. If Brother Brown has done you harm, go to him and then after you have been unsuccessful if it is still important enough in your mind to make a breach between you and him, then take, as the Scriptures say, one or two others and have a conference, and if it is still unheeded and if neither you nor he can see the thing harmoniously, then it may be brought to the church if you wish, but not sooner than that."

Question:—Would you advise that different brethren of the class do some leading, aside from the elders?

Answer:—It would be the class that should decide. That matter is to be left with the class. Now, if the class only selects one elder, then that is the class's responsibility; that means that the class did not find others whom they thought were qualified to be elders. For that elder in turn to say that he knew better than the class, and to appoint somebody else, would be discounting the judgment of the class, for the class said it did not find anybody else fit to be an elder. It said that when only electing the one elder. But if the class said we will only elect the one elder but we wish that elder to use his judgment and bring forward some of the other brethren of the congregation and to use them in different ways, or invite them to serve in a different capacity, then the congregation has turned that much responsibility over upon the elder and he may use just what the congregation gives him and no more. It would be the proper thing, however, for the congregation in that case to elect the others to be deacons and then say to the elder brother of the congregation, please consider that these deacons are to be brought forward as you are able, for in electing them as deacons we thought we saw qualifications that are calculated to bring them forward, perhaps by and by to some still more important service of the Church. And Saint Paul says they that use the office of a deacon faithfully purchase to themselves a good reward; that is to say, in being faithful as deacons or as servants in watching out and serving, whether it be the luncheon or something else, they are showing the proper spirit for service in the Church, and thereby they are showing that they might be trusted with some other service. But if any deacon is ashamed to serve the congregation in passing fruit, or milk, or something else at a luncheon, he is not suitable for a deacon, and he would be unsafe to be an elder.

Question:—What do you think of the suggestion to omit the study of the first chapter in the sixth volume as not being so spiritualizing as the other part?

Answer:—Well, I would think that each one in the class has a right to his judgment, and if the whole class by majority vote decided that way then I would have nothing to say; but before they took their vote on the matter I would say that I think the first chapter of the sixth volume is one of the best in the book. But I always submit to what the class says. I think that is a good spirit for every elder and deacon to have in mind—the class by its vote represents the Lord. The elder is the representative of the Lord through the class.

Question:—In view of the fact that several dear brethren are coming into the truth, would the suggestion in a recent Tower of visiting the nominal churches apply to congregations of "Holy Rollers," etc? Do you approve of visiting such meetings, under any circumstances?

Answer:—Our suggestion in the Watch Tower was to the effect that it should not be considered as a sinful thing for us to visit some of the nominal churches. I have found some dear brethren and sisters who seem to feel that if they would even go into a nominal church they would commit a sin. I think they are making a mistake; and that mistake would quite likely crop out somewhere in their experiences with others and be injurious to the cause and to themselves. Therefore, this answer in the Watch Tower was to the effect that if there were no other meetings we could attend, and no other service would be neglected by our attending these, it might not be amiss sometimes to go to some nominal church meeting, and to take part, for instance, in a testimony meeting, using our opportunity with the others either to give a testimony or to offer a prayer and to join with them in singing. I could go into nearly any Methodist or Presbyterian congregation and feel sure I could have a good time with them. I believe many of them are well meaning. The fact that they are not as far advanced in Bible study as ourselves and do not see the divine plan as clearly as we do need not hinder us from having good fellowship with them to the extent they do see. If they love God, if they revere the name of the Lord Jesus Christ, and if they are seeking to walk honestly, and soberly, and decently, let us be glad to give them recognition to that extent. Now, I do not wish to be understood as advising anybody to neglect meetings where they could go to still more spiritual advantage. As the Apostle says, Forget not the assembling of yourselves together. It is still better if you can meet with those who are advanced in the truth, and who could help you and to whom you in turn could be of special help. That certainly should be your course and certainly should be what you should do.

Then in respect to the meetings with Seventh Day Adventists, and Holy Rollers, Christian Scientists, and Spiritualists—I do not know how many the brother included in his question, but I would advise you to stay just as far away from all such people as you can; not because they are out of the general run, but because they seem to be, to our judgment, seriously out of the way. I cannot imagine, for instance, that we could be of any good or get any good in a Christian Science meeting. I feel sure that, for my own part, I would be doing wrong, and that I would be giving my influence to something that would be really pernicious, injurious. I would feel different in going amongst Methodists, and Presbyterians, and Baptists, and Episcopalians; I would feel that I was not doing any serious injury, and perhaps might have an opportunity of doing some good.

As for Spiritualists, I would not meet with them under any consideration, would not attend a seance if you would pay me a thousand dollars for it. Why? Because I thoroughly believe it is of the adversary, and I would think that I was putting myself in the way of evil, and that quite possibly some injury would come to me, I would not know how. If I did not know better the matter would be quite different, but since I do know better I am responsible for what I do know; and, similarly, with those who do not know better about Christian Science. No doubt honest people are amongst them, and honest people comingle with them. But, to my understanding, both Spiritualists and Christian Scientists deny the very fundamentals of Christianity.

Now, about the Holy Rollers. I have no doubt that some of them mean very well, and are deluded of the adversary, and I am sorry for them. But that would not mean that I should in any manner encourage them, or take any part with them; my consceince would not permit it. I would feel that I was dishonoring the Lord and that I was doing injury to them by being with them and seeming to give any measure of consent. But now these matters are for each one's own conscience and if anybody thinks differently, God bless him, let him follow his own conscience.

Question:—Do you think Tabernacle Shadows study would be too deep for a class just coming in? And do you count the first volume study as being a Berean study?

Answer:—I would not think a Tabernacle Shadow study would be too deep for a beginner. That is to say, my thought is that anybody coming to a Scripture study and likely to be interested at all would be a person who had some knowledge of God and some knowledge of his Word generally; and in taking up Tabernacle Shadows as a study I would think they were getting into a good place for anybody that was spiritually minded. And if they be not begotten of the spirit, then I suppose they would not be profited and would not understand; but neither would they understand very far in some of the other studies.

And so far as the first volume is concerned, I would certainly understand that to be a Berean study. They are all Berean studies. The term Berean studies comes from the fact that in olden times we read that Paul went down to Berea and preached to the people there, and that the Bereans were more noble than those of Thessalonica in that they searched the Scriptures daily to see whether or not these things were true. So then a Berean study is a study by those who have the Berean spirit to search to know the truth of the matter that is before them, those who want to investigate with an honest heart; and I think that will apply to all we have to present, because these are the only terms on which we present anything. Come and try, come and see, come and investigate to see whether or not it agrees with God's word or not. If you find it in disagreement, do not believe it. If you find it in agreement, receive it and be blessed with us.

I wished to say a moment ago, but forgot that feature, that there is another slight bit of Berean study, you remember, in the back part of our new Watch Tower Bible; there are certain Berean helps, and in those there are certain topics taken up. Some of the Lord's people, in some of their studies, would like to study a topic, and there are a number there, if you feel disposed to take up a variety of topics. If you will take up any one of them it will make a fine Berean study. The reference to the Towers and to the Studies is good, and also the Scripture reference, so that you have the whole matter there concisely stated, and might have a splendid Berean study, topically. All of these

are Berean studies. We have nothing special to urge, except we think they are all good, and perhaps where there are a variety of meetings it might be well to take one style of Berean study for one meeting, and another style for another meeting; as, for instance, for one meeting we might take up the studies as they are appearing in the Watch Tower, and then for another meeting we might take up the studies as outlined in the back part of the new Bible, and perhaps for another one we might take up the first volume of Scripture Studies, or the fifth volume, or Tabernacle Shadows. You know we now have the questions on the fifth volume in pamphlet form. Also the questions on Tabernacle Shadows in pamphlet form. And it is our thought, by and by, to get questions out on all the volumes, because that seems to be so helpful a manner of study, and so many of the dear friends are being blessed by it.

Question:—Where a brother is nominated for Elder, how much should we be inclined to discuss him before the election? Where should we draw the line?

Answer:—I would hardly think it would be proper to give much discussion to those who are candidates for service in the Church. The Apostle, you remember, gives suggestions that if we bite and devour one another we might be consumed one of another. Should you stand any brother up before the congregation, and find fault with the way he parts his hair or with the color of his clothes, and the number of children he has in his family, and one thing and another, you might find plenty to discuss, and by the time you had him thoroughly overhauled and curry-combed it might be your turn. So the whole class might have an experience of that kind, but it would not be very profitable. Now my thought would be this: that it is not necessary to have very much discussion of the characters of the brethren, because the suggestion is that each one in voting for a brother for any service in the Church should have some knowledge of him, and if he has not the knowledge by personal acquaintance, then he should guide himself by the judgment of another brother. As, for instance, if I had come recently into a class of say, a dozen, and I had only become partially acquainted with the friends in that class, and I did not know anything against any of them, but knew something in favor of all of them, and suppose that the time came for election, and I noticed one or two brethren whom I saw to be very clear and very straightforward and that I had a great deal of confidence in, and if this brother made the nomination of another brother, and I had not a particular acquaintance with that brother, but simply did not know anything against him, I think I would feel justified in voting for him, because this brother who nominated him apparently knew something in his favor. If I had acquaintance with the brother who nominated him, I would thus be having a second-hand acquaintance with the one who was nominated. I hope I make myself clear. Now I believe, without special discussion of anybody's character, it should be understood before the vote is taken that each person who is going to exercise the power of voting is first of all a believer in the Lord, and has turned from sin and made a full consecration of himself, that only that class are to vote and those voting are to seek to vote as they believe the Lord would have them vote, and not otherwise. I believe that would be all that would be necessary, that a sufficient weight or responsibility would rest upon them so they would not likely vote irreverently for somebody they know nothing about, but they would seek to be guided by the judgment or counsel of others whom they had reason to believe or know. And if a mistake apparently was made, if apparently the wrong person were elected, what then? Well, I would conclude that the wrong thing had been done. I think the proper thing would be to think that a lesson was going to be taught the class of greater care in whom they should elect, and if therefore they did rashly in making a selection, that would be a good lesson for them, and the next time when the matter of election would come up perhaps they would learn to be more careful, and perhaps the Lord's will would be that just such a lesson should be learned by that class to make them more careful. In any event, I would cast the weight of my influence in any class against any such thing as tearing any of the Lord's people to pieces. I have known some cases in which brethren perhaps had things that could really be said against them and yet perhaps these things belonged to an early period of their lives and they were entirely changed from the time these things were true of them; and therefore my thought would be that that might be so in other cases, and I would cast my influence against any such ripping and tearing amongst the Lord's sheep. I would think it would cultivate the spirit of the wolf in the sheep and therefore should be discouraged. If, however, a brother who was prominent in the congregation were asked by the others, What do you think about this nomination? or if he thought it proper to in any way give an intimation, it would not be improper for him to say, My dear brethren, the nomination you have heard and I have been asked to give some advice, and all that I will say on the subject is, that I think it would be God's will that I should vote thus and so. That puts him straight, and that will carry to some extent with those with whom he has influence; and if he has no influence it ought not to carry.

Question:—Would it lead to greater harmony to elect elders by ballot without nominations at all, and let those who had the majority of the votes be so elected?

Answer:—Well, our opinion would be perhaps a little bit confused. I could say something in favor of either way, but the thing I do think of is, that the Lord did not arrange it that way; the Lord arranged it through the stretching forth of the hand. I admit it may be an easier way sometimes to just ballot, say nothing, and let nobody know how you voted, but is it wise to depart from the way the Lord has directed? If the class decided to vote by ballot, it is not my business to over-ride the class, and even if I gave them the advice and they did not wish to take it, it is still not my business to overrule the class. I am not to be like the juryman who said the other eleven jurors were very stubborn. So it is not for us to feel that the others were all stubborn because they would not think as we do; having expressed ourselves, let us leave it to the judgment and vote of the class, and leave that result with the Lord and if they find they made a mistake they will know it the next time and be more careful; they will learn a lesson; and if we did wisely we will learn a lesson, but I believe, brethren, I would always use my influence in favor of the method that seems to be outlined in the Scripture and it has this to be said in its advantage, that it teaches the class to have a kind of moral courage. Will I hold out my hand in favor of some person that I do not believe is suitable for that office, simply because he is a relative of mine? No, to my God I must be true.

Question:—In the election of elders would it be your thought that it would be proper for one of the present acting elders to make a nomination instead of one of the class making the nomination?

Answer:—I would understand that when the period of time for which he was elected elder has expired, he is not an elder any longer, therefore he is just as much one of the class and could make a nomination just the same as anybody else, for he is the same as any of the others. He does not hold over. And I want to say right here that I think it a very unwise proposition for anyone who has been an elder to occupy the chair and to hold the election if it is possible to have it otherwise.

It is always desirable, if possible, to ask some intelligent brother to act as chairman who will be perfectly fair and honest, and one who perhaps would not have, or would not likely be considered to have, the qualifications for an elder. And thus anyone would be saved from any imputation of having favored himself, and the congregation would be saved from having to vote against the man who was nominated and who was right before them in the church, and he would be saved the embarrassment of putting the vote in his own case and also the embarrassment, if not elected, of seeing the majority against him and saying so. It might not always be possible, but if possible I think it desirable to have somebody else other than the one who is likely to be nominated as an elder in the chair.

Question:—Do the Scriptures favor and do you think it would be wise for the elders of each class, or different classes, to meet together for conference respecting the interest of the classes they represent?

Answer:—I think that the Scriptures do favor that, and I think that is advisable. That is the very case we have before our minds this evening, when the Apostle Paul called the elders of the Church at Ephesus. He called them together as a company of elders to confer respecting the interests of the Church. He, as an elder, or as a pastor, had charge, and was there communing with them respecting the interests of the Church. If it were wrong for the elders to meet together concerning the matter, it would have been wrong for the Apostle Paul to have held such a meeting, in my judgment; and I think we do well to consider that a safe criterion to go by and that it would

be well for the elders to come together to consider the interests of the Church. But let me guard you on a point there. I think it would be injurious if the elders were to come together in the sense of determining or proposing to run the Church. That is another matter, you see. To come together to think about the interests of the Church, etc., and then to undertake to run the Church, are two different things. Suppose the elders were to meet, and they thought of something that would be good for the Church, in their judgment. I think that unless it was a matter specially entrusted to them by vote of the congregation and fully understood—if it was any new proposition about which there might be any doubt or question whatever it would be the right and the proper course for these elders to submit the matter to the congregation with a recommendation, saying, We, in considering the interests of the congregation, have such a thought in mind, and now we submit it to you and would ask your vote on it. That is the safe plan. I have found that some of the very best brethren, with the very best of intentions, and with very good suggestions, in attempting to put them into operation without conferring with the class, have run against the hair, so to speak—just as when you try to stroke a dog against the hair it goes rough, and the dog does not like it. So the congregation does not like it because it seems like ruling them, and doing something that they had not specially authorized. My thought is that it is always wise if you are going to stroke a dog, to stroke him the direction the hair grows. And so if you are going to deal with a congregation, remember that human nature runs in a certain line and try to keep in that line, and not ruffle it up any more than is necessary. Every member of the Church has human nature; he has a mortal body, and has more or less combativeness in it, more or less desire not to be overridden; you will find that all those who are in the truth are especially large along this line. They must have some force of character or else they never could be overcomers. And this very quality that makes them what they are and has helped them out of Babylon, is the very quality that will be wanting to have a little spar, and sometimes a little battle, but if we say, Now then this is something new, this has not been voted on, and we feel sure they will all want it, but let us submit it to the congregation with our recommendation—then you have the congregation going with you.

Question:—I would like to ask in case of a brother who had been elected an elder and who had been found fault with, if it would not be a wise plan at the end of his time, to decline reëlection?

Answer:—I believe if I were in that position, I would do about this way. I should think out some other brother in the congregation and I would nominate him; but if I were nominated, then I would say, Now brethren, I have served you to the best of my ability and I know I have come short of pleasing you, and I want you to know I did the best I could for you, but I did not please you, I know, for several of you told me I did not, and I tried to improve on it all I could, but apparently I did not improve enough, because you still found fault—at least some of you did. And I am not finding fault with you—I presume the fault is with myself. I am sure I am not all I would like to be, and I cannot serve you as I would like to serve you, and so I think it would probably be better for you to take my advice. I have nominated brother so and so, and I advise that you elect him for a period of time—three months, or six months, or whatever you choose—and perhaps he can please us all better. I assure you I will try to support him and do all in my power to uphold his hands. I would earnestly try to get the other brother elected, but if, in spite of everything they said, No, we are going to elect you, even if we did find fault with you, I would say to them, Perhaps I cannot do any better the next time than I did the last; the responsibility is with you, because I am telling you I am doing the best I can now. So do not feel hard at me if I do not please you all. I would tell them squarely and they would know where to find me, but if they chose me by anything like a large majority, say ninety per cent or so of the congregation preferring me, why I would count that the voice of the Lord, and would say, I must not decline now. I certainly would not decline in any offensive way and say, No, you found fault with me and I won't have it now. That would be wrong, I think. We do not want to have that spirit. We would want to think the brother, no doubt, had good reason to find fault (supposing this to be so); I am sure that none of us are so nearly perfect they would not have room to find fault, occasionally, any way, and if they do find fault let us bear it and try to get good out of it and be humble about the matter, and perhaps that will keep us from getting heady and falling over.

Question:—As to the qualification of the voters, you stated one who was consecrated had a vote. How about those visiting an ecclesia? Does a certain amount of time, or a declaration that they intend to remain, tend to qualify them?

Answer:—Our thought would be that it would be proper enough in calling for the vote to say that all of God's consecrated people here present tonight—or whatever time it was—who have the expectation of meeting with this class are earnestly invited to vote, and it is hoped that any who do not intend to meet with some degree of regularity with the congregation will not vote, and that any who are not fully consecrated will not vote, because this seems to be the will of the Lord in the matter. It is to be an expression of the Church at a certain place and the Church at that place is the number who are consecrated. The fact that a brother or sister had only recently come to live in the city, in my judgment, would make no difference, because we are all one in Christ, whether we live in Jamestown, or Brooklyn, or Pittsburg, or New Orleans, or some other place.

Question:—How about colporteurs who are in town for a short time, if they meet with the class should they vote?

Answer:—I should think that if he had no knowledge of the condition of the class, that he would be wiser to say, Brethren, I have not sufficient knowledge here to justify me in offering my vote, therefore I think I will decline. But if the colporteur had been there a few days, or a few weeks, as the case might be, and expected to be there for some more weeks or months, I should think he was as much entitled to a vote as anybody else. He is not debarred by reason of being a colporteur, but rather it would be something in his favor. He is one who is showing his consecration by the devotion of his life.

Question:—Should we keep any account of those who fail to vote?

Answer:—Well, my own practice is to try to set the matter so fully before the vote is taken that every one present will feel that he and she has responsibility—a responsibility to vote for or against the candidate; that if one has a sufficiency of knowledge to permit of a vote, or is of the consecrated class, intending to meet with the congregation, he has a responsibility to vote; that it is not merely optional whether he will vote or not, but it is his duty to express himself thus. I think if that is emphasized in advance of taking the vote and all the dear friends can see the responsibility, very few will be inclined then to shirk. It needs to be stated beforehand very plainly.

Question:—What should be the proper relationship between the duties of elders and deacons as to advertising small conventions and pilgrim meetings?

Answer:—As to advertising, who should supervise the matter—where should instructions be looked for? My thought is, that the proper course would be for the instructions on advertising to come from the home office, because there we have the largest amount of experience; not because we are wiser than other people, but because those who are entrusted to the work there are supposed to be and ought to be persons of exceptional ability and of wide experience, and since we have to do with so many advertising schemes and arrangements in so many parts of the world, it gives us an opportunity of judging that people otherwise might not enjoy. Therefore my thought would be that they would do well to look for special advice from Brooklyn on this subject. As to who would have it in charge: An elder is elected specially for spiritual things and to look out for the spiritual interests of the Church, yet the advertising is a part of the spiritual interests of the Church; it is so closely identified with the spiritual interests of the Church as to be worthy of the very best ability you have in any class. You cannot give it into too good hands; and indeed the right spirit would be that all should join in together, and if the one who has the best ability be found, not amongst the elders, but amongst the deacons, then all ought to be glad to rather favor his taking the more prominent part in connection with the work. In other words, we ought to sink all personality in every service of the truth and try to get at the best methods and in the shortest and most satisfactory way, as far as our judgment will direct us and guide us, and look for more wisdom.

Question:—Should a visiting brother be asked to address a class when he comes?

Answer:—My thought would be that it might not be best to invite a visiting brother other than those accredited by the society as pilgrims, or specially introduced to the class, because it would establish a sort of a precedent. And, secondly, that the elder is not put in that position to determine who shall lead the class, but merely that he himself was appointed to lead the class, unless he feels very sure that the congregation would like to have such a brother; then he ought to sink all personality and he should ask the class whether or not they would like to hear from such a brother at such a time. I think that would put the responsibility for the matter in the hands of the class and relieve any strained relationship there might be, and save the class sometimes from getting into trouble. Because if it were the custom that any visiting brother should always have the preference, then it might be disadvantageous, for the class has not elected that visiting brother, but the one that was elected, therefore the class should be the one to say whether or not any one else should be the one to address it,—unless it has given some special liberty to the leader.

Question:—In studying on the covenants along the lines we have received from the Watch Tower, we find certain subjects seem to bring up a division in the class when we touch on the mediator. Would you think it wise to continue that service if we found that those divisions came up or should we drop the studies and take up something else?

Answer:—I would think the subject of the covenants would be a very proper subject to discuss, and that if any regular brother of the class were present and had some different views, that it would be very proper to give him the opportunity to express what he had to say, but not with a view to his continuing to express it and continuing to interrupt the class at every session. If he has something to say, and is able to say it in a manner that would be interesting, allow him to have his say, because he would have that right you see, justly; as a member of the class he has a right to be heard; but if it be so that the majority of the class are not in favor of his presentation, and do not wish him to continue presenting it, then I think the brother should be asked to discontinue his side of the question, saying, Brother, we gave you a good opportunity and the class heard what you have to say, and they do not care to have it further considered, and you will please therefore not interrupt our studies on the subject. And I would go right along with the lesson and discuss the matter in harmony with the wishes of the class. If, however, the class, as a whole, wishes to discontinue the subject, I would know nothing else to do than to follow the instructions of the class, understanding that the class has the deciding voice in every matter.

Question:—As a class, we were trying to elect according to the sixth volume of Millennial Dawn, but we could not all understand it alike. It seemed in one place that all who were suitable for elders should be elected, and then in another place that it was to elect elders according to the size of the ecclesia; and we got up a disagreement, and wrote you on the subject and you did not seem to understand why the trouble came up. That was the trouble, that some understood that, say there was a half a dozen who were equally suitable for elders, we might elect all, and that if the class only numbered a dozen or two, we should only elect according to the class we had. For instance, if we had ten, we could elect one; if we had twenty-five we might elect two, and so on.

Answer:—How about this matter of electing elders? Should all of those who have qualifications for an elder be elected, or only, say, about ten per cent of the number? Say if the class numbered fifty, ten per cent would be five, and if there were one hundred, ten per cent would be ten? My answer would be this: To my understanding, all of those who manifest the qualifications for an elder would properly be elected elders. So that if in a class of six they were all equally qualified to serve as elders, I would elect the whole six, and then as they would take turns in service it would give an opportunity also to go out and hold meetings elsewhere. God bless them—the more elders there are the better! But I think it is quite doubtful if out of a class of six they would find six that were well suited to be the elders, but if there were six and all of them had qualifications for service, I would be willing for all to serve. I understand it is God's will that everyone anointed of the holy Spirit is anointed to teach. You remember the way it reads in the prophecy of our Lord Jesus—The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek. Now whoever receives the holy Spirit has an anointing from the Father to teach. That is what the anointing is for. That is his authority to teach. That is his ordination, if you please, to teach. Then if he has a good voice that is something; if he has a good memory, that is another thing; if he has other things that are harmonious with these, all of them go together, and he is authorized to teach in proportion to his talent. Now in case of a sister, there are limitations. A sister may not teach publicly, but a sister has many other ways of teaching. She has plenty of opportunities of helping along and preaching the good tidings. We can all preach by our daily lives—not only those who occupy the platform have the opportunity of preaching, for we are all preachers—and are all preaching I hope.

Someone asked me one time, How many preachers have you amongst you? I said, We have about twenty odd thousand. "My goodness!" he said. I said, Brother, I do not want to misinform you. To my understanding, all of the Lord's people are anointed to preach. Sometimes we preach publicly and sometimes privately. Sometimes we just preach to one person and sometimes to a congregation of two hundred, and sometimes to a congregation of ten thousand.

Question:—Does the Society sanction all the pilgrims say concerning 1911 and 1912? I have noticed in our congregation that the elders who do not agree with all the pilgrims say concerning those dates, are thought to be out of harmony with the Society. What is best to do in that connection?

Answer:—I have tried and am still trying to influence all the pilgrim brethren against the preaching of any time period this side of October, 1914, where 1915 Jewish time begins. I think it is very unwise to be preaching anything else. Now you know the liberal way in which we try to do these things. We try to find as little fault as possible with anyone who has a good character, and is seemingly accomplishing a good work; we try to exercise as little of a grasp on them as to what they shall say as possible; but it is not with any consent of mine, nor with any endorsement of mine, nor of the Society of which I have the honor to be the head, that any pilgrim brother make any preachment respecting any dates this side of October, 1914. And I advise all the dear friends that you have nothing positive to put your finger on—you merely have some guesses and some surmises, and it is wise to avoid these guessings and surmisings and to stand fast by what we do know. I think it is the safer plan. We certainly urge on all the dear pilgrims and elders, and upon all, that they try to have the one mind. I would not mind saying this, and it is not preaching time at all: Someone says to me, Brother Russell, I think I see something that might be construed to mean that the organization of the Federation which you have been talking about, is coming next year.

Well, I say, Brother, perhaps you do and perhaps you do not. I do not know, and I am looking for it, and have been looking for it right along; it is not going to make any particular difference to me whether they organize their Federation this year or next year; I am leaving that in the Lord's hands. I do not know that it would make a particle of difference whether they organize this year, or the next year, or the year after. The Lord has the whole matter in his supervision, and you and I have plenty to do; we do not need to worry about these things that are speculative. We have so much that is positive, and that, I think, is what we do well to impress upon ourselves and upon others.

Question:—We understand in election of officers the ecclesia expresses the voice of the Lord. After we have elected a brother to serve us as an elder, and we afterwards find out he does not prove what we thought he was, do we understand that it is a mistake of the class, or a mistake of the Lord?

Answer:—It is not necessary to think it would be a mistake of either. It would seem to imply that the class had not exercised a sufficiency of care. They should have known better before they elected anybody to be an elder. The Apostle says not to elect a novice. You have no right to elect a novice. If you do, it serves you right. Perhaps you will get a good lesson from having a novice in for a while, and if the friends in that class have done something of that kind, perhaps it will be profitable in the end and they will learn to be more careful the next time. Now for the Lord to allow them to get a lesson in that way is not proving that the Lord did not know better, but he has allowed them to suffer for not following his directions but electing a novice. A novice is one who is new at the matter, and if he was new at the matter they should have

known about it, because they should have known what he was before they voted for him.

Question:—In case of a small class, where there is no brother to officiate, what is the method to pursue in teaching the Berean studies or Tabernacle studies—where there is no brother at the head of the class?

Answer:—What do you mean by that, no brother at the head of the class?

The Brother:—That there is no brother in the class, just a class of sisters?

Answer:—I think they should do without a brother. I have already suggested in the sixth volume, brother, in answer to a question like this, that if they like they can consider the author of the volume as being present with them, as represented in that volume.

Question:—Would it be proper for some sister to ask the question?

Answer:—Surely. The only point about the sisters is this: It does not say a sister might not instruct sisters, but Paul said, "I suffer not a woman to teach, or usurp authority over a man." It does not say she may not teach children and sisters, but the Apostle is saying that when men and women are in the Church of Christ, side by side, it is an impropriety and out of harmony with the type and picture that Christ is the head, represented in the men, and the Church is the body, represented in the woman; and that it would be improper for the woman to teach, as implying the Church was teaching Christ. And so he has outlined this as being the divine will and we are following that. But for the sister to put the question and to open the meeting and engage in prayer, it certainly is entirely proper.

Question:—When an election is being held, and an elder wished to put somebody in the chair for the purpose of carrying on an election, would it be proper to put a sister in the chair for that purpose?

Answer:—I do not think I would be inclined to do so, unless it was a case where there was some misunderstanding in the class, where the brother or brothers would be unacceptable. It would only be under some very peculiar circumstance that I would favor asking a sister to act as the chairman of such a meeting. I would not say there would never be such a case, but I would think it would be an exceptional one.

Question:—Where a brother starts out to do a similar work to the pilgrim work on his own account and he reports to various classes, making dates, and asking them to arrange meetings, etc., I would like to ask what the attitude of the class should be in that respect?

Answer:—The Society, wishing to be entirely free and to leave everybody else entirely free, has no means of doing other than it does, namely, to try to send forth as pilgrims only such as it believes would be especially qualified for the work. We do not doubt there are other brethren that have many of the qualifications for the work, and it is not for us to decide they have not, and that they could not do any good; therefore, we do not attempt to assert authority over any congregation, but leave the matter entirely to the congregation. The fact that the Society is not sending out the brother, implies that it has not seen him to be one that it believes to be especially favorable as a representative of the Society. Now that does not reflect against any one. I think of two cases. One is the case of a brother who is a very nice brother, as far as I have any knowledge of him, and believe he is very loyal to the truth, and a very good brother, but the brother has a deficiency of education; and while we do not claim at all that education should stand in the way of his serving, yet we believe it would not be wise, not be to the glory of the Lord, that we should send forth as a pilgrim a brother, even if he had other qualifications, who lacked ability to speak the English language with a fair degree of correctness. That is the only objection to that brother; nothing against his character at all. Another brother, who has opportunity of doing some service, and who is a very nice brother, and whom we would be very glad to have in the pilgrim work, if his family and home affairs permitted, but his home affairs are not in such shape that he can give his time to the service. We are very glad if he finds opportunity to run out on Sundays and serve the friends. All cases are not just like these two, but I am giving these two favorable illustrations so that you may have them before your minds. Our thought would be that each congregation must judge respecting any such person, and use their own judgment as to whether it would be to their profit to have these serve them or not. If they think it is, then notify them; if they think it would not be to their profit, let them not invite them. The Society merely says, those whom we send out we hold ourselves responsible for, and if they do not conduct themselves morally, and intellectually, and religiously, according to reasonable lines, the Society wishes to be informed respecting the matter. We believe that those who are sent forth have special qualifications for this ministry and that is the reason they are sent; but that is not saying anything against others; it leaves the congregation free to do whatever seems to them best.

Question:—In reference to that first meeting you recommend. In going from place to place, we find that the brethren hardly understand it. They take a subject and discuss that subject for a testimony meeting. Is that the proper thought, or what is the thought?

Answer:—About a testimony meeting—what is a testimony meeting? Our suggestion to the friends at Allegheny, for instance, at that same meeting I referred to before, was, that they would have in mind the Sunday afternoon discourse as being kind of a seed thought for the week; that when they would come together on Wednesday evening for the testimony meeting, they might have as much experience as possible circulating around the text of Sunday afternoon, so as to get all the benefit of what they heard on Sunday—all their own experiences interweaving with that subject, so it would be very thoroughly before their minds by Wednesday night. And when they would meet on Wednesday night, whatever incidents or experiences of life they had, whether with the grocer or butcher, or what not, in their business or in their private study, whatever would be interesting along the lines of the subject of the Sunday afternoon discourse, that would be the testimony they give as a part of their Christian experience; and if they had no experience that interlaced with the Sunday afternoon subject, then they could give whatever they did have; but preferably if it were related to the Sunday afternoon subject, so that subject might be impressed on the heart and stay there forever. Then after the Wednesday evening meeting the same thoughts could be continued in mind up to the next Sunday, thus getting the benefit of the whole week's concentration of thought, and getting it thoroughly masticated, and digested, as it were. And that is the way they found it profitable. Not merely taking up the subject and discussing it—that is not a testimony meeting at all. A testimony is telling of one's own experiences in connection with some subject.

Question:—In the election in the ecclesia, should it at all times be understood that only the consecrated believers should vote, or should justified believers also vote?

Answer:—We said just a few moments ago, that we think it should be definitely stated before the vote is taken that only the consecrated are entitled to a vote at all times on any Church question, because none others are members of the Church, which is the Body of Christ. If the congregation ever wish to ask some question about where the meetings shall be held, that would be a different matter. There would be a question, and you would say, We are thinking about moving from this meeting place to another meeting place, and we will ask all the friends—not merely the consecrated, because all are interested in that—we will ask all the whole household of faith to express themselves as to time and place. But on any question like electing servants of the Church, or any such matter as that, it would be for the consecrated only.

Question:—In what order would you suggest that a class which has two meetings on Sunday and two during the rest of the week, making four meetings in all in the seven days, hold the meetings, and what line of studies and in what quantity would you suggest to them?

Answer:—My advice would be that the middle of the week would be a good time to have the testimony meeting,—meeting for praise, Christian fellowship, and getting near to each other. It is not merely testimony, but it is the sympathetic union of hearts that is obtained at such meetings, it should be remembered. Then I should think that such Berean studies as we have suggested would be all right. Then it would depend on the material in the class, and so forth, whether it would be best to have an attempt at a public discourse or not. In some cases that would be just the proper thing, and in other cases I think it would be very unwise. I think we should recognize there is such a thing as natural qualification for teaching, and that only those who are apt to teach should be put to teaching; that any one who has not an aptitude for it had best not attempt

to teach, but to fall in line more with something like a Berean study. Even there it requires a great deal of teaching ability, and the leader needs to study how to bring out the class. I do not think it would be proper for me to enter into and give advice with any great particularity respecting the character of these meetings, more than I should think a testimony meeting is good for one meeting a week. Some of the Berean studies are also good in the way that the classes find to be most to their spiritual advantage, and the class should be invited to express themselves, and if necessary to test the different ways so as to find which is to them the most interesting and most profitable. And especially I advise the elders and deacons not to try to run the class and to rule over it, but to assist the class and to help it in the way in which the Spirit of the Lord seems to lead.

11:00 A. M.—Discourse by Brother J. A. Bohnet. Subject: "PRACTICAL POINTS ON BEREAN STUDY AND CHURCH DECORUM"

ACCORDING to the program I am scheduled to take part in the colporteur service tomorrow, but as my experience in the book field dates back several years, and my ideas are more or less obsolete—out of date—I suggested a change in the program, and therefore it arranged that I address you this morning on the subject of Berean Study.

Before taking up that topic I want to express to you my hearty endorsement of everything our dear Pastor said last evening to the assembly of Pilgrims, Elders and Deacons, and to put myself on record as being in thorough agreement with him on every point relative to the Truth and the service of the Lord.

TESTIMONY MEETINGS.—Especially do I endorse his remarks respecting the testimony meetings and their importance. There is no meeting so essential to our spiritual life and growth as is the testimony meeting. It goes before all meetings in point of spiritual development. Experience justifies the assertion that where only one service a week can be held, it should by all means be a testimony meeting. "Cut out" even the Berean study, if necessary, and by all means "cut out" the preaching service if either of these interferes with the testimony service. Of all meetings of the Truth people, the preaching service is the least helpful, the least profitable. And yet, generally speaking, we find it by far the most desirable. And why? It is because it affords the opportunity to go and *receive,* rather than to go and *give,* something. It fosters the spirit of indolence, if indeed not also the spirit of selfishness. The testimony meeting affords the more enviable opportunity for us to go and *give* something. The Scripture declares "it is more blessed to *give* than to *receive.*"

A testimony meeting, however, should not be of the old-fashioned kind at which we recounted our experience of years gone by, the joy we had when first we knew the Lord, when first we repented of our sins, and were converted. Nor should we repeatedly offer some worn-out testimony so frequently repeated at former meetings that the entire class has it already committed to memory and could deliver it for us, word for word. The testimony should be a live one, thoroughly up-to-date, right in line with the topic our dear Pastor preached on, as reported in the Sunday sermons, and associated with the incidents of our daily life. During the past week, as we meditate on the sermon points, our minds dwelling on the thoughts set forth in our weekly feast of "fat things," the entire congregation of the Lord scattered throughout home and foreign lands think together on the good things of the sermon and associate therewith the incidents of experience of our daily affairs. By having this common topic our minds run in a common channel all the week. A sister will perhaps arise in the meeting, and explain that while at market this morning, I saw or overheard thus and so, and the thought came to me, "Oh, how glad and fortunate I am to have the Truth, and my heart went out in sympathy, etc., etc." Another sister or a brother will go up and say, perhaps, something like this, "As I was walking along the street yesterday I experienced thus and so, and my heart ached because of the hold sin has on the human race, and then remembering the thought advanced in the Sunday sermon my sadness turned to joy because the Kingdom of Heaven is so soon to be set up, etc., etc." Do you not suppose a blessing will redound to every member of that class by reason of listening to that testimony? One will say to himself, "I wonder if I would have thought and did as this dear sister (or brother) thought and did under those circumstances."

By listening to each other's helpful testimonies along these lines the members of the class naturally draw together in the spirit of love. The testimonies afford an opportunity for each to rejoice with the one who has had an occasion for rejoicing in experience during the past week, and to sympathize with the one who during the week has had occasion for sadness. This exchange of experiences establishes a bond of unity capable of withstanding trials and siftings. Furthermore, should someone be disposed to speak disparagingly of a certain member of the class, or say aught that tends to reflect unfavorably on one of the Lord's dear ones, the other members of that class would promptly interpose by saying something like this, "I think there must be some mistake about this, I know that brother (or sister) too well to entertain such thoughts against him (or her). Why, I have heard that person give testimony time and again showing the nobility of character in situations of trial and distress; I never could believe anything derogatory of that splendid character." I tell you, dear friends, we cannot afford to do without the weekly testimony meetings. Our class members will stand by us nobly in every hour of trial when they have learned to know our hearts and our circumstances as set forth in the testimony we offer, and they will repose confidence in us and enable us to advise them where advice may be needful. By all means, have regular testimony service. Bear in mind our dear Brother Russell states, from wide experience, that "the testimony meeting is first in importance of all the meetings."

In my pilgrimage I can almost invariably determine, without being told, whether or not the friends in the various communities are having testimony meetings. To illustrate: Some time ago, while in pilgrim service in a far Western city, I was being entertained by some dear Truth friends about ten miles out by trolley. It took fifty minutes to make the trip out there. Naturally enough, I concluded it would require about the same length of time to return to the place of meeting at the Hall in the city. The public service was set for 2 P. M. At 12:30 I suggested that we should start for the meeting-place, but the family with whom I was staying protested, saying, We will go on the 1 P. M. car, which will give us ten minutes from the terminal to reach the hall, and we can walk there in five minutes. I replied, Your idea is to get me to the hall at just about the time to begin the service? They said, Yes. Well, said I, That will be about thirty minutes too late. The pilgrim should be at the meeting place a half hour prior to the hour set for the services to begin. There may be some who come early in order to have fellowship with him. They who entertain the pilgrim should not be so selfish as to monopolize all his time; time that others of the class are entitled to. Often the brethren who arrive early desire some advice or counsel which he could offer them. Besides, what benefit does a pilgrim get out of the meeting? He is not specially benefited by hearing himself preach. He delivers that sermon day after day. Is he not entitled to fellowship others as well as those who entertain him? They have him all night and half of the next day, as a rule. Yes, and they keep him up pretty late, too, because, you see, they so seldom have a pilgrim that they can well afford to do with less of sleep on this one special night. But how about the pilgrim? He furnishes those *special* nights of sit-up-and-talk, day after day. How can *he* get a sufficient amount of sleep? He *don't!*

Well, those dear friends dilly-dallied around until finally the one o'clock car came along and we started on it for the hall. We reached there just five minutes before the hour of service. A brother, one of the elders, met me at the foot of the rickety stairs and excitedly said, Is this Brother Bohnet? Glad to see you, but it is just time for meeting. He rushed me up the steps and along the dingy hallways to an open doorway, through which I saw about forty-five people seated, all waiting for the preacher to open the services. With marked dignity he pointed to the platform at the farther end of the room and said, Go right in and start the singing. I turned and looked him full in the face and asked, Brother, why don't you have testimony meetings at some time during the week? He stared at me in evident

surprise for a moment and asked, How do you know but that we have testimony meetings here? I pointed at the assembly and said, Your audience tells me so. They are all seated waiting patiently for the service to begin. Where the friends have testimony meetings the assembled friends stand about in little groups and one has to clap his hands to attract their attention, and get them sufficiently quieted down from hearty fellowship wih each other to begin the service. Those people in there don't know each other. This would be vastly different if you were having testimony meetings. I then went in and delivered my discourse. At the conclusion of my remarks I hastened to the door, which was at the rear, in order to greet the friends as they passed out. By alas, by the time I reached the door nearly two-thirds of the assembly had departed—gone home. They had conformed to the Scripture, "Forsake not the assembling of yourselves together," etc., and that was all there was of it; no warmth, no Christian fellowship worthy of mention. I devoted the greater part of the next service in telling them what to do to remedy the matter.

It will interest you to know that things are very different now in that class. Where at my first visit I was taken to a miserable hall, the visit three years later found me in a most desirable one, and a finer class of Truth friends it would be hard to find. Formerly the three chosen elders took turns at preaching. Not one of them possessed the ability to preach, and lest a certain one of them might "draw" better than another they refused to tell any of the class members as to which of these three elders would occupy the platform next Sunday. Sometimes the elder talked an hour, sometimes two hours and sometimes *three* hours, all depending on how long it took him to "run down." Here is an extreme illustration, showing the necessity of our having a regular testimony meeting.

BEREAN STUDY.—Doubtless many of you know that for years I was the appointed leader of the Berean class in the Bible House Chapel at Allegheny. Possibly this explains why I have been delegated to address you this morning on this topic. I am speaking to you from a practical, not a theoretical, standpoint. Experience is my teacher in this connection. I merely purpose to tender you the benefit of my experience for what it may be worth to you in connection with the Berean lessons.

The first thing in order is, *Study the lesson.* Don't go to the class merely to *get,* but go there for the purpose of *giving.* The Scripture declares "it is more blessed to *give* than to *receive.*" Go then to GIVE. If you attend the class without having prepared yourself to give, you are assuming yourself to be so smart that you are able to do your share without having to study. If you go to a class without preparation you are like a dry sponge—wanting to take in, but in turn giving nothing out. Suppose every member of the class comes to *get* and none of them is prepared to *give,* how are they going to get anything? Who is going to do the giving? Shall the leader do *all* the supplying? No wonder people complain that their meeting is "dry"—disinteresting—nobody came to give, nobody was prepared to give, nobody got anything. Of course that meeting would be *very* "dry." It could not be otherwise.

Dear friends, when I am leader of a Berean class I refrain from answering the questions asked by members of the class. I turn every question to the class for answer. I read the question on the lesson sheet carefully aloud, then ask this one, or that one, for an answer. I may ask several to give an answer. Sometimes I ask, "Who has an answer to this question? Anyone!" Having secured sufficient answers to cover the main question (or part of it) I ask for Scriptures in support. "How many Scriptures can we now have that bear on the question?" Next I throw the question open for questions upon it, or comments, or suggestions, allowing only one person to speak at a time, and in every instance addressing his remarks to me personally, after having been recognized by me as to his right to the floor for utterance. No one is permitted to reply to an answer without first addressing the chair. That would be disorderly and must not be tolerated by a leader, whose business it is to first of all preserve order. After the question has been given its proportionate time, I ask someone to kindly read the paragraph which refers to the question and then very briefly sum up the remarks presented.

Having read a question from the lesson sheet, and nobody responds or asks any further question, I assume that every member of the class knows all about the matter, and hence why devote any further time in its discussion or examination. I pass right on to the reading of the next question. If silence follows, I pass on to the next without having considered it at all. If the leader does that a few times the class members are apt to wake up and study their lesson the next time.

As a rule I do not propound the questions myself. I prefer rather to have every question propounded by some member of the class—anyone who desires to ask. I do not entertain any question which has no relation or bearing on the question as read from the lesson sheet. We are studying merely the lesson before us, and all other matter is out of order. The leader is to determine what questions are permissible and which are not. The paragraph to be read from the text-book then covers the points that have been under consideration. In other words, Brother Russell is given the last say before passing on to the next.

At every Berean meeting all the questions on the lesson sheet should be put to the class for consideration, not spend all the time or most of the time, on one or two questions and entirely ignore or pass by the other questions. We can get more good from eight or ten questions than from one or two. Were we in a berry patch and had only an hour for picking berries we would not pick on one bush all the time. No. We would pick as many berries as possible from *all* the bushes we could get to, especially if allowed to keep all we could pick. Just so in Berean Study. Take up all the questions and spend a proportionate length of time on each one, lest a meeting become irksome to some of the class members.

Some friends have told me they have no time for lesson study. That is not true. Every person in the class has time for study. I make no exception whatever. To say, "I have not the time for study," means "I DON'T WANT to study." What is our chief aim and work in this life? Is it not to serve the Lord? How can anyone better serve God than by doing something for his people? What better service can we render the Lord's people in this life and at this time, than by preparing ourselves to give them something spiritual at the next meeting? Is not the lesson study much more important than is the making of beds, the cooking of meals, the doing of chores, or the plowing of fields? All these pertain to our *avocation* in life. Our *vocation* in this life pertains to the higher things. Getting our Berean lesson is God's service. It is duty to God. It should come before everything else. If our child, father, mother, brother, sister, husband or wife were very ill and needed several hours of our time daily in waiting on them, we would find it quite convenient to serve them. Is not the study of the lesson of even more importance in God's sight? Has it not to do with the life beyond the vail?

One says, "My time is all taken up." Of course it is! If you stay in bed all day, your time is taken up in that way. But you have some brains. Use them to systematize your affairs. How many hours shall you sleep? You say *eight.* Very well, we will set aside eight hours for sleep. How many hours must you have for your work? *Ten.* All right, but that's a good many. Eight and ten is *eighteen* for sleep and work. There are twenty-four hours in every day in this country. There are still six hours left. Now let us set aside three hours in which to eat our three meals; that's fairly liberal. We still have three hours. Suppose we employ one for dressing and another hour for talking with our neighbor over the back yard fence. We have still a whole hour in which to study our lesson. One hour every day means seven hours per week. Think of it! Seven hours every week for Berean study! However, I am disposed to be liberal. Let us set aside six of these seven hours for indolence, or what-not, and use only the one remaining hour in which to study our lesson every week. Can we do that? We certainly can, IF WE *WANT* TO. We are not under the Jewish law, but if we were under it, we would be required to give one-tenth of our all. That would mean one-tenth of our time. That in turn would mean two hours and twenty-four minutes of every day as belonging to God. How many of us are devoting daily as much as two hours and twenty-four minutes exclusively to God's service? Would that mean that we should give God two hours and twenty-four minutes daily of our *spare time,* time that we could not advantageously use in some other way? Yes, if we would give God the scraps; give him what is of no special value to us; give him what we would be disposed to throw away; give him the fag-ends of our time. No, indeed. Where one would be giving merely a tenth to God, that tenth should represent the most wholesome, the most valuable portion of our time. Or what sort of a sacrifice does it represent? Let us devote to the Lord first of all his part, whether we eat, drink, or sleep, or not. Let us see to it that God gets his full share. We owe him *all* our time. Let

us therefore give at least one hour of every week to Berean study. Let us give this hour even though we do not one thing else during the week.

Now, if every member of the class will study the lesson earnestly a whole ONE HOUR every week—not merely this week, but every week in the year—he or she will get out of that lesson at least one good point for presentation to the class at the next meeting; and when twenty (or more) members of that class have each presented their one good point to the class, every member will go home from that meeting having gotten *twenty* or more good points for the giving of only *one*. Pretty good profit, don't you think? Now, go and do this, and keep doing it.

While it is true we should all see "eye to eye" on all doctrinal points, we are not sufficiently perfect to see "eye to eye." Could we all see "eye to eye" we would all be perfect men and women, for only such can see all points thoroughly alike. Therefore in our endeavor to see "eye to eye" we should not press a matter to the point of acrimony. There should be no unprofitable discussion or argumentation amongst the members of the class. Nothing is ever gained by arguing. The Scripture which says "contend earnestly for the faith" does not mean that we should wrangle or argue with one another in a vain endeavor to see "eye to eye." The idea is this: when we are presenting a thought we should do so *earnestly*, not half-heartedly; not as though we only half believed it ourselves. Say what we mean and mean what we say; be in earnest.

HARMONY in the class is the point in consideration. Harmony comes first. All of God's doctrine that we derive from God's word will avail nothing if it does not develop within our hearts the spirit of unity and harmony. A man might know the Bible from Genesis to Revelation, be able to repeat and interpret every text, every verse; but if all this knowledge fails to develop in him the fruits of the spirit he will have no part nor lot in God's kingdom. Humility, meekness, gentleness and kindred qualities count for much more. A man might not know much about the doctrinal points of Scripture, but be possessed of patience and those other desirable qualities, and have a closer walk with God than has the more learned brother. I know of some brethren who have left good positions so as to have more time for study. But alas, they are spending the time in taking into their heads and brains a whole lot of prospective Scripture lumber, with a view to using it at some time; taking in, taking in, all the time, but never giving out anything for the benefit of others. I tell you there is danger of our becoming Scripture misers, hoarding up valuable Scripture treasure. But when will they ever get to the point of using what they have stored away? Perhaps not until "Satan is loosed for a little season."

Harmony, I repeat, is all-important in the meetings. If harmony is lacking there will be comparatively little progress in the narrow way to glory. No class can prosper spiritually if there is no harmony in the meetings. If the class is conducted properly, inharmony cannot possibly exist. There can be no inharmony if the class leader holds to the simple principles which should at all times govern the class. There is no chance for inharmony if the proper methods are in vogue. Argumentation is at the bottom of all class disorder. Abolish all argument and improper discussion, and perfect harmony will prevail.

Some might ask, How can you prevent prolonged and unprofitable discussion in the Bible study? Is not that the only way to bring out the Truth? Should not the class members keep up the discussion until a satisfactory conclusion is reached, until all see "eye to eye"? Well, if the discussion is kept up that long, I fear you would at least overrun the time limit, if indeed you do not stay there till everyone falls asleep.

ARGUING:—Discussion leads to argument, and argument fosters ill-feeling. There is a much better way. In the first place, everyone has a right to his own opinion; everyone also has a right to express that opinion on the subject in the class, and express it fully, whether the opinion be correct or incorrect. By that means we may determine truth from error and glean the good from the bad. But no one has a right to *force* his opinion on others. Let him freely state his opinion on the subject under discussion. When he has done this he has performed his duty or obligation to the Lord, to the class, and to himself. He has laid his belief on the table of the class, so to speak. Now, he must leave it there, not pick it up and present it to the class again at that meeting nor at any subsequent meeting. That opinion is now the property of the class, as it were, and he must not offer it a second time. Would you at the family table pass to your guest the dish of pickles or doughnuts, and after he has helped himself to one, take it from him, put it back on the dish, and pass it to him again? Just so in the class. Let every brother present his thought freely and fully, then be content and say no more about it. The class understands his position fully on the subject. Let every other member of the class likewise present his idea or opinion, whether correct or incorrect, to the class. Lay all these opinions side by side. We will suppose that there are presented half a dozen erroneous opinions which we might designate as counterfeit, and we will suppose that amongst them is one opinion that is correct and abundantly supported by Scripture. Is it difficult to distinguish the genuine when you have the counterfeit present for comparison? There is no need to notice a wrong opinion. Pay no attention to it. To engage in an argument with a brother is to admit that in your opinion he has a point worthy of argument, and to invite him to defend it; whereas, if you entirely ignore his expressed erroneous opinion it falls of its own weight.

On the principle that you cannot chase a fellow if he won't run, there will be no argument if you won't argue. Allow a brother to have his say. What he says may be unscriptural. Don't fight his argument except by laying beside it the refuting Scripture. Should you down him on the argument he will be slow to admit his defeat. Rather he will switch off onto some other line of argument, or say, Brother, I think you have misunderstood my position. *This* is the thought I meant to convey. And if you best him on that point, he will hedge again by declaring you still fail to understand, and will take you off on another line of argument, until finally he will switch right around to your side and declare that this was his argument from the start, and that it is you who have either misunderstood him, or you have turned over to his point of view. There is ill-feeling, if not bitterness.

To argue a point in class is to incite the contentious brethren to go home and search the Scriptures for "clubs" to "knock each other down with" at the next meeting. The brethren will look for those texts that seem to support their side of the argument. If they in their search come across a text of Scripture that seems to support the "other fellow's" argument they pass it by quickly, perhaps hoping he won't find it. They are not looking for that kind. They are looking for "clubs." Each side comes to the next service with an armful of these "clubs," and the class members must sit and witness the royal (?) battle until they become sick and tired of the fracas and go home disgusted. Strangers who may be present go away and say, "Those people cannot agree among themselves," etc., etc. If, on the other hand, harmony prevails throughout the service, everyone present enjoys the meeting and is blessed and spiritually refreshed. That is more important by far than doctrinal discussion. What we get out of the Bible anyhow is to build us up spiritually. That can be done only where harmony pervades the class. All of doctrine we secure is helpful only in so far as it tends to develop in us the fruits of the spirit—love, joy, peace, brotherly kindness and all those kindred qualities. Then let us have harmony at any cost—no arguments.

If anyone endeavors to start an argument with me I tell him he is violating the Scripture injunction, which says, "He that hath an ear to hear, *to hear*, TO HEAR—let *him* hear." "My friend, I tell you frankly, I have *no ear to hear* what you are trying to force on me. Don't violate the Scripture; go and find somebody who *has* a hearing ear to hear you."

The man who argues with you has not an ear *to hear*. Don't let him hear. He has a desire to *teach*, and not to *hear*. Waste no time on him. Let him go his way looking for hearing ears, and you go your way on a like mission. The Scripture tells us not to put our light under a bushel, but to set it on a candlestick, so that he who runs may read as he comes in range of its illuminating realm; but the Lord does not admonish us to pick up that candlestick and carry it about with us, and poke it under the noses of people and scorch them with it. That hurts.

In the event that a member of the class persists in pressing a "hobby" on every occasion, and bores the other members of the class by constantly repeating a certain opinion or statement, he should be kindly admonished by the leader to desist. If he still persists, he should be told that as a *listener* he is very welcome in the meetings, but *not* as a *teacher*. Come here and learn all you can, dear brother, but do not take up our time and endeavor to teach us. We are met for the purpose of studying along

certain lines and not to listen to any other teaching. You are welcome to your opinion, but do not intrude it further in our assembly. If you believe that we have not gotten your opinion, I will state it briefly to the class. I understand that you believe thus and so (here state to the class his opinion). Now, brother, you see we understand your position; therefore you have done your duty. Do not overdo it by an endeavor to force it on us. We object to that. If you want to *teach*, go and get a class of your own and preach, but please refrain from doing so in this class. We are not open to conviction along the line of your belief, and want our time for other purposes. I say, this could be the method of procedure in an extreme case. It will effectually shut out all unpleasant and unprofitable presentation in the meeting.

Referring again to the point of arguing in a class: wherever a question admits of much argument, you may consider that no vital point is involved in the discussion. The vital points are so decidedly one-sided that there is little room for argument, and hence the discussion is in nine times out of ten unprofitable, and nonessential to our spiritual welfare.

I have found, too, that in the majority of instances where an argument is in process, both sides are *right*—that is, from the respective standpoint of each. Both are viewing or considering the matter from a different point of view. For instance, it might be argued that we have *life*, and, contrarily, that we do *not* possess life. All depends upon what standpoint of view is taken in the discussion. Often the leader can harmonize the views presented and stop all further attempts to argue by using tact and firmness.

My time is limited, or I would dwell on these points. Study to have harmony in the class and harmony will surely prevail and the class will prosper in all spiritual walks and ways.

VOTING:—Our Pastor forcefully pointed out to us last night the wisdom of having the Church decide on all essential points. However, I find there is altogether too much machinery in this problem of voting. A brother makes a motion; another brother says, I second that motion. Another brother gets up and, to show off before the assembly his smartness, offers an amendment; the amendment is seconded, and if there be no further amendment that can be thought of and tied to that motion, the helpless chairman is obliged to invite criticism and a prolonged discussion by saying, Brethren, you have heard the motion; are there any remarks? And then the fight begins. Questions can be settled in a much better, much simpler way, and without loss of time.

Let the leader, or chairman, state the proposition fairly and impartially and then say something like this: It is suggested (or proposed) that we have (or do) thus and so. Now let us have an expression from the class. How many would be in favor of that? Just raise the hand, please. I find in nearly all cases the expression is unanimous. But if the former method is employed, the attending discussion and arguments pro and con have confused some. Others have become so set in their decision that a unanimous vote has become impossible. All votes should eventuate in unanimity of opinion. The minority should promptly turn over to the majority if no doctrinal point or no principle is involved. The majority vote of the church affords our only means of determining the will of God. How else can we know what is the will of the Lord? Those on the minority side should not only surrender at once to the majority's view, but should do so cheerfully, gladly, because that is seemingly God's will, and thus when we are of the minority we ought promptly now to do as the majority has voted. "Love seeketh *not* her own." We seek the Lord's will. If we surrender for peace and harmony, to us will redound the greater blessing. Try it, dear friends, and see. Let us have harmony and peace in our meetings at any reasonable cost. There was a time when I did not realize the necessity of this as I do now.

Let me tell you of an experience I had some years ago in Washington. (My time is nearly up. I shall have to be brief, or the chairman will notify me to sit down.) Some of the friends are in this audience who no doubt recall my going there and the incident I am about to recount. Out of about forty Watch Tower subscribers there at the time referred to, perhaps six or seven were in the habit of assembling themselves more or less regularly when I got there. Thirteen was the number shortly after, and one of the brethren (I need not mention his name) prepared at considerable expense one of his rooms, quite a large one for only thirteen people. At one time when Brother Russell was present with us there were twenty-five people in that room, all seated. The brother's wife was not in the Truth at that time, but friendly to it, and out of her money purchased a $45.00 rug. The brother fitted it up beautifully for our convenience and was pleased to refer to the room as "Our Church," and said, This room belongs to the Washington Ecclesia. We had no rent to pay, and I thought we were quite fortunate and comfortable, and everything went well with us until one Sunday night following our usual service one of the dear brethren got up and surprised us greatly by proposing that we now secure a hall in which to hold our meetings. His plea was that some of the class members had cousins, uncles, aunts, or brothers and sisters, or other relatives after the flesh, who would attend our services if held in a hall instead of a private residence room. He succeeded in getting the matter to a vote. Eight of the members voted in favor of having the hall, and five voted against it. Your humble servant was on the minority side, of course. To be brief, instead of us five on the minority side accepting the vote of the eight on the majority side, as we should have done as voicing the will of God, we resolved to continue our services at the residence room, "our church." The other eight rented a hall (a most miserable one) and determined to hold the next service there Sunday night, and they did. Meantime both sides had written to Brother Russell a full statement of their views of the matter, and awaited further developments. The following Sunday afternoon as the five were assembled in the brother's commodious room, who should walk in on us so unexpectedly but Brother Russell. He had come three hundred miles to assist in getting us straightened out. Yes; and he came right to the little bunch of five, instead of visiting the "obstreperous eight" in their measly hall. Ah, Brother Russell knows "what's what," we reasoned, and nudged ourselves encouragingly and with knowing winks. He knows we are in the right on this matter. What will the eight say when they find it out? I felt as though my hat should be about two sizes larger. How elated I was!

After an exchange of greetings all around, and a hastily served luncheon and good-fellowship together, Brother Russell called the aforesaid brother and myself aside and said he would like to see us in the parlor. He stated then that his object in requesting this interview with the two of us was because Brother Bohnet having been for several years a member of the Bible House family, very naturally the brethren would attach considerable import, or weight, to whatever position (I) might take, and what (I) might say. So, too, as regards the *other* brother, on account of his prominence in the community. Be assured we both felt elated. This was a nice little speech. (The chairman informs me my time is up, but I cannot very well leave the account unfinished. I will be very brief.) Brother Russell leaned towards us and in a most confidential manner informed us that he had received a letter from the brethren on the other side—meaning the eight—and that he believed he had gained a good grasp on the situation. And now brethren, said he, I am going to tell you confidentially what I would not tell anyone else, and that is, I THINK YOU ARE IN THE WRONG. Well, you could have pushed me over with a straw, I was so taken aback. I remonstrated that Brother Russell very evidently had not gotten the correct understanding of the matter. He surprised me the more by giving me a better explanation of the situation than I could have given him.

He then went on to state that "love seeketh not her own." He asked, Is there a doctrinal point in this? I couldn't discover it if there was. Then he said, Is there a vital principle involved? Well, I wasn't sure about that, either. He then talked to us about half an hour on church decorum and Christian love, finally proposing that we all proceed to the hall where the other eight were assembled. We did so, and as Brother Russell marched into that hall, with dignity, at the head of the column of us five, whose steps were slow, you should have seen the smile on the faces of those eight. Those faces looked like half-open valises. I fancied I saw written upon every beaming countenance the thought, Brother Russell knows what's what. It took him to bring them to time.

Briefly, the whole matter of change to a hall was gone over again at that meeting, with Brother Russell acting as chairman. When the time came for voting, up went eight hands very high on the affirmative, and up went five hands—not so high—on the negative. Then when Brother Russell

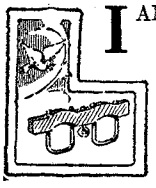
proposed that since the Lord's will was probably indicated in the vote of the majority, shall we not now therefore make the vote unanimous? How do we know but that the Lord wants us to meet in a *hall* hereafter? When the opportunity was therefore afforded for a unanimous vote, the eight hands went up high. The five hands also went up, but not so high—about like *this* (indicating the same).

The five of "us" felt we were clearly in the right, but we gave way for the sake of preserving harmony, and during that summer were privileged to attend three conventions and received wonderful spiritual uplift and blessing; while not one of those eight went to either of those conventions, as far as I can remember.

When there is neither doctrine nor principle at stake, and we surrender for the sake of harmony and unity, there will redound to us a much greater blessing than were we to exercise self-will.

Sorry my time is up; I am not half through.

2:30 P. M.—Discourse by Brother J. Hemery, of London, England. Subject: "THE CHURCH'S SACRIFICE"



I AM glad, my dear brethren, to be able to share with you in these good things that the Lord has give to us. I am glad that I can come here this afternoon, as one of you, and hope, by means of the Lord's grace, to stir up our pure minds in these goad things we have at this present time. I want to speak with you this afternoon about the Church's sacrifice—a topic I know that has exercised your minds here as it has exercised our minds over in Britian. Nnt indeed that there is in that something that has come new to us at this present time, but because our heavenly Father has been blessing us with a clearer understanding and a clearer appreciation of his plan and of his purpose as we are nearing the end of our journey. It has been that some have thought there was something new here, and have taken issue with us in these things. Now, dear brethren, as we talk over these things this afternoon, I feel sure our heavenly Father and our dear Lord will be as good as the work indicates, and will give us his blessing, not because we have some special words of wisdom, but because our God is our God and because our Lord is our Lord, and because our God is our Good Shepherd who feeds his sheep, and because the Lord is the Good Shepherd who gives food to his sheep.

I want to take your minds back to some of the Old Testament history, one of the most striking things that is recorded in the Old Testament, and one which, to me, seems one of the chief gems of Sacred Writ. I want by pointing your mind and carrying away your thoughts to some incidents of Mount Sinai, one in particular, to show there our heavenly Father has provided for us something as type to antitype which should really be, and is surely, a great help to us in our understanding of our Father's word. Now I want to take you back here to the record in the 32nd Chapter of Exodus. It is an incident that may be said in one way to be the climax of Moses' career, and one which proved his last great test on this particular line, and one that our heavenly Father has given to us in type in order that we may the better know how to understand his will. The incident that is recorded here tells us of the time when the children of Israel had left Egypt two months, and when they had come to Mount Sinai, where God would give them his law, and where he would bring them into a closer relationship to him than they had already stood. Moses and the children of Israel had come to Mount Sinai and there God had called Moses up into the mount. Now God called Moses up there and said to him that he wanted him to go down to the people and ask them if they would make a covenant with him. You will find this recorded in an earlier chapter—Exodus 19. I am merely giving you a short review of the history at this time. Moses went down to the people and said that God was quite willing to enter into covenant relationship with them in a more special manner than he had done. The people said they would be very glad of that and they said, All that God says we will do. Moses went back to the Lord and told him that the people were quite ready to make a covenant. Well, you know how God spoke to the people from the mount, and how the people quaked with fear, and how the thick darkness came, how the lightning flashed, and the terrible thunder storms, accompanied by an earthquake, and so fearful was the scene and the vision that the book of Hebrews tells us Moses said, "I exceedingly fear and quake."

But God called Moses up to the mount and spoke with him, then afterwards he took Moses high in the mount with him for a whole forty days. There are some very beautiful pictures there. I wonder if you have noticed this beautiful picture we have? Mount Sinai, with its mountain shape, or pyramid shape, if we might take it so for the moment, represents the Kingdom of Heaven, and we have in this going up of Moses and Joshua into the mount a beautiful picture in symbol of what the Kingdom of Heaven is to be. Let me remind you that when God called Moses up into the mountain this third or fourth time, I do not remember which for the moment, Moses took Joshua with him, and he took seventy of the elders of Israel also, but none of the people were to come up in the mount. Now see the beautiful picture there. You have here all the people round about; you have Moses and his servant Joshua, and seventy of the elders of the people gone up the mount; but when the company has gone so far, the seventy stay, and Moses and Joshua, his servant, go up into the blue beyond, and the cloud hides them. See the beautiful picture of the kingdom—Moses, the Christ, and Joshua, the servant class, away in the blue beyond, the seventy beneath the clouds but above the people, and representing the restitution agencies that the Lord will have in the next age to bless the people. There is the kingdom of heaven. Thank God we are the highest place, above the clouds, away in the blue, with God. Let us hope we all get there.

Moses was away up there this time for forty days and forty nights, and now at the end of that time we come to the incident of our chapter. At the end of this time God said to Moses, as recorded here Exodus 32:7, "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." You see how God words that. He did not say, "My people, which I brought up with my outstretched arm," but he said to Moses, "Thy people, which thou broughtest out of the land of Egypt" have corrupted themselves. They have turned aside quickly out of the way which I commanded them: They have a molten calf and have worshiped it and have sacrificed thereto, and said—Oh, my dear brethren, could you imagine it!—"These be my gods, O Israel, which have brought thee up out of the land of Egypt." And the Lord said unto Moses, "I have seen these people, and, behold, it is a stiffnecked people." And just as if Moses was about to say something, opening his mouth for this, God says, "Now therefore let me alone, that my wrath might wax hot against them and that I may consume them." And here is the point, "And I will make of thee a great nation"—Let me alone that I may consume them, and I will make of thee a great nation.

Now, my dear brethren, did anything stronger ever come to anyone as a test of what a man would like to be than this that God put before Moses? Just imagine down at the foot of the mountain that two million people; they had fallen into corruption that our word does not indicate. The Scripture says they had risen up to play—they were playing before the idol they had made, and this means, in the rather smooth language of Scripture, that they had sunk into the degradation they had seen in Egypt, and all so very quickly. And as if God said, "What can I do with a people who will fall away into such degradation after seeing my works—what can I do with them?" Now he said to Moses, I will cut them off and make of thee a great nation. What an opportunity for Moses to be a great man! This matter that God put before him was this: We realize, Abraham, Isaac and Jacob were spoken of as the fathers of the house of Israel, and if this thing took place that God proposed to Moses, from henceforth, wherever there is a record of these people throughout all eternity, Moses' name would be coupled there as being one of the progenitors of these people, one of the greatest of names to be associated with them. "Let me alone and I will cut them off and make of you a great nation."

And, my dear brethren, what did Moses say? I tell you this man had grown to such a character that God could put that proposition to him and yet know it would do Moses good and not harm. Moses was, in the fullest sense of the term, one of those men we read of in the Scriptures and

described as a "man of God." There is no finer expression in the Bible than that, dear brethren. And Moses was that, and God brought him here to the very pinnacle of temptation—not temptation in the evil sense, but of trial and test. And Moses, thanks be to God, stood that.

Well, how did it come out? I think we might spend a little while just remembering what the Scriptures tell us of Moses, and something of how character is formed. You remember the child was a child that was marked for God from his birth. Instead of obeying the command of Pharoah the mother and the father disobeyed, and instead of having that little baby boy put to death, the mother, particularly, made a little ark of bulrushes, and you remember how she lined it within and without with pitch, slime, and then put the little baby and the ark in the water; and you remember how when it was there, and Moses' sister not very far away, that Pharoah's daughter and her maids came down to bathe in the river. And just as she was coming along they saw this little ark in the bulrushes, and they turned aside to see what it was. When they opened the lid of that little cradle the baby began to cry. Never more opportune tears than those! It brought down that young woman's heart to the baby and she herself took it out and had it taken right home to her own arms and to the king's palace. You remember how God's hand was in all of this, and how Moses was trained there in all the knowledge of the Egyptians.

Now he always seemed to realize himself as somewhat a man of destiny. When he was forty years of age he thought the time had come for God to use him for the deliverance of his people, and you remember how that one day he went out and saw an Egyptian striving with a Hebrew to the Hebrew's detriment, and he in the justice that was in his character, put forth his hand and slew the Egyptian. And you remember how two days after this he went out and saw two men of the Hebrews, two of the children of Israel, fighting with one another, quarreling over some matter, and not now did he slay one to release the other, but he put these aside as brethren that ought to love one another and help one another in their affliction, rather than that one should smite the other; and he thought his own people would have understood that God would deliver the children of Israel by his hand, and here poor Moses, instead of getting the reception he should have got, one of them said, Who made thee a ruler and judge over us? And things got so warm for him in the house of Pharaoh, for his leanings towards his own people were so noticeable, that Moses had to flee the house of Pharaoh and go away. So, as the Scripture says, for forty years he was in back side of the mountain, away in the desert. Here is God's way, and here is man's way. Moses thought he was quite capable of doing all of this great work of delivering the people, but God saw he was not ready for it, and sent him away a whole forty years. He was forty when this incident happened of which we have just spoken. He sent him away another forty years that he might learn some more lessons, and learn how to develop his character in the ways and in the providences of God. Well, he did learn some. You remember how forty years after this time God spoke to him and said, Moses, I want you to come away now into Egypt in order that my purposes might be accomplished in the deliverance of the people. Moses hesitated so much that he almost seemed to have angered God. He says, Lord God, I am a man of few words. You remember what Stephen said of Moses when Moses was in Egypt. He said Moses was a man great in wisdom and in words—great in word and deed. So far as we can learn from Sacred Writ, and whatever we may learn otherwise, Moses seemed to have been a man who was a great orator, able to put forth his mind before the people and direct them as an orator does. Not only was he that, but he was great in Pharaoh's army. He was a great leader. He was mighty, says Stephen, in word and in deed. But when forty years afterward God spoke to him, he says, Lord, God, I am a man of few words. Forty years had given him some wisdom in that way, forty years in the desert had taught him that his works were small compared with the works of God, and God's ways. He hesitated until it almost seemed as if he was about to lose his opportunity.

Now, my dear brethren, here was a man who has learned something at the hands of God; he has learned his words of wisdom are as nothing in God's eyes; he has learned his mighty works and prowess are nothing in God's sight; and now he is such a channel that God may use him. Now he is Moses the meek; Moses the one who is ready to look to the heavenly wisdom rather than think things out for himself; and this is the Moses who had the further experience that Egypt brought, that we have before us this afternoon, on Mount Sinai, with this proposition that God has made to him.

Now the Lord said to Moses, These people are so sunken, so low, that I will cut them off, and I will make of thee that great nation of Israel which is to be—I will make Moses the titular head, as Abraham, Isaac and Jacob, the Patriarchs, have been. What did Moses say? "Well, now, this is the finest chance of my life; this exalts me to the highest pinnacle of favor in the sight of God and man." Did he say that? No. There were two thoughts that worked in Moses' mind—just two that stand out quite clearly. They are these: On the one hand he thought of the glory of God, and on the other hand he had love for the people, and he thought of them. If you will read the Word—we have not time to read it just now—you will find that Moses said something like this: "Lord, God, you brought out these people from Egypt, with a mighty hand, and with an outstretched arm, and you said you would bring them unto this land you had in reservation for them, and now what will they say in Egypt? They will say in Egypt that the God of the Hebrews could bring them into this place, but he could not carry them any farther; and they will say, Instead of being a God of love, he is a God of vengeance, and a God who has not love but rather hatred, and they will say that you brought the people here only to destroy them." Moses was thinkinig of the love of God; his very first thoughts went there; and he says, Lord, God, think of your own honor, and think of the words you have given, and of what the people in Egypt will say. And then he thought of the people, and he says, Lord, God, these are the people to whom you swore to their fathers and said, I will surely give you the land that I have promised. For the love of the people, let your anger pass by.

And it seems that Moses in saying this waved aside the great honor God offered. He did not accept it. He did not reject it exactly, but these were the two thoughts that operated in his mind,—the love of God and the love of the people. There is a grand character, my dear brethren. Oh that we might have the spirit that Moses had, and in all of these things think of the love, the honor, of God, to glorify his name above all things, and to have at the same time the love that God had, and the love that Moses had for the people.

It used to be quite a little puzzle to me how God could say that word to Moses. I could understand God making Moses a great one, but I found some difficulty in understanding how God could cut the people off with all the promises that pertained to them, and begin again in Moses. It seemed a little difficult to me, for I remembered that God had made not only general promises to the house of Israel, but he had made some specific promises, too. For instance, he had said to Judah that out of him should come the Lion of the Tribe of Judah, and he had made promises to some of the other ones—to Joseph, to Moses, and to Dan, and so on. And I confess, dear brethren, that I found some difficulty in understanding how God could do this, though it was not for me or for anyone else to question God's right; and one could always be sure that all the ways of our heavenly Father are right.

However, when in these latter days—the past two years particularly—our heavenly Father has blessed us with a further understanding of his Word, light has been thrown on many passages of Scripture that were somewhat dark, and we find they are all coming—coming home as doves to the window—all the remaining parts of the Scriptures coming, coming, coming, until by and by we will have the full light. Praise the Lord for the day in which we live!

One can always see that the types of the Old Testament Scriptures point continuously to our Lord, and one can see that in this Moses was a type of our Lord Jesus. You remember when Jesus came, he was the one who having kept the law had all the rights that the law gave to him, and he came amongst a people who were God's own chosen people, but who were proved, almost as a whole, we might say, to be far, far in their heart away from the God they professed to love and serve. And here the situation repeats itself that when our Lord Jesus came he was so that in the sight of God he was the inheritor of all that pertained to Israel, and you know that in this way, having come to his own, his own received him not, that the people in general were cut off from their favor. Now we know by the teachings that have been brought to us by the Plan of the Ages, and all the various details of this, and can quite well understand, how our Lord Jesus had in himself the possibility of

becoming, as it were, a new head of the race. And here is the situation somewhat repeated, that our Lord Jesus had now within him and pertaining to him the same right and the same possibility of becoming a great and mighty one in the earth, and to allow these ones who are subject to death through the condemnation that was on the race, and through the law, to be cut off, while he became great before mankind. That was the temptation put to him when Satan suggested to him that he should work along with him, and that they together would help benefit the race, and help bring it into something like shape and good order. You remember how our dear Lord turned this aside, how his thought was always just as were the thoughts of Moses. These two things that worked in the mind of Moses were the things that worked in the mind and in the heart of Jesus. The very first thing was the glory of God, and our Lord Jesus sought from the first day to the last day one thing—that he might glorify the name of his Father in heaven, who had sent him to be the Savior of the world. You know how our Lord Jesus loved the race so much that he willingly died for it; that he willingly gave up all that he had. Why? Just this very same thing, my dear brethren: because God had made some promises, and if Jesus held these things that he had the word of God could not be fulfilled. And he thought of all this great mass of mankind, of whom he had been in some way the agent for their existence in the earth, and he had watched them fall away, and going down, down, and his heart went out to them; and for the love of God, and the honor of God, and for the honor of the race, Jesus stepped aside from all the glory of humanity that he might have had, and willingly passed it by, that God might be glorified and the race might be blessed.

Well, now, we can see that, and see it fulfilled in our Lord, and we would always acknowledge that; but, my dear brethren, I think we can see something further in all of this, and something that will come more closely to ourselves. Let us just look at the situation now as it represents the New Covenant and the restitution of the race. Just going back a little bit over the ground we have had, I call to your mind the fact that when our Lord Jesus was upon earth as a man, having kept the law of God perfectly, he had a right to life upon the earth and all that pertained to the house of Israel by the law that God had given them at Sinai. In other words, our Lord Jesus had gathered within himself, as it were, all these things that God had promised the house of Israel under their New Covenant. Now what had God promised to Israel under the New Covenant? He had promised them life? Yes. And blessing? Yes. And he had promised them the land which he sware unto their fathers. But when our Lord Jesus was on earth as the man who had kept the law perfectly, he occupied the very position and all the rights that pertained to the house of Israel by the promises of God. Here, then, is the situation: our Lord had the rights and the people had the promises. Now they could not both have them.

Suppose our Lord Jesus had retained these rights—we are just supposing the case—if he held the rights and retained them, the promises that God had made hundreds of years before to the house of Israel could not be fulfilled. There is the situation. What did the Lord Jesus do? He said, I see that my Father has promised the house of Israel after the flesh all these good things which have now come to me by reason of my being the inheritor of the law. I see that my Father wants these for the people that he has promised them to, and now for the love of my Father, for the honor of God, that his word may be fulfilled, and that the people may get their blessings, I will sacrifice all the human rights and privileges, and the human life that I have, and I will stand out of the way. And so our Lord Jesus, by reason of shedding his blood in this way, became, so far, the seal to the house of Israel that their New Covenant with God should be made good. He held the right, they held the promises. They could not both have them. So he says, I will die to my rights, I will sacrifice these to the honor of God, and because I love the people and want them to have that which God promises them. And he laid down his blood there that so far the New Covenant might be sealed unto them. And if the people had only understood that, they would have seen that these rights went to whom God had given his witness that he was God's beloved Son, who really and truly stood out of their way, that they might get all the good promises God had foretold through their prophets.

Well, now, had that been the situation only, it would have been simple, but it becomes a little more complex than that—in this way: Before our Lord Jesus died, he had taken to himself a little company of disciples, and he associated these with himself in the promises and privileges he had at the Father's hands. And you remember before he died he spoke of them as if they were sanctified; that is, as if they stood clear from all the condemnation of the law. So much so did our Lord take these, as it were, into favor, that before he died he actually asked them to share with him in drinking the blood of the New Covenant. So far did he count them clean, that he said, "Ye are clean through the Word which I have spoken unto you." You know that by and by when he was received in heaven, he sent down the witness of their justification at the Father's hand. They were not justified as New Creatures, but they were justified as those who belonged to the house of Israel. What did this mean? It meant, my dear brethren, that whatever condemnation there was in the eyes of the law was taken away, it was lifted, and it meant that they were counted justified, that they would have all the rights that belonged to the house of Israel who kept the law, had any kept it. In other words, it means that the Lord Jesus by this favor brought them into the same position that he himself as a perfect man had occupied, and therefore the situation is made somewhat more complex. This means, then, that though our Lord Jesus gave up all the earthly rights he had, so far as they would touch the New Covenant, before those who were yet outside got them, or could get them, he had associated some with himself who stood in the very place he stood.

And now the situation is repeated, that the house of Israel, who rejected our Lord, and who had the promises of the New Covenant, could not get their Covenant while these people were in the way. They were counted righteous in the sight of the Lord, and it is not possible that the promises of God could be made good while these people are here. What then, dear brethren? Well, every one of these has the Master's spirit; they are taught of him; they learn of him; the very same spirit animates them that animated their Master, and that animated Moses of old; and instead of saying, "Well, now, here we are, and God has blessed us with rich promises, and we will cling to them and hold to them," they say, "We see God has brought us into this position of favor that we may follow in the footsteps of our Master; and, Oh, thank God! for the glory and for the honor of God, that his Word may be made good, and for the love of the people, we, too, will gladly die to anything that this reckoned position might bring to us." And every one of these—we are speaking of the house of Israel particularly at the moment—lays down whatever that justified position would have brought to him—gladly, willingly, earnestly lays it down, in order that those to whom the promises of the New Covenant are made may in due time come into their inheritance. And so, dear brethren, every one of the house of Israel who saw their favor here gladly followed in the footsteps of the Lord, suffering with the Lord, sacrificing with the Lord, knowing that they were following in his footsteps, laying down such rights as they might have by being reckoned justified in the sight of God, and therefore inheritors of the blessings of the law,—laying all of this down that the people in due time might come into their inheritance. So every one of those who died, died for the sake of that New Covenant; and every one who died, died that the New Covenant might come in, and the blood of every one of these helped to seal that Covenant that God had promised to the house of Israel, and for which our Lord was the surety.

Now we were not Jews by nature, but we were sinners of the Gentiles. You know how God began to show favor to the Gentiles when he took Cornelius into this happy family of which we are members, and to which we belong. You know how God made his promises good to Cornelius, and gave him a sight of this heavenly inheritance and the begetting of the holy Spirit. See how this is related to the matter of which we speak.

Let us go back to our Head, for all truth is found in Jesus. When our Lord was on earth, you remember he was not only born under the law, that he might redeem them which are under the law, but he was born of the woman that there might be a clear connection between the human race and himself. Had our Lord been born in Egypt, or in Babylon—that is, of Babylonish parentage or Egyptian parentage—he could not have been a full Redeemer; he could not have laid hold of the house of Israel; but our Lord was born not only under the law that he might redeem them which are under the law, but he was born of a woman to

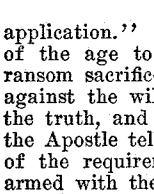
back with our inheritance that we may offer it, following in our Master's footsteps, for the glory of our God, that his promises may be made good to the people, that his honor may not be at stake, that the World may know that it is God's great love which has brought his plan of salvation to the people.

When we look out on these beautiful surroundings here and see the handiwork of our God, we know very well that it will be a fine thing to have restitution and to have the joy of it. We know that Satan would tempt us; he would come along these lines and would say, Now, this is so pleasant, suppose you defer your sacrifice just a little further, or suppose you be not quite so strenuous in it, and enjoy it just a little. Oh, dear brethren, let us remember, whenever this opportunity comes of reminding ourselves of our consecration to the Lord, that we have signed with our blood—we drank blood as it were, with our Lord—that we have signed with our blood our word to it, we made a covenant of sacrifice, that these things are for the world, and that we will receive that honor which we have at our heavenly Father's hands.

From this standpoint we have not spoken about the sin-offering; but from this point of view it is as clear as daylight, we think, that the Scriptures show by type and by statement that we share with the Lord in making his sacrifice. What relation has all of this to the sin-offering? I want to remind you that the trumpet of Jubilee was blown on the Day of Atonement, every fiftieth year—not every year, but every fiftieth year. So that on the day of Atonment there must be the blowing of the Jubilee trumpet. Now, if, as some of our friends say, the Day of Atonement was finished at Calvary, or finished at Pentecost, we say, Then how and when was the Jubilee trumpet blown? And we ask, Did the Apostles blow the trumpet of Jubilee? If you say, Oh, yes, they blew the trumpet of deliverance from sin, and the breaking of Satan's power, we then say, No, dear brethren, that is not the trumpet of Jubilee; the Day of Atonement came every year, telling of sins forgiven: but the trumpet of Jubilee came every fiftieth year, and was a very different matter. It proclaimed all kinds of liberty and restitution blessings coming back—full deliverance not only from sin, but the entering in of the promises of God. Now, did the Apostles blow the trumpet of Jubilee? Not a bit. Did the early fathers of the Church blow the trumpet. No? Did Luther? No. Did Wesley? No. Did Whitfield? No. Who did? Not until 1875, when the trumpet was due to be blown, was there any message that the time had come. The trumpet of Jubilee does not say that next year there will be a Jubilee; but the trumpet of Jubilee says, the day of liberty has come. That is the blowing of the trumpet. Now, the trumpet of Jubilee began to be sounded in 1875, and it had to be sounded on the Day of Atonement. Don't you see, dear brethren, that the Day of Atonement could not be over when the trumpet of Jubilee began to be sounded, but it must be still on. And now the trumpet of Jubilee is proclaiming the time of our Lord's return and the blessings going out on the Day of Atonement, the day when we, the goat class, can lay down our little sacrifice, nearly finished. So as we lay down our earthly rights God is counting these as the goat's offering, not only as following in the footsteps of the Lord, but as being counted part with him in that great offering which has been made on behalf of the world, and which God calls the sin-offering.

Now, I pray, dear brethren, that our review of these things this afternoon may help us to see the clear-cut things of our Heavenly Father's Word; that he has really and truly given us, as it were, an inheritance to hold, and that we hold it for God and not for ourselves. It is just as if our Lord Jesus had gone away into the heavenly courts and had received the title deeds of this great inheritance for which he died, but, instead of using it directly for the world, he has put the title deeds in our hands, and he cannot do anything until he gets them back. Oh, really and truly he has given us the privilege of sacrifice! The world's restitution cannot come, dear brethren, until we give up our rights; and so we hold the very charter, as it were, of the world's restitution, and of Israel's New Covenant, until we place it back again in our loving Lord's hands; and then he will make good to those to whom the promises are made. But what a sweet privilege is ours! A real and true inheritance in the sight of God, really and truly given up, that we may partake with our Master, and that we may be counted with those who have sacrificed for the glory of God and for the blessing of the world. The Lord help us that we may remain in these things and daily renew our sacrifice, making it complete before the Lord, that we may receive our reward with him. Amen.

4:00 P. M.—Discourse by Pilgrim Brother E. D. Sexton. Subject: "THE RANSOM SACRIFICE AND ITS APPLICATION"



WE will take for our text this afternoon the 24th verse of the 12th chapter of John: *"Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."* All who understand the plan of God—and I trust this includes all of you—will readily discern that our subject will have to do with "The ransom sacrifice and its application." We realize it is very necessary at this time of the age to have a pretty good understanding of the ransom sacrifice. It is necessary that we be able to stand against the wiles of the adversary by being fortified with the truth, and being fortified by the truth. We remember the Apostle tells us in his letter to the Ephesians, that one of the requirements of this evil day is that we shall be armed with the complete armor of God; and this armor is being handed out to us in different ways, although it comes directly to us through one specific channel of operation of God's plan. And we, as young recruits in the army, having got the first portion of our armor, are not to run away with the idea that that is all of it and begin to act accordingly. We remember that the first requirement of the understanding of the word of God is to have our loins girt about with the truth—not literally our loins girded up, but as the Apostle Peter tells us on one occasion, we are to gird up the loins of our minds and be sober and watch unto the end. We are told that the next portion of this equipment is the helmet of salvation. We have all been given to understand, and I think we appreciate the fact, that this helmet, that which adorns our head, is the intellectual appreciation of God's plans and purposes. We look back to the time when most of us got the helmet. Some of us got the helmet, and we ran away with the idea that we had on the whole equipment, and there we were running about with simply a loin cloth and a helmet on, looking for a club—and our dear Brother Bohnet told us this morning about this club proposition. "What do you want a club for?"

"I want to go out and preach the truth."

"Well, brother, you had better get some more clothes on; you had better go back to the armory and get the breastplate, and get the shield, and get your feet shod, and take in your hand the sword of the Spirit, and then go out and preach the truth."

So, dear friends, we realize that it is work, and a long and tedious work sometimes, to get a good comprehensive knowledge of God's plans and purposes, in order that we may be able to stand in this evil day. My purpose this afternoon is to call your attention for a little while to something pertaining to "The ransom sacrifice"—its payment and what part we play in this plan; how we are related to the ransom sacrifice, and by it related to the blessings of all the families of the earth. There have been a great many people in the last two years or so who will tell you that you have denied or nullified the ransom sacrifice. Now I always like to make a correct illustration, so my mind will be understood in this matter. I look upon the ransom sacrifice exactly as I look upon a circle. You do not qualify a circle; you do not move it—if you do, you put it out of shape. You don't say, round, rounder, roundest. No, if the thing is round, that is the end of it. It is round; it is complete. If you take anything off of it you will make a dent in it, and if you add anything to it you put a bump on it. And so with the ransom sacrifice. The Lord paid enough to buy you and me, and the whole of mankind, without the necessity of any addition or subtraction; it is round; it is a perfect thing in itself; no matter what the operation may be by which the benefits of it are transmitted to the world, the ransom sacrifice stands complete in Jesus. And so I have taken a text which, to my understanding, illustrates best of all how this great benefit is to be conveyed to the world of mankind.

We will take the illustration of one grain of wheat. We will suppose that someone has a ten-acre lot and would like to raise a crop of wheat. He has only one grain. He certainly has a pretty slim start, but he has enough. The only way he can raise this crop is by dropping the grain of wheat in the ground, and one grain going into the ground will bring up one stalk. Now, says our farmer, I have a crop. Oh, no, you have not got a crop at all; you have only one stalk with one ear of wheat, and the Lord wants a greater crop than that. How will he get the balance of it? Is your ear of wheat fully ripe? Yes. Well, just shake your stalk and scatter these 144,000 grains of wheat that you have on that one stalk, and then wait for a crop. And when he gets 144,000 good grains of wheat in the ground, why of necessity he will get 144,000 good stalks, and 144,000 good ears, and 144,000 good grains on every ear. And if you multiply 144,000 by 144,000, you get the number 20,736,000,000. That would make a pretty good crop, if it shall happen to be the crop that shall come from the sowing of the ransom sacrifice, the first grain of wheat, the Lord Jesus. Where did they all get their life from? They all got their life from the original grain of wheat. Your life was transmitted up the first stalk into the first ear, and then that is scattered, and the great crop comes up. Our Lord Jesus was the original grain of wheat; he fell into the ground and died. And there are lots of people in Christendom who I am afraid would not make very good farmers. They think they can sow a grain of wheat and when the stalk comes up they can dig it down and get that old grain back again—they tell you about the resurrection of Jesus Christ as a human being.

You and I have been educated along this line sufficiently to know that when the Lord gave his flesh for the life of the world he gave it completely, forever, and the grain of wheat died. And so when our Lord Jesus became that first grain of wheat, he fell into the ground and died as a human being. He surrendered all that he had. It took nearly 1900 years for that stalk to grow, pretty near 1900 years for it to come to maturity, and all the grains on that stalk to be ready to be shaken and to be sown into the ground. When they are all sown into the ground and give up their lives, just as surely as the original grain of wheat gave up its life, and just as soon as the 144,000 absolutely and completely surrender the life which they have as human beings, in order that it may be transmitted to the world, just so surely when the world of mankind comes forth they will constitute the crop, and there will be no more shaking of the stalk nor any more falling into the ground and dying. When I mention the 20,736,000,000 I do not want you to understand me as being too dogmatic on that; I am merely giving you this calculation and you may think what you like about it. It is a very startling thing at least.

When I went to school, if we did a sum two different ways, and could get the same answer, we generally had it O. K. It was all right. Now if I do my sum some other way and get the same answer, it is a little bit stronger recommendation for your consideration. If you remember in the book of Revelation, about the last chapter, John says, I saw a river of water of life flowing forth from God and the Lamb. And surely we all understand that this great river of the water of life is the great river of salvation which shall flow during the Millennial age—the same river which Ezekiel saw, where they cried, you remember, How deep is the river? Ankle deep. Pretty shallow, is it not. How deep is your river now? Knee deep—getting better. How deep is your river now? Waist deep—better still. How deep is your river now? A flood, for the knowledge of the glory of the Lord in that day shall cover the earth as the waters cover the deep. And so this great river will come out from where? From underneath the throne of God and the Lamb. You remember our Lord said to his Disciples—and that includes you and me, I trust—that if they believed on him, believed in the specific sense that he meant his true followers should believe, they should be within themselves wells of water springing up into eternal life. And so, my friends, if you get 144,000 good wells of water together, that would make a pretty good stream to convey refreshment and blessings to all the families of the earth.

Another thought: We find in this same chapter some description of the City, this holy Jerusalem. We find the statement, "In the midst of the street of it, and on either side of the river, was there the tree of life." It used to keep me wondering how a tree could be in the middle of the street and on both sides of the river at the same time—I never could quite figure that out. In looking the matter up I find this word "tree" in other places is translated "grove," "wood," or "forest." Now I can understand. In the midst of the street and on this side of the river, and on that, is the forest or trees of life. And then we find the first statement is, that this grove, or this forest of trees, bear twelve manner of fruit. I thought there was something else out of harmony—twelve manner of fruit. You never heard of one tree bearing twelve manner of fruit.

I remember being in Luther Burbank's developing grounds in California. I saw there the famous apple tree with 265 varieties of apples on it—but there was only one manner of fruit. They were all apples. You can graft or bud the citrus fruit on the citrus tree, but you cannot graft the deciduous fruit on the citrus tree, or vice versa. Or, in other words, for one tree you must have one manner of fruit, although there may be different varieties of the same manner. I don't think the Lord would allow us to have any bad illustrations. Now if you will take your Bibles and read that text, instead of finding it reads twelve manner of fruit you will find the words "manner of" are in italics, indicating that those words were supplied by the translators—and I assure you, my dear friends, it was a pretty bad supply. Cut those two words out altogether, and you have the statement reading this way: "And the tree (or the forest) bare twelve fruit, and yielded her fruit every month." Now we will take it, dear friends, that there are 144,000 trees in that forest, and if each tree bears twelve fruit every month, how many will they bear in a year? Twelve times twelve is 144. If they bear 144 in a year, how many will they bear in a thousand years? 144,000. Multiply it by itself and you get the same answer, or the sum 20,736,000,000. There is the crop.

Some brother says, I do not like your number. I do not care whether you like the number or not; do you like the manner in which we get the number? Do you like the ransom sacrifice of Jesus Christ? Our dear brother who preceded me shows us clearly how God purposes within himself that this ransom sacrifice, this price, must pass through the Church and thence to the world. Just as truly as the original life which was contained in the first grain of wheat when it came up from the stalk passed out of the control completely of the original grain into the first ear, so we understand that not one single restitution blessing can go to any creature until the last member of the Body of Christ has been sown in death, and has finished his course.

We remember it was close to the end of the Lord's ministry when this special circumstance that we quote from the Bible took place, and that it is closely related to his disciples in some way is very clearly evidenced by the statement he makes in the verse following, wherein he says, "He that shall save his life shall lose it, and he that shall lose his life for my sake shall find it." That seems a good deal of a paradox, doesn't it?—if I lose my life I will find it, and if I find my life I will lose it. I am glad that you and I have a double mind—but I should be sorry if we were "double-minded." That is another paradox. When I say we have a double mind, I will qualify it. I am glad we have two minds; one is growing stronger and the other is getting weaker day by day. I hope that it is the right one that is getting stronger. I hope, as the Apostle says, that though the outer man perish, the inner man is being renewed day by day.

I will never forget, dear friends, some years ago, listening to the first pilgrim I ever heard. I guess he is not here, so I will talk about him. It was Brother Frank Draper. Some of you know him. I think about twelve years ago he came to the city of Los Angeles as our first pilgrim, and he preached twenty-one sermons there and I heard twenty of them. In one of them he was likening this whole proposition to the great stones in the temple being cut out of the quarry. There is no doubt you looked very beautiful to yourself when you were first taken out of the quarry; you thought you were so big and so important that the Lord would not need more than two or three stones of your size to make the whole Temple. But after the hammering, and the chiseling, and the rubbing, and the drilling, and the dressing took place, I think you clearly saw that it would take 144,000—maybe you would come to the conclusion about this time that it would take a good many more, according to your judgment. And our dear brother was telling us about how this outer man must perish and the inner man be renewed, by quoting the Apostle Paul where he says, "I keep under my body, and bring it into subjection, lest I, after preaching to others,

might become a castaway,'' and that is the first time I ever knew what browbeating really was. It is when the ''old man'' who does not like this sacrificing a bit rises up to remonstrate, and have a little argument in the matter, the New Creature says, No, sir, down, not one single word, I won't listen to you; I do not want to hear anything from you; I want you to die. There is to be no quibbling about this matter; there is to be no parleying with you as an old creature; I have agreed with the Lord that you shall be put to death, and I am going to do the best I know how to fulfill that contract. Not another word out of you. If it is the ''old man'' that is dying it is all right, but if it is the other man that is dying, it is all wrong. If it is the ''new man'' that is dying, it is because you allow the ''old man'' to rise up and argue with you. It is just exactly as one pilgrim brother I heard say, that the ''old man'' does not like this pilgrim work a little bit, but I have to take him along with me to carry my grips. That is about all we need him for, dear friends, and when he is done carrying our grips, I am glad that, like the original grain of wheat, not with the same value, surely, but in the same manner, he will be laid to rest. I am glad that I am not a good Episcopalian, and I do not believe in the resurrection of the body. I have been looking around at the bodies and faces I see, and there is none of us, if we were going to do the job ourselves, but would fix it up a little better. We would put a little more hair on our heads, and we would fix it so we would not have to wear glasses, and so we would not have to go around on crutches, and canes, and so on. I will tell you, the very handsomest among you is not very beautiful to look on, if we could put you alongside of a perfect human being. So I am glad I do not believe in the resurrection of the body when we lay down this old body. I not only do not want to see it again, but I do not even want to hear of it again. I am glad that God in his providence, and in the wonderful carrying out of his plan, has allowed us this great favor of becoming of those who shall take part in this great offering for the sins of the world of mankind.

Our Lord was getting near the end of his ministry, and as though the devil would pursue him to the last, as he will you—you know the devil's main object in life is to see that you get cheated. The greatest energy and operation of his mind today is to cheat the Church—cheat your hearts, or minds, or cheat them both—telling you that you are getting mixed up on this ransom-sacrifice business—telling you that you cannot understand it. Well, go right back at him: I know I cannot understand it; I am going to take it on faith. I hear many people say, Brother, I cannot make my calling and election sure. Why? I have not got the brains. That is strange, is it not? Let us see what it was the Lord said to you when he invited you. Did he say, ''My son, give me thy brains.'' Oh, no. ''My son, give me thine heart.'' You give your heart to the Lord and let him handle your brains, and he will attend to it that you will get all the knowledge that is necessary to make your calling and election sure. Why, dear friends, it may be the very trial that is necessary for you that you should not see some points as clearly as you would like to. It may be the very testing of your faith necessary to develop and round out your character. Do all you can to understand the Word of God and when the regiment is marching by you can see the flag and at least follow it. You may not know where you are going, but you know the flag. You have proven it, indeed, time and time again. You have proved that we are following the right flag, and even though we do not know exactly the road we are going let us follow in the wake of the flag which the Lord has unfurled for us.

The devil came to the Lord about this time with some sort of proposition—he was coming to the end of his career—and what happened? He was telling his disciples he must go to Jerusalem and suffer many things at the hands of the scribes and Pharisees, and be put to death, and Peter said, Be it far from thee, Lord. Don't you do this thing. We want you for our King. We want to put you on the throne at Jerusalem and have you rule the world of mankind, and now you are going to spoil the whole thing, talking about going up to Jerusalem to die. Why, no, that is the last thing.

The Lord recognized where it came from. The Lord recognized it was not the heart of Peter that was tempting him when he said, ''Get thee hence, Satan.'' Our Lord was not unacquainted with Satan's methods. We remember in the beginning of his career he had severe temptations along the same lines to divert his mind from the ransom-sacrifice and the price which he had agreed to pay. You remember the devil came to him along the lines of the world, the flesh, and the devil.

A brother once said: ''There is only one trinity and I have found it—the world, the flesh and the devil; these three are one.'' Our Lord was tempted right along this line. I was looking at a little book the other day, showing the temptations of the Lord. It shows how little conception the world of mankind—even that part of it called Christian—have of the way the adversary operates. It showed our Lord standing there in the wilderness, meditating, as it were, and beside him there is a hideous looking creature with a sinister expression, horns on his head, and a long tail and cloven hoofs, leaning on a tridant, or pitchfork. Now do you suppose anything like that would ever tempt the Lord? It would not even tempt us, dear friends. It never would tempt me—never would get near enough. I would run so hard he would not see my heels for the dust. Well, that is foolish. I will tell you, when the Lord was tempted the devil came as an angel of light, not as an angel of darkness. And when you are tempted today right along this same line, of the world, the flesh and the devil, rest assured he will come to you as an angel of light. If he came to you with a pitchfork, and a long tail, and horns, you never would listen to him for a single moment. No doubt those who fall by the wayside fall because Satan has been transformed and comes to them as an angel of light, to show them a more excellent way—which turns out to be a way of death. And so, dear friends, we have the same temptation at this present time. Satan will tell you, Don't you fool yourself into thinking you have some part in the sin-offering. Well, what is your sacrifice? Your sacrifice is simply a pretty good bargain you are making. You are swapping off this old carcass you do not care about for a glorious body in the image of God. That is a pretty good trade, is it not? That is what it amounts to, according to Satan.

You know, dear friends, exactly how people go out of the truth, don't you? It is right on this ransom, right on this sin-offering, right along the Covenants. ''Oh,'' someone would say, ''Brother, it is not the vow that upset me.''

''Well, what was it that upset you?''

''Well, I do not agree with the Covenants.''

''Why don't you agree with the Covenants?'' I will tell you why, and I will tell you how it will come to you, my dear friends. I wish every one of us could take the resolution I heard made the other day, where a brother said, ''I have resolved that if ever I go out of the truth, it will not be by reason of dabbling in anything that does not come in the way the Lord is feeding the flock—good, bad, or indifferent, I shall have nothing to do with it.'' If we assume that attitude, I do not care how beautiful Satan may look, or write, he will never do you a particle of harm. It is by wanting to be something or wanting to do something. People hand me a tract or pamphlet, and I say, ''Well, brother, what is this?''

''It is my views of the Covenants.''

''Thank you, my dear brother, I am very well satisfied with the views I have.''

I often illustrate this. There is a stopping point, you know. I remember of a man who was hunting a song. He was digging down in a great pile of music, and getting red under the collar, and angry. Finally he got near the bottom and out came the song. ''It is always the last thing you find when you are looking for anything,'' he said.

''Why is it?''

''I do not know.''

''I will tell you. It is because when you have found it you quit looking.''

My dear friends, I have found my song, and I trust by the Lord's grace I will quit looking, and will sing this song until the end of the race.

Well, someone will say, ''Brother, I have written a tract.''

''Why did you write it?''

''Well, it is strictly in harmony with the DAWNS; it is just the same thing.''

''I see, you re-arranged the song a little bit. Well, why did you re-arrange the song?''

''Well''——

''I will tell you—do not mince matters; there is a little envy, and a little conceit, and a little emulation, in your make-up, and it had to find a vent, so you re-arranged the song.'' The song was all right in its original condition.

Let it alone. There are about four thousand people here today that have been singing this song for years, and it is the best song yet, and if you try to learn the re-arrangement, you are liable to get mixed up.

I was once a member of the Episcopalian church, and there is one thing I remember very distinctly in connection with part of the litany and I hope I will never forget it. It reads this way: "From envy, hatred, and malice, and all uncharitableness, good Lord deliver us." If I have any creed, that is it. You notice where the first one comes in. They arranged it fine. If they had known the plan of God, and all his purposes concerning you, they could not have arranged that in a better way. Envy is the little fellow that comes in first. I will tell you how he comes in. Some brother says, "Brother So and So is leader of our class."

"Yes."

"I could lead the class pretty near as well as he can."

And he meditates on that a little longer. "Well, I believe I could lead the class just as well as he can."

And in about another week he would say, "I guess I can lead the class better than he can."

In another week he would say, "I believe the Lord, seeing that I am better able and better qualified, intends that I should take the lead of the class. Therefore, to honor God, and to do a kindness to the flock, I will try to get the leadership."

Beautiful, is it not! Angel of light!

Probably some of you, my dear brethren, early in your life read a book called "Oliver Twist." I did, and I got a good lesson from Oliver, too. He was a real little boy, and he was very useful. He was owned and controlled by a gang of burglars. These big, husky men could not get into the houses at all, but they could take little Oliver and poke him through a little pantry window and he could go down and open the front door and let the whole gang in. A dirty crew they were, too. Now envy is the little Oliver. Hatred does not come in, malice cannot get into your house, uncharitableness won't get in; they are all too big; but only let little Oliver in—let little envy in—and he will open the door and the whole crew will follow. I think it reads in the story that they went to rob one house and little Oliver got stuck in the pantry window. When he gets stuck in the pantry window, keep him there.

This is the way the sin-offering is being assailed, and your part and my part in it, and our hope concerning it is being put to naught, by the statements made over and over again that we are claiming too much. And those who walk no more with us evidently are prompted by this spirit of envy, hatred, malice and all uncharitableness. This is what comes to rob us of our position in this great sin-offering which God is providing for all the world of mankind.

Somebody says, "Brother, I do not see yet exactly how you make your sin-offering to be a part of our work, and yet the Lord paid it all?"

Let me give you another illustration: We will suppose I send a man down town to buy a dollar's worth of coffee. I put the dollar in his hands. Someone meets him and says, "Where are you going, friend?"

"I am going to buy a dollar's worth of coffee."

"Have you got the dollar?"

"Oh, yes, here's the dollar."

There is a man going to buy a dollar's worth of coffee and he has the dollar to buy it with, too. Whose dollar is it? Is it his dollar? It is my dollar. I gave him the dollar. I started him on the way. He proceeds to buy the coffee. I may give him some of the coffee when he brings it back, but it is my dollar from start to finish.

And so it is with this great ransom-sacrifice. The Lord entrusts you and I as the fellow members of the Body of Christ with the carrying in of the price, but it was his price from first to last. The only point where the illustration will not work out is—if I send you for a dollar's worth of coffee you do not have to die when you buy the coffee; but if you take hold of this other proposition, you have to die when you hand it in.

"How do you make that out? Where is the logic of this?"

Let me give you something more in the way of illustration: How can we use this justification which God has given to us, and return it, so to speak, unused, or unimpaired, because that is what must be done, you understand? Suppose I want to build a house for some man, or some man has a large house he wants to build. Now I will give you the contract to build that house, and you can satisfy me as to your standing.

"What do you want?"

"I would not think of letting that contract to you unless you can put up some surety, something to guarantee that you will finish the house."

"How much surety will you want? Will ten thousand dollars do?"

"Yes."

I haven't got ten thousand dollars. How will I manage this? So I come down to Brother So and So and say: "Brother, there is a man going to give me a contract that I will make a fortune out of if I can only get it."

"What hinders you?"

"I want ten thousand dollars in the bank as surety. I will not use that ten thousand dollars; I will not touch it. If you will deposit $10,000 in the bank in my name I can secure the contract. I will not use it except as a guarantee or as a surety."

I finish my contract. I build the house, I get my returns, my wages. "There, friend, is your $10,000. I thank you for the use of it. It is just as good as when you gave it to me. It has accomplished its purpose and I return it with thanks. What can you do with it now? Just as much as you could do at the start—$10,000 worth." So, don't you see, when the Lord imputes his righteousness to us, it is to be used in that same sense—merely to give us a standing; merely to give us a surety. The whole of this is credited to us, but we never had it, because at the last we gave it up, and it is returned intact into the hands of justice that it may be applied to the benefit of the whole world of mankind.

Someone says, "Well, brother, this matter of the grain of wheat and your illustration of the dollars and all of that, where does the New Creature come in?"

The New Creature does not come in on that at all. The New Creature comes out of that. I am glad to know that when we fall into the ground and die, that during that process of dying there is a New Creature being developed; it never had a ransom-price, it never needed one; it never had a Mediator, and it will never need one.

I will have to say something about the Mediator and the New Covenant. You know we used to think this New Covenant which stretches over the Millennial age was a sort of a rubber blanket; you could get hold of one corner of it and stretch it over here until you got justified and sanctified and then let it go. We were kind o' pulling the blanket. We did not understand the proposition. When we thought we were pulling it we were not pulling it at all. How clear it is to you now. Justified by faith. What kind of faith? Faith of Father Abraham. Boiled down, simply three words, "Faith in God," and all that implies, of course, faith in the ransom sacrifice, etc. Did not have a Mediator? Oh, no.

I like to ask some people, Where would you use the Mediator if you had one? Do you need one now? Before you came to the Lord at all where were you? You were down in the depths of sin and degradation. You may not have been very deep down, you understand, but that is where you were. I dislike to hear people say, "I was not very bad before I came in the truth." You may not have been very bad, but I want to tell you that if you were outside of the truth, you were outside. If there is a blizzard raging out there it does not matter if you are ten yards out of the house, or ten miles, it is just as cold. It doesn't matter how far you were out of the favor of God, you were out of it, and you were dead. Now you know there could be no mediator between a dead man and God, could there? Well, he did not use one, either. When you were justified to life and were perfect in God's sight, would he use the Mediator then? Oh, no, a perfect man does not need a Mediator. When you presented yourself a living sacrifice, holy, acceptable unto God, you were dead again, were you not? Yes. Could you use a Mediator there? No. Well, where will you put your Mediator? Someone says, "Brother, was there not some point between getting up from death to life where a Mediator can be stuck in to give us a boost up on this platform?" Oh, no. There is no progression there, it was an instantaneous work. You stepped right from an unjustified position to a justified position by faith, then the Lord in due time made that justification operative by vitalizing it, dependent upon your consecration. We used to think everybody that came to the Lord and confessed their sins, and repented, and called upon the name of the Lord Jesus Christ, might get a robe over him, and we used to think the Lord surely had a busy time taking back soiled robes, because I should think there have

been millions and millions of people who have received that sort of a standing, a certain justification by faith. They have joined a church or some other organization and settled back and said, "It is all over now," just as if they should join a fire insurance company. When I was converted some fifteen years ago, I said to myself, "I am glad and thankful to God that my troubles are all over." I did not realize they had only just begun. It seems to me my troubles are more troublesome now than ever before, and I guess yours are too—at least I hope they are.

So, my dear friends, I would understand that this matter of justification is something more than merely throwing a robe over you and seeing whether you like the robe or not, and then saying, "Lord, it is a real pretty robe, but I think I will be excused, here is your robe back"—and it is all wrinkled and soiled. Do you think the Lord has been busy all down through this age taking back robes and cleaning them up? No, I think not. I think the Lord only had a few robes and many who came to him and applied for forgiveness of their sins and for justification never went on and had that justification made good, so they never were clothed with the robe, and I am glad they were not. I am glad they have not, for the simple reason it would mean disaster to them if they had been clothed with that robe and then repudiated it so soon.

Someone says justification is consecration. We used to think it was. I guess we had better be careful. If I understand the matter now, justification and consecration, while not one and the same thing, are pretty near simultaneous, probably actually so. Well, who is sufficient for these things? You are not? No. And I am not? No. But God is. Now, we want to be careful.

I see this grand privilege given us, the wonderful sin-offering and the privilege of participating in that, and I see the difficulties of the way, and of the possibilities of destruction. Doesn't it say something in the Scriptures about sitting down and counting the cost? Oh, yes, sit down—don't sit too long, though, especially at this end of the age. I know a dear sister who sat down fifteen years ago, to count the cost, and she has got so muddled up in counting it that she has forgotten what she sat down for; and she is worse mixed up in Babylon now than she ever was before. I don't think so much about sitting down and counting the cost as to how much, but to sit down and count as to how we will do it, more than whether we will do it or not.

Someone says, "Doesn't it say something about the two armies—one man sat down to count the cost whether he would fight the other man or not?" No, that is what he came up there for, to fight him; that is what he brought his army there for. What will he do? He will sit down and count as to the best means of carrying this out. And suppose you do want to sit down and count the cost: you will surely readily agree with me that you won't have to sit down more than four years—or else you will lose out. I wouldn't sit down over four minutes, if I were you.

"But, brother, we will have to measure it."

Measure what? Sitting down and counting the cost in that sense, dear friends, is merely sitting down to come to the conclusion in your own mind whether you believe God or not.

"Well, but I am not like brother so and so and sister so and so. They were beautiful characters to start with." I am glad they were beautiful characters; I am glad a great many of you were beautiful characters to start with, but I want to ask you something. How many lines of justification are there?

"One."

"Well, I guess if I count twenty yards to that line, when I get up to it I toe the line, don't I?"

"You only come two yards?"

"Yes."

"Do you toe the line, or have you got another line? You toe the same line I do. I don't care where you came from, we all toe the same line and from God's standpoint, when we are clothed with the robe of righteousness, one is as pretty as another."

"Well, brother, I would like to do this thing, but I do not exactly see how I can. I fear."

Suppose there is a river 100 yards wide. On the other side is beautiful land. We want to get to it. There are wonderful prospects, and a wonderful inheritance for us. We line up along the river bank looking longingly over on the other side. We see a boatman. He gives us an invitation. "All right, Mr. Boatman, I would gladly cross your river if I could, but that river is 100 yards wide, and I can only swim 75 yards." That is a pretty good swim, too. "You jump in the river, swim your 75 yards, I will be waiting at that mark, and you grab the boat and I will tow you the balance of the way."

"But," says one," I can only swim fifty yards. What am I to do?"

"You jump in and swim fifty, and I will wait for you at the 50 mark, and will take you 50 yards. But, mind you, don't swim 49, but swim 50. Swim all you can and I will take you the balance of the way." That is real fine.

But there is one who can only swim 25 yards. "Jump in, I will meet you out 25 yards."

Another one, "I can only swim ten."

"Jump in."

Another one, "I can only swim five yards."

"Jump in."

Another one, "I cannot swim at all."

"Well, jump in, I will tow you all the way."

I do not suppose, dear friends, there is anybody that cannot swim, at least a few yards. We are like the boys when they go swimming the first time of the season. They all line up. They run down to the river and off with their clothes, and some are in before you know it; another one stands there and says, "Billy, is it cold?"

"No, the water is fine, come in."

"Well, I will wait a bit." So there is fear; he stands on the bank trembling; finally he puts on his clothes and goes home and never did swim.

A man said to me the other day, "I wish my mother-in-law would join your church." I replied, "I wish she would." Another man says, "How much does it cost?" You remember the story of the doctor. A man said to the doctor, "How much will this operation cost?" He asked, "How much have you got?" That is what it costs to join our church, too, dear friends. How much will it cost? How much have you got? Because it takes it all.

"But I haven't got anything but the clothes I wear."

"Well, if that is all you've got, give them up."

"Oh, will I have to take my clothes off?"

What does it mean? Let me explain this matter to you. If you are going to consecrate unto death, you ought to have some understanding about the matter. Suppose Mrs. Smith has a little notion store down here, and a rich man comes along. "Mrs. Smith, I notice your stock is in poor condition, and I judge from the appearance of things you are not doing a great deal of business?"

"No, sir, but it is all I have."

"Well, I am a wealthy man, and if you will give me this business, I will undertake to look out for you the balance of your life. If you have faith in me, all right.

"Where will I go?"

"Do not go anywhere."

"But you said you were going to look after me?"

"I could look after you here better than anywhere else; you know this stock about as well as anybody can know it and you understand this business about as well as anyone can understand it."

"What will I do with my stock in trade—what will I do with all of this?"

"Why, you don't do a single thing with it, only clean it up and take the sign down, and put 'Jesus Christ & Co.' over the door, and then you stay and manage the business—but mind you now, you are not responsible to Mrs. Smith for the whole thing, but you are responsible to the Lord Jesus Christ, for he is the owner of the whole thing now, for our Heavenly Father."

And so with your suit of clothes, or whatever you may possess, or whatever you do not possess. I guess some of you have a pair of hands, and a pair of eyes, a tongue, and a pair of feet, and surely you can do something in the Lord's service.

You have just heard announced in your midst the death of our dear Brother Miles in Chicago, in the Home for the Incurables. Brother Miles has died a living sacrifice. I believe he died faithful, as part of the great sin-offering, and if I understand the matter rightly he has never been outside the door of the Home since he got the truth. And he witnessed and helped along the good cause.

People say, "Brother, I cannot preach, I cannot give out tracts, I cannot do this or the other." Well now, I am going to tell you about a brother who is working in the harvest work and see if you can enter into it. He is Brother Olson of Chicago. Brother Olson is blind and paralyzed. He was several years in bed before he got the truth, and he has been five or six years in bed since he got

the truth—I don't know exactly how long—but I want to tell you Brother Olson is laying down his life for the brethren, and he is rendering a great and efficient service. I have been to see him twice. Last January I went to see him, and after a little talk with him I asked, "Brother Olson, would you like me to pray with you?"

"Yes, I would, Brother Sexton."

So I kneeled down and prayed. As I looked down at our dear Brother Olson lying in bed there, I tell you his face was a picture. You do not need any better inspiration in this world than to stand by his bedside and look into his face. If that won't help you, then nothing in this world will help you. He does not look blind. He has the evidences of a child of God. I kneeled down to pray, and thanked the Lord for all his blessings and mercies and I prayed the Lord that he would make me, who looked so much stronger and more able to do things, more appreciative of the greater privileges I enjoyed than he did. And when I got up Brother Olson took exception to that statement. He says, "Brother, you have not any greater privileges than I have."

"Brother, how do you serve, then?"

"I will tell you. I have about 250 names in my head, all the pilgrims and all the colporteurs I know, and many of those who come to visit me, I remember them, and when I am not suffering too much—some days, you know, the pains are so great I cannot do much at all, but when I am not suffering too greatly, I divide those 250 up into little bunches of twelve, and then we have prayer meeting with the first twelve, and we all testify; I pray for them and they pray for me. I dismiss that meeting and I begin on another twelve. I have 24 prayer meetings every day."

I asked, "Will you let me attend one of your prayer meetings?"

He replied, "Brother Sexton, you have been attending for a year."

That is one prayer meeting I had been going to and did not know it—and I trust I am going yet. Pray for one another, help one another. Why? Because of the strenuous times of the fellow-members of this great body, the fellow-sacrificers, those who must make their calling and election sure in the next—what? Four years. Do you think we will have four years? I don't know. There is only one thing I say about it—I hope not. But these things are for our help, our inspiration; and above all things, let us remember that to keep our part of this great sacrificial work, to maintain our standing in the Body of Christ, to preserve our identity as the first fruits of that grain of wheat, let us avoid everything that would thwart our purposes or swerve us for one single moment from the path that has been laid down for us. Don't think for a single moment you are bright-minded, or good-natured because you read everything that comes along. I make it the rule of my life to read nothing but that which God is serving me, and serving in the proper channel, and it is all-sufficient. I do not care how smart you are, or how clever you may be, or how long you have been in the truth, you do not begin to know it all yet. All of what? All of the six volumes of MILLENNIAL DAWN and TABERNACLE SHADOWS. You need not be in a hurry for the seventh volume, dear friends, for you have lots to learn in the other six. "Well, but brother, I like to see what the other side has got to say, so that"—what? So that you may be able to argue. Yes, that is the trouble, so you may be able to argue. Let me call your attention to this: When the Lord sent David down to kill Goliath, we will imagine he said, Now, David, you go down and kill Goliath, and do all that you can to get the best of him, and I will leave the matter largely in your hands. And we will imagine David going down and saying, Now I see Goliath has a great big sword, and he has a great big helmet, and a breast-plate, and one thing and another; I guess I will go behind the camp a little while and practice with that sword and that breast-plate. If I get some practice with them, I will put on Goliath's sword, and I will put on his breast-plate, and I will go out to meet him.

Now how do you suppose David would have looked with those great things hanging on him as an encumbrance? What do you suppose he would have done? He would have just been swallowed up of the enemy. David was trusting in the Lord; he knew the Lord's provision for him; he went down to the brook, and got a few pebbles, put one pebble in the sling, and without studying as to what Goliath had and what he did not have—he knew he had enough himself, and the sling went and the stone went, and Goliath was killed. That is all you need. If you are going to keep yourself in the Body of Christ, all you need is what the Lord has provided for you, and if someone else rearranges the song, send them out in the woods to sing it alone, because they cannot rearrange it to the benefit of the song. If anyone is rearranging the song, I am afraid he has let little Oliver in, and he will open up the door and let the whole gang in by and by.

Only a few years and you and I must be determined faithful or unfaithful—only a few years and we will hear the great cry that goes out, you remember, in the book of Revelation, "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." Overcome, overcome, parts of the sacrifice, parts of the dear Lord's great atoning work, that we may reign with him in glory for ever and ever.

(Reprint from Jamestown Journal)

Reception at Peacock Inn, Friday Evening

NEARLY six hundred more Bible students from the convention visited Pastor Russell at the Peacock Inn, Mayville. Pastor Russell welcomed all most heartily. In the course of the evening he gave a little address as on previous occasions. He said in part:

"One of old was declared to be 'a burning and a shining light.' There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved by the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive. The Master himself furnishes the best of all illustrations of the principle enunciated. He was the light which came down from heaven—undimmed, resplendent, shining forth to the utmost the light of divine truth. Not a cold, forbidding recluse was he, holding himself aloof from the people with a haughty and disdainful spirit, telling coldly 'wonderful words of life.' On the contrary his entire life was sympathetic, whole souled. One of the charges brought against him by the cold Pharisees was, 'He receiveth sinners and eateth with them.' Even his disciples were shocked that he should converse with a woman of Samaria. But the common people heard him gladly. While recognizing that he was far above their plans—while beholding in him the glories of an only-begotten of the Father they nevertheless were drawn to him because he was the burning as well as the shining light. And they declared, 'Never man spake like this man.'—John 6:46.

Let Your Light So Shine

"Bible students are all Christians, though, alas, all Christians are not Bible students. True, God's Book may even be read through by some who are unbelievers. And it may be scanned critically by opponents who seek to find fault with it and to entrap it, as they sought to find fault with the Master. But these are not Bible students in the proper sense of the word. Only those who have made a consecration of their lives to the Lord and who are anxious to know the divine will, that they may conform their lives to it, and who, to attain this end, have entered the school of Christ to be taught of him—only these are Bible students from our standpoint—searchers after the secrets of the Lord because they love him and are appreciative of his glorious plans and desirous of understanding them fully. Such Bible students—including you, dear friends, and myself, I trust—should be burning and shining lights in the world and amongst our fellow Christians of all denominations, many of whom, alas, have much of the spirit of the world and are lacking in the spirit of the truth because of insufficient knowledge of the truth itself—because they are not sufficiently Bible students.

"'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven' (Matt. 5:16). We are not enjoined to make a show of carrying our Bibles in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages. As the Bible is our lamp provided by the Lord to all those who walk in its footsteps, so each of these in turn is a lamp which should shine forth upon others the light, the knowledge, the spirit of truth for their edification. In other words the holy spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and handmaidens. It is an appointing for these and upon these evidencing to them that they have been begotten again to the new nature. It makes of them light bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights that they might 'show forth the praises of him who hath called us out of darkness into his marvelous light.'—1 Peter 2:9.

"The Light Shineth in the Darkness"

"While keeping the lamp trimmed and burning—while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we will be no more successful in converting the world than was our Master. His great light shone in darkness and the darkness comprehended it not. And the religionists of his day instigated his crucifixion. The Master's propheey respecting his followers will prove true to the end of the age: 'The darkness hateth the light.' 'Marvel not if the world hate you. Ye know that it hated me before it hated you.' John 3:13. It is altogether a mistake, therefore, to suppose that you or I or any other person or all of the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Such was not God's intention.

"It is the church, and not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures—to test our loyalty to God and to his truth. Whosoever receives the light of truth intelligently must rejoice in it, and, rejoicing in it, he must let it shine out upon others, or by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of opportunity, which the Lord is now specially seeking for amongst those whom he has invited to be sharers with Jesus in the glories of the mediatorial kingdom about to be established amongst men. It is important, therefore, that we do let our light shine before men. It is important that we be willing, nay, glad if need be, to suffer for our loyalty to the Lord and to his message. And we have his word for it that he that is ashamed of him or of his word now, of such he will be ashamed by and by, and not own them as members of his bride class, not accept them as assistants with him in his glorious throne.

The Light of the World

"'The light of the world is Jesus.' 'That was the true light, which lighteth every man that cometh into the world.' (John 1:9.) Thus far Jesus has not been dealing with the world, but merely the blessed ones who have the eye of faith and ear of faith. 'Blessed are your eyes for they see and your ears for they hear.' (Matt. 13:6.) The time for the enlightment of the world will be after the special call of the elect. Then the church, as the bride, will be with the heavenly bridegroom in his throne. Then all now found faithful in the matter of letting their light shine will be associated with the great light, Jesus, as members of his body. Altogether they will constitute the great sun of righteousness which will then arise with healing in its beams for the blessing of all the families of the earth. 'Then shall the righteous shine forth as the sun in the kingdom of their Father. He who hath ears to hear let him hear.' (Matt. 13:43.) He that hath a desire of heart, let him be obedient and thus make his calling and election sure to this glorious chief salvation."

Saturday Morning, 10:00 A. M. Colporteur Meeting

BROTHER RUSSELL: Dear friends, I am not on the program this morning. I really have other duties that would properly claim the time, but as I thought of this gathering of the colporteurs this morning, I could not resist the temptation to come down and meet you here, and it seemed too good an opportunity to say a word or two.

I want to tell you how much I love, not only all of the Lord's dear flock, but how much I especially appreciate the dear ones who are engaged in the colporteur service. In this I am not saying a word against those who are not privileged to engage in this work. God bless them! I know that a great many would like to be in the colporteur work if they could be, and are not so situated that it would be proper for them to engage in it. Some of them have mortgages in the way of debts, and some have obligations and mortgages in the way of families, and these are properly to be recognized as responsibilities not to be passed by. We must be just before we are generous; and while we might like to give our time in the Lord's service wholly and completely, yet, if in his providence, or by our neglect, or in some other way, we are handicapped and cannot so engage, then the Lord expects us to be patient and to do the best we can, and to do all in our power thereafter to redeem the time, and make the best use of what we have and reasonably can do in his service. When I speak encouragingly of the colporteurs, or speak favorably of their work, I trust that the dear friends who are giving their time and energy to other parts of the work will not feel discouraged. As, for instance, I think very highly of the pilgrim service, and I think that God is blessing it and using it. Also the volunteer work. That is very noble work, too, and accomplishing a great deal for the spread of the knowledge of the truth. But it seems to me, so far as my observation will carry, and you know I have a good place of seeing up in the Watch-tower top, a good outlook from there—the Lord has greatly blessed the colporteur work in the finding of many of the grains of wheat that are being gathered in this harvest time.

I want to say that much for your encouragement, because I am aware that you may leave a city, or a town, or a village, and feel as though you had accomplished perhaps very little, not seeing much fruitage of your labor at the time, and you may need to know, and it may be to your advantage to be encouraged with the knowledge, that that city frequently fructifies after you have gone, and brings forth fruitage you know not of. I have been pleased during the last two years, and during the last year particularly, to notice that the colporteurs are getting more and more into what I might term the spirit of the ministry. I am not sure if I make myself clearly understood by that expression, but my thought of the ministry is the particular service of the truth, that they are thinking of the matter less and less as a business proposition, and more and more seeing the great fact that you go forth as ambassadors for God, as the representatives of the Lord, blowing upon the silver trumpet, and telling the people directly, or indirectly, perhaps by dropping some word, and more particularly, perhaps, by the printed page that you will leave with them, that the Jubilee time is at hand; the great time for the blessing of the world has come; that the redemption accomplished by our Lord is further reaching than we had once supposed; that it includes not only the saints of this present age, but also the whole world of mankind within the sweep of God's wonderful provision of grace, truth and blessing, and life eternal, if they will receive it, and that they shall all have the eyes and ears of their understanding opened, that they may clearly see and appreciate, before they will be counted as rejectors of the grace of God.

I see that you seem, as colporteurs, to be appreciating this matter more during the last two years in particular, and seeing that it is not merely a business affair, but that it includes the opportunity for especially presenting the truth and gathering together in little groups those Bible students with whom you come in contact. We have already suggested, and many are following it, more we believe each year, the thought of keeping track during your canvass of a city or town and marking on your books those who manifest a spirituality—those that seem to have really an ear for the truth, and an ear for more truth than you dare tell them while you are colporteuring; because in attempting to tell a good deal in a few minutes you might spoil the whole matter, and it is wiser that you shall refrain yourself at the time and merely get the books into their possession, that subsequently they may have that special opportunity

of reading; whereas if you would stop to discuss the matter, you not only would take too much valuable time, but also you might start something that would be injurious to your work in general. Therefore your wise course seems to be that which you are more and more following—disposing of the books and making note of those in a memorandum who seem to have a spiritual character and to manifest an ear for the truth, that you may call back again upon those and in a friendly way make their acquaintance, speak a few words, and ascertain whether or not they are reading. Let them know it is not merely a business matter with you, but that you are deeply interested and had noticed their evidences of spirituality. They will feel all the more pleased, and perhaps encouraged, if you will tell them that you noticed in your conversation with them that they were not of the ordinary merely nominal class, but that you perceived they had a real heart interest in God and in his Word. They will feel complimented, and very properly so, because perhaps that very thing has been to their disadvantage with many others who would think that strange or peculiar. Now if you recognized their peculiarity as being an evidence that they have been with Jesus and that they were students of his Word, it would be a refreshment and encouragement to them. And thus getting acquainted with these, you would be in a position by the conclusion of your canvass of the place, where you could bring them together and say, Let us meet together at such a little room, or such a little place as might be convenient, and there tell them the importance and value of study, and how it would be to their advantage to meet together, and there introduce to them the *Watch Tower* and other things that might be interesting to them, and get them acquainted with each other, so that they might start some kind of a prayer and testimony meeting.

Now that is the kind of meeting I think would do them the most good to begin with—a prayer and testimony meeting. They can do their reading perhaps by themselves and it will probably be the very best way that they should read all through the entire set of six volumes before they begin to have ordinary Dawn studies. If they first of all get their minds saturated with the truth as best they can, then coming together, if there are any wrinkles or difficulties they can be smoothed out by the meeting; but if they meet together merely to read, it is too tedious for a new beginner; I think, as a rule, it goes too slowly. If he has interest at all, he wants to read ahead faster. The most interested people are those who want to read the first volume through in a week, at least. Some of them have injured their digestion by wanting to read it all through before they go to bed; but I have known some very good ones to do that—staying up all night. One brother told me he was a local elder in the Methodist church, and the first time he met the colporteur he declined to purchase, and the colporteur had heard a good report of him, and said, My friend, I hear that you are a real Christian man, and I want to lend you one of these; you can have it for the reading of it, and I will not charge you anything for it. No, he says, if you bring it here I will burn it. I would not have it in my house. Afterwards this gentleman came home from his work in an iron mill in Pittsburg, and said, As I glanced through the parlor, I saw on the floor a book, and behold it was one of those very books, as I thought, that the colporteur had been trying to sell to me, and I had refused and said I would burn; it was night-time and I said to myself, Now I have got a good chance to read it when nobody will see me. A luncheon had been left for him. He went and got the book, and he ate and read, and ate and read, until he had eaten enough of the natural food, and he pushed the plate back and kept on reading. "Well," he says, "Brother Russell, I won't be tedious in the matter, but I will just say that when my folks came down to make the fire in the morning to get ready for breakfast I was still reading—but by that time I did not care who saw me."

I am just telling you that as an evidence of how it is that some who are at first in opposition afterwards become very fast friends of the truth. It does not count any that a man is in opposition. I rather think that some of our very best material has come from some of those who were most opposed to us before. There is one of the brethren on the pilgrim force who was preaching at one time, and advised his congregation that if they got hold of one of those books to burn it, and now he is on the other side of the fence—very strong indeed as an advocate of the truth. I rather like the kind of people who have enough energy to want to do something one way or the other. I remember that Saul of Tarsus was the very one who was doing everything of damage to the Church when he thought he was doing God a service; and when God opened his eyes by and by, and he saw where he really stood, he had that same energy to put in on the other side for the truth. That is the Apostle Paul who has done so much for us all.

Well then, dear friends, be not discouraged with the various experiences that come to you, but try to meet the occasion. The first thought is to get the book into the hands of the people under as favorable conditions as possible, and encourage them to read; and the second thought is, not to let that seed which you have planted simply dry up there and lie without any care, but attend to the watering of it. Go back in every case where you find that you have evidence of true Christian character, whether they are deeply interested in the truth or not. Even if they have expressed themselves, perhaps, in opposition to the truth, if you see the real Christian character and they have purchased of you, go back and see whether or not they have been reading, and in a kindly way let them see you are not in it for the money. They will be surprised at that. Nobody but an ambassador for the Lord is doing anything except for money.

Then try to get them together before you leave. Now this is the work of the ministry, the work of service, not merely getting the books out, but specially getting the hearts open and getting the truth in. I want to tell you that every day, practically many letters every day, are telling how this good colporteur or that good colporteur has brought the truth to somebody; and that is an encouragement to you and an encouragement to us at the office also.

I am sorry to have to say that we have an apology to make respecting the office management. Some of you have been disappointed this spring in the matter of your books. I want to assure you, dear friends, it gives us at the Watch Tower office just as much pain, grief, and sorrow, as it gives you who were out in the field, and if we had known any way, if we could have thought of any way, to have gotten things out of the rut quicker, we would certainly have done it. The dear friends who are serving you there at Brooklyn, be assured, are doing all in their power to serve you properly. I am sorry to say they have not all got perfect heads—but you knew that before. You have experience on your own part, I am sure. We all know that, dear friends—none of us are perfect, and we want to have sympathy with one another. You remember the Lord says he will have mercy on us in proportion as we have mercy on others, and I want to tell you right on that point I was wonderfully pleased with the manifestation of the sweet spirit of patience, and long-suffering, and brotherly kindness, that many of your letters manifested. It did me good. It showed me that the work of grace had been going on in your hearts as well as going out from your hands. We are not going to blame Divine Providence with our getting short of books this spring. That would not do, but we do believe that the Lord's Word is true which assures us that *all things*—all of our circumstances, all of our affairs—shall work together for good to them that love God, to those who are called according to his purpose. If it does not work out this way it will work out that way, and whichever way it works it will work good to the right class. It may be working some patience, and some experience, we do not know. Get as many lessons out of it as you can, and be assured that those at Brooklyn who have charge of matters there—myself included, for I am not going to try to dodge the responsibility, you know—are trying to learn our lesson, too. We do not want you to have all the patience and all the experience, we want to get some of it, but we are not going to let you have patience and experience in the future along that line if we can help it. We are going to have plenty of books if we can possibly get them printed, and we think we can.

I want to say further that some of the dear friends thought when the books ran short it meant that we had not the money to pay for them. That was not the case. The Lord was good, and the money could have been there to pay for them, and it was more to our shame that we did not have them in time. If the Lord had withheld the money and there had not been money to pay for the printing of them, then that would have cleared us of responsibility entirely. But we cannot clear ourselves in that way. We must say that, with our very best endeavors, and trying to be as expert as possible, and to watch every opportunity to serve your interests and all the other interests of the

work, there happened to be a corner that was overlooked temporarily —in trying to watch another part of the work, that particular feature was left unguarded temporarily. With such a large force, and with so many books going out, if we once get short we get into a whole pile of trouble, and so do you. We are trying to have it so that the dear friends who are in the colporteur department have that matter so deeply impressed on their minds and hearts, and so sorry about it, that they will never forget it all their lives. If that is a satisfactory and sufficient apology to you, I hope it will be accepted as such.

To tell the truth about the matter I think this is about the way of it: The wonderful amount of volunteering that has been going on, and the getting ready of that volunteer matter and sending it to all parts of the country, and the different editions, is quite a job—more of a job than probably any of you imagine. And you know a human mind has only so much ability, and we cannot get more than 24 hours in a day, and you have to sleep part of the time and eat part of the time —and that is where we came short. If we could have gotten the days lengthened it might have worked out all right. But it taught us a lesson, and we will try to see you will have no further difficulty in that way.

I want to say also in this connection that if there is any colporteur present—and I will not merely limit it to those present, but I will say any colporteur anywhere, who has been engaged in the work, and who, by reason of this —I do not know what to call it—not negligence, because I do not think it was negligence, but I will call it accident, the best name I know of—has been disadvantaged so that it will interfere with his colporteur work, I wish he would let us know the amount of financial loss he sustained, and we will use our best judgment as to how much of it we will credit to his account to help him out of the difficulty.

I do not know, dear friends, to what extent the home office has been responsible for the fact that there are not so many books selling this year as previously, but it is a fact. I do not know what reasons there could be for it. So far as I can judge, the colporteurs are just as earnest as they ever were, and those that are working seem to be selling as many books as heretofore, and I am trying to probe the matter to see just where the difficulty lies. In my opinion there ought to be more books selling today than ever before. I know someone might say to me, "Brother Russell, some cities and towns have been colporteured three times." Very well, I will guarantee you the last time more books were sold than at any of the others. Surely so. I believe a great many more books will be sold and I believe the field is far from being overdone. Perhaps we have distracted some of the minds of the colporteurs, by suggestions respecting the newspaper work. I rather think that has been the case. Now I think we had better get that right out from our minds —wipe out all about the newspaper work. Let me give you just a few suggestions, fresh, new, that you will just put down now and leave out all the other things, for I find the letters we have sent out have been understood by some in one way, and understood by others in another way, and some turned clear upside down. We have not any better heads than we were born with, and when we get things mixed up we have to have patience with each other. So if I mix up the letters you must have patience with me, and if you mix up the reading of them, I will have patience with you. Now the thought we have, putting it in brief form, would be this: the newspapers all over the country are doing a great work. To me it seems to be really a miracle that God has wrought. I do not know any other way to look at it than that. Just to think of it, that several hundred of the prominent newspapers all over the United States and Canada are publishing the sermons every week, reaching so many people every week, and that this is new to them! The majority of them never published a sermon before. Some of the New York newspaper people told some of the friends that they had not published a sermon in thirteen years before. They said the reason was, when they published them the last time there was such a conflict over the matter, such a commotion made by the people, that all the preachers wanted to have their sermons in the paper after one appeared there, and they could not publish all because they had not space for them, so they stopped publishing any. Now the big thing is that so many have undertaken the publishing of our weekly discourses. It looks to me as though the Lord was behind it; but anyway, it is for you and me to take the situation and not stop to discuss the matter, whether the Lord arranged it or how; if we believe it is a service for the truth, we are glad of it, and we won't spend any time guessing about how it came about or who was responsible. The Lord, we believe, is responsible for any of the openings for the truth that may come to us during this harvest time.

We think that is a safe proposition to have in our minds. Then it is for you and for me and for all of the Lord's people to do what we can to coöperate with what seems to be the openings of divine Providence. Now what can we all do? I think all will agree that a very proper thing would be to let the gentlemen who are publishing the sermons know that you are appreciative of it, that you are glad they are being published, and that you are a subscriber because they are publishing them. That is certainly fair to the publisher. If he never gets a letter from you, he will never know but that this is something nobody is reading and nobody cares for. He knows about base-ball and basket-ball and the prize fights, because he has information from people about these, that they like these features, and they are looking for that, but he will never have any word about the sermons unless it comes from the people who are interested in the sermon feature. The editors are wanting to see whether or not this feature of their publication is meeting with popular endorsement, and they will be glad to hear from you. Write them in a kindly strain, not saying too much, but merely pointedly saying that you are taking the paper, and you appreciate the fact that a great newspaper is thus forwarding the Gospel message of the Lord Jesus Christ, and that the world is getting some knowledge of what things are written in God's book.

Then as to the colporteurs,—as you go to a city where the sermons are published, in the course of your conversation something may turn up that would indicate that the party knew of or did not know, or you might put the question in some delicate form whether they were aware or not, that certain sermons were published weekly in their paper, and then listen to see how they seemed to take it.

Yes, there is.

Have you read any of them?

Yes, I have read them, and like them very well.

If you find they like them pretty well, you can say, Now this book is along the same line as these discourses. And if you find they did not like them very well, you had better say nothing about that. In other words, the Lord said we were to be fishers of men, and if you find a kind of bait that the fish don't like, keep that off your hook.

There are a few of the newspapers that would like to have some special canvass made that would call the attention of their people to the fact that the sermons are being published. At the office we will know of these newspapers, and we will have a special arrangement hereafter that will disassociate the colporteurs working for the newspapers from the colporteurs that are working in the regular way. The regular colporteur work will go on just as before, ignoring the newspapers, except as they may have an opportunity of drawing attention to the fact that they are publishing the sermons, and if they find that they are interested in the matter, then identify the books with the sermons—that will be all the ordinary colporteurs will have to do; but we will have another set of colporteurs, some that will or have already sent in their names as being willing or anxious to engage somewhat in the newspaper work, and for them we will have a special edition of the HEAVENLY MANNA prepared specially for their use. We have not all the particulars of this so we can give them to you now, but to those who have indicated their desire to be engaged in that newspaper feature of the work, and who seem to have special qualifications for it, we will give special instructions by mail and send them samples of this HEAVENLY MANNA that is intended for the public. It will be more showy in style than our ordinary thirty-five cent edition and it will not be as good in quality as our best leather edition of the MANNA, but it will be specially something that will be attractive to the people and that can sell at a price which will allow a good margin, and then the price of the book and a brief subscription to the paper can be combined all for the one price of one dollar.

And thus those who engage in that part of the work will be able to do a double service of putting into the hands of the people something that will be very helpful to them in the HEAVENLY MANNA for every day reading, and, secondly, also helpful in putting into their hands the weekly sermons and drawing their attention to the matter, which will be a good service. But my thought is that it should

not in any sense of the word interfere with the regular colporteur work, and that the field had best be entirely separated, and that you keep right along with the ordinary colporteur work as heretofore as being one of the best services that we know how to render to the Lord.

I believe, dear friends, that is about all I have to say, and it is my custom when I have got through to sit down. I do not often get through so soon, and I would have more I could talk about, but this meeting is called specially for the colporteurs' testimony meeting and for some colporteur instructions.

We have asked Brother Cole to take special charge of the instruction feature, Brother Bohnet feeling himself rather rusty in colporteur work now, having been out of that part of the work for a while and not so up to date as Brother Cole is, therefore we are going to leave the instruction feature to Brother Cole, and you will have an opportunity of plying him with some questions if you wish. We think that is the better way, rather than to have each one give his experience, because while some of the experiences are very good, they are not apt to be as broad. That one person may be successful in his method, but there are certain methods by which all can be rather successful, therefore we think that is the better way; and I hope you will concur, and not think we are trying to muzzle anybody, or keep anything that is good away from you, for that is not the intention; but we have found that sometimes very unsatisfactory methods were proposed, and some thought they were very good when we knew they were not. They might be good for one person to try, but would be very unsatisfactory, as we have proofs, for the rank and file of the colporteurs. Therefore, we are trying to give you such suggestions in the colporteur work as would be generally helpful to all, and then if you know a better way, God bless you, take the best you know.

Then, dear friends, I will conclude my remarks by saying that I have had great pleasure in being with you this morning, and if I were to think for a moment you were all colporteurs, it would rejoice my heart so much I could hardly eat my dinner; but I guess you are not all colporteurs, though you are all sympathizers with the colporteur work; and I presume all the rest that are not colporteurs are what we call sharp-shooters, looking for special opportunities to slip in some of those keys for Bible study. So, dear friends, be encouraged. The harvest is great and the laborers are none to many, and there is very much ripe wheat to be garnered. We are having evidences of it every day. And the newspapers where they are published are, we believe, stirring up a good sentiment. I want to tell you just about one case that came to my notice, and I do not have as much time to examine those matters as I used to have—I used to read over many more of the letters than I have time now to read, but this matter was brought to my attention as being one of special interest. A brother who was a colporteur was laboring in a country district, and he went to a very small village and went into the country store and spoke to the storekeeper, and in the hearing of others made a canvass of him. The storekeeper said, That is something like what I have been reading in our newspaper we get from our county-seat town. He saw that the storekeeper was favorable, and he said, Yes, it is by the same pen as those sermons.

It is?

Yes.

Well, then, I want it. The brother says he took orders, I think, for ten copies in the grocery store, because those people had been reading the discourses in the newspapers. He said, to his surprise, as he was going a few days after that down the road, he met a party of men working on the road, as farmers generally do join together and fix up the road, and one of those men was one who had been in that store and recognized the colporteur and he says, Here is the man I got those books from; you all want to get them. He took six more orders from those men right in the road there. It shows, dear friends, that there is an opportunity being opened up by the nawspaper work that may make a very much larger field for the colporteurs than they have had before, because it gives a certain kind of an impetus, something to back up what you have said respecting the presentations you are making.

So then, dear friends, addressing you as colporteurs, I am very glad to be with you this morning, to look into your faces, and say, Be of good courage, there are not very many more hills on the road for us to climb before we get to the Eternal City, and soon we will be there, we hope.

BROTHER COLE: I could not help but admire the way our beloved Pastor could make such an open confession. I know if it had been myself I would have been full of excuses, trying to tell you how it was that you did not receive your books, that it was not my fault, and making all kinds of excuses. The "old man" on my part always tries to crawl out of a thing just as gracefully as possible. It certainly did me a great deal of good to see the strength of character manifested in that way, openly acknowledging like he did, and in the way he did, why you did not receive your books. I believe we all received a great deal of good from his expressions.

I was thinking this morning of that verse which speaks of the plowman of the Millennial age overtaking the reaper of the Gospel age. We understand this has also been fulfilled recently in a literal sense, and that there is a machine used at the present time in the great wheat fields out West which not only reaps the wheat and threshes it and puts it into the sacks, but with the same power also drags some plows behind and plows up the ground, making it ready for the crop of the next season. So we see in a literal sense how the plowman has overtaken the reaper. And I was just wondering if the newspaper plowman has not already overtaken the colporteur reaper? If so, it means that the time is short and that we need to be earnest and zealous, to work while it is yet day, for the night cometh wherein no man can work. I am sure we are all anxious to do all we can and to be earnest in season and to work, for we are all to reap that glorious reward if we faint not; and not only that, but a hundred-fold in the present time, as the Lord has said. For my own part, I am very glad I have had experience in the colporteur work. I still consider myself a colporteur, for I have three or four hundred books and territory yet, and my sympathies are in the work and always will be, for, as our beloved Pastor said, it seems to be blessed about as great as any feature of the harvest work. I know at the time I was thinking of going into the work I thought I could not do it, that I was not able to do any canvassing, and I have since often heard the expression, "because I have not gab enough." Now that is a mistake, as we have learned. We believe that probably some have made a failure because they had too much gab. We do not want to talk too much and then we will not find a great many questions we are unable to answer. People are very ignorant on Bible matters, and when you have present truth, they think you are a wonder. You have often heard afterwards how they talked about you, and wondered if you were a preacher, and so on, because your knowledge was so marvelous in their eyes. And yet from our own standpoint we thought we did not know anything much. So we believe if any are keeping out of the colporteur work because they think they cannot answer these questions, or that they have not gab enough, they are looking on the wrong side of the question.

After thinking about the colporteur work a little more strongly, having had it brought to my attention more forcibly, I thought, Well, I have a pretty good position, I don't know whether I had better give it up or not; but I finally did, and some of my near friends in the truth—my relatives of course thought I was crazy, that is a foregone conclusion—but my friends in the truth thought surely I was not doing a very wise act in giving up a position to go into the colporteur work; they thought I was making a mistake. But as I feel about it now, the only change I would make in the matter would be that I would do it all the more quickly. I would have quit the position sooner had I known then what I have since learned.

I know Brother Russell values colporteur work very highly. I know of a certain individual who said to him, Which would you prefer, that I continue in my position in a worldly way and contribute $75 or $100 a month to the tract fund, or give that up entirely and go into the colporteur work? Which do you think the Lord would be most pleased with? Well, Brother Russell did not hesitate any to tell this brother that he would give up the position and go into the colporteur work. I know that party has not been sorry for taking his advice. So you see he thinks the colporteur work more valuable than $75 or $100 a month to the tract fund.

We fear that a great many are permitting money matters to hinder rather than to help. We know how the Lord says to sell all we have and buy the truth and sell it not, and how we are to make friends with this mammon of unrighteousness, that when it fails we may be received into

everlasting habitations. Now these friends, we understand, are the Lord Jesus and our Heavenly Father, and how are we to make friends with them? We are to make it with this mammon of unrighteousness. Everything of value that belongs to this world is unrighteous—not that the world itself is an unrighteous world, but that part which belongs to you and to me who have been made righteous through the blood of Christ. So now we are to make friends with this mammon we possess. We have the power of doing so with these possessions, and how are we going to do it? He says, by using it. If we use it, and when the time comes when it will fail because we have used it, then we will be received into everlasting habitations for all eternity, having received that glorious crown of righteousness that fadeth not away. On the other hand, if we do not use it, it is going to fail anyhow, for, as James says, the time is coming, and is not very far away, when the rich man will throw his gold and silver in the street, and it will not be able to deliver him in that day. Thus you see it will not do us any good anyhow; and if it fails in that way by not using it, then we have lost our friends and are not going to be received into everlasting habitations, but, on the other hand, if we do lose it by using it, then we are going to be received into that blessed state beyond the vail which we are all longing for.

Just a few words along the line of method, and so on. We have been selling the three volumes for ninety-eight cents. Some, I believe, have not done that, and are still using the dollar method. We believe you are making a mistake in not changing. Of course we are not endeavoring to compel you to change, by any means, but now perhaps some of you do not like that odd two cents there. If you feel that way, and you are in a locality where pennies are not used very much, I would suggest instead of selling for one dollar that you make it the other way and sell the three volumes for 95 cents instead of 98 cents by all means rather than one dollar. I know at the time I changed from my one dollar method to the ninety-eight cent method, I certainly saw a great change in my order book down the column where I had the number of books sold.

I understand some are selling the six volumes and are doing very well that way. I never succeeded in doing that very well—in fact I found I could place more books in the hands of a greater number of people by selling the three volumes instead of six. But now if others can do it the other way, we are glad you can; no doubt some of you can. We are not all alike, you know, but I believe some are making a success of the six-volume method in that they are not selling for $2.25, but that they are selling for $1.98. Brother Russell and myself talked that matter over about six years ago, I guess, and he thought it was a pretty good point at that time, and I thought fairly well of it too; but somehow or other I never had the nerve to try it; I thought I could not sell but the three volumes, so I never tried to sell the six for $1.98. Some one had heard that Brother Russell did not think well of selling the books at less than usual price of $2.25, that he did not agree with the idea of selling for $1.98, but that is a mistake. Brother Russell does not object to that at all. In fact I feel quite sure if you paid for the books yourself, he would not object if you gave them away.

Some have mentioned about studying the people to know just what to say to them. Now I study their character a great deal myself; that is the very first thought that comes into my mind when they come to the door; but some have studied their party in order to change the method. I think that is a mistake, for I would not change the method on anybody, but I rather study the persons so that, after I have given the method, I may know what to say to them. Those two questions that are in the method, "Why God permits evil" and "What has become of the heathen?" I think are the two most perplexing questions among the people today, and if they are not interested in those two questions, certainly you cannot interest them in any other, as a general rule. Therefore, I do not change that method whatever.

The "Cole" Method

Good Morning:—We are calling upon the Christians of this vicinity. May I ask, Are you Protestants here? . . . Thank you. We are engaged in a Home Missionary work of a new character. One of the large Bible Societies has arranged a new method of studying the Bible which is commanding a great deal of attention, especially amongst thoughtful Protestants, as these Studies have explained so many puzzling questions of the Bible, and our Bible Society, having found this so great a blessing, are very anxious to call the attention of every earnest Christian to them; so I have called just a moment to have the pleasure of showing them to you if I may. I will not detain you long, only about the length of time I already have; so you see I'll not be any great nuisance to you, and I thank you for the trouble I have made you in calling you to the door. (Produces book.)

The work is entitled, "The Divine Plan of the Ages;" and some of the questions it makes plain have, in fact, puzzled many of us all our lives. For instance, this Study, "Why God permits evil." Everywhere we look in the world it is filled with sorrow and trouble, sickness and pain and everything you could enumerate and we know it is only a matter of time until death comes to each of us. And it really seems that those who try to do and live right, have the most trouble. Now one can't help wondering why our Heavenly Father allows it, for he is Almighty and could prevent if it he wished and he says he would do more for his children than an earthly parent would for theirs and we know how much that means to us. Now this question has been made very clear in this study and you see the numerous citations to the Bible, so it is no one's guess or conjecture, but we can see it in God's Word for ourselves. And, while God has not sanctioned evil, it clearly shows why he has allowed sin and death to reign for these long 6,000 years.

And here is another interesting subject, also, about the heathen. What has become of all the millions of heathen who have died in ignorance? You know a great many think they are lost and, of course, we must all agree that ignorance is not the road to Heaven. But if that is true—it means that the devil is more mighty than God, for 99 people out of every 100 have died and never even heard of the name of Christ and we should have been just as ignorant if we had been in their place. But we are glad to know that's a great mistake and this study shows, more in harmony with our Heavenly Father's character, that the Bible contains a loving provision for all these poor, ignorant creatures.

There are many other studies of like interest and import, but I'll not detain you any longer, as I promised. Now our Bible Society, having found this work so great a blessing, have made its publication a specialty and you can see from the enormous circulation, over two million, how much Christians appreciate it. And, having received so many donations from Christians who appreciate it so much, the Bible Society is getting them out at a price that surprised everybody. You know that such works are usually so high. Then, also, we are not paid any salaries but are doing this as missionary work. Now, there are three volumes and the whole set is only 98 cents! Some think when we say 98 cents, and bound like this, that we mean each volume is 98 cents, but we don't; we mean 98 cents for the whole set of three. You see they are well bound in what we call the "spring back" binding and, if you would like these studies, I just take your address to-day and then I'll bring them any time that is convenient to you and I always come myself so you know just what I have said and then there are no mistakes. You first see the three volumes, that they are the same size, binding, quality, etc., as this one, before you pay me anything and then the complete amount is only 98 cents. Nothing afterward. May I have the pleasure of taking your address and placing these blessings in your home?

I use the same method printed here, practically word for word—or at least use all the thoughts. Maybe I might use a different word here and there. When I study a party to see what kind of a character he has, and what might appeal to him, it is not with the object of changing my method, but I go through the same method each time with every person I meet. I study the person to know afterwards how to handle him.

Some probably have thought that they could not go into the colporteur work because they were very timid. It was my disposition to be that way when I was growing up as a child. I never cared to mingle with society at all. My parents and brothers would go to some little socials, or or entertainments, while I would be at home in a corner, reading a novel, or something like that. I much preferred the society of some novel to that of my friends. So, as a result, I did not develop the social qualities very well, and I was not able to talk very much naturally, and was timid and backward in meeting anybody. I thought certainly nobody was further away from the colporteur work than I. At the first suggestion of the matter, I thought it would

be impossible for me to go to a door, that certainly my tongue would be dumb in my mouth. I was able to overcome that timidity, and I believe it would be so with anybody else who is allowing the "old man" to hold them back in that way. After I had been in the colporteur work for seven years, it was not uncommon for my old partner, Brother MacMillan, and myself, when going from one town to another on our wheels, to feel backward about going to work; and even after getting off our wheels and coming to the first street in that town where we should naturally have begun our work, neither of us had the nerve to go to work; and we have often walked over the whole length of that town and never went to a door. We kind o' joked with ourselves that we had to make a parade, you know a show always does that—and so we would go through the town and were not able to get up nerve enough to go and knock on the first door. Finally after going through the whole town, we would have to almost shut our eyes and run for the first door; but after we would get started,—after the ice was broken, so to speak—it would not be so bad.

So you see when we have been able to make some little success of the colporteur work, it is not because we were cut out for it. Before I knew anything about the truth, I had often used the expression, "When you see me selling books you will know I am next to starving." So that is how I naturally looked at it. But from the Lord's standpoint, of course it is all changed. If we have a desire to please the Lord, and if we have a good appearance, and wish to enter the Lord's service, I think that is a sufficient guarantee that we can make some success of the colporteur work.

I thought we might go through this method very briefly, and then, as has been stated, see what questions there may be in your minds to ask. Naturally I am of very few words, and I always try to make a few words go a long ways, so in working out different methods of canvassing I have tried to boil it down, so to speak, like you do berries when you want to can them, and put a great deal of nourishment in a small space. So in the style of method it has always been my desire to bring it down forcefully and in a few words, so each sentence is designed to accomplish something.

Of course the first thing is, "Good morning," or "Good evening," whichever the case may be; and say it in a very pleasant manner of voice; and we always want to have that Millennial Dawn smile on our faces. If we come around with trouble marked on our faces, we know that the world has trouble enough of its own, and they would think, even if they did not say it, "Go tell it to a policeman." If we are feeling downcast, not feeling good, or a little discouraged, or something like that, we will never sell very many books in that condition of mind. So let us feel as light-hearted and happy as possible and let it be seen written on our countenance.

Then the next thing, "We are calling on the Christians of this vicinity"—giving them the reason first why we are on their doorstep and have knocked at their door. Of course book agents are not very well thought of in general, and up to this point they do not know that we are selling a book. When we say we are calling upon Christians, of course a Christian has some degree of respect at every man's house; so that would be the first thought.

And the next thought, "May I ask, are you Protestants?" Before I ever ask that question, I already know they are, if that should be the case at this house. The reason of that is, when we know they are Protestants and ask them that, then we know our ground. And when they feel that they are also talking with a Protestant, there is some common ground on which we are standing, and thus it brings mutual feelings to a certain extent. Just something like if a person went to a foreign country, as if you were an American and were over in France where everybody speaks French, which you were unacquainted with, and you should come across some other American over there who could not understand French, when you met him you would say, Are you an American?

Yes.

And you are?

Yes.

How happy I am to see you.

There is mutual ground on which they can stand, although they have never seen each other before. So I purposely ask them, Are you a Protestant? when I have already learned that they are, so as to have that mutual ground of friendship to stand on. Then I thank them. I always desire to be just as polite and kind and Christianlike as I understand how to be. Then I say, "Ours is a home missionary work of a new character"—or "We are engaged in home missionary work of a new character"—or some such expression as that. Use all the thought, but if you wish to use words of your own to express the same meaning, that would be all right.

Now some thought they could not use the same words because it would not be natural to them. We have learned the words we already handle, and why cannot we learn others? Our ability to acquire knowledge certainly has not stopped so that we cannot incorporate new words or new expressions into our vocabulary. But anyhow, if you have other words that you can supply and handle much more easily, then use them; but use it something like that in the sentence, "We are engaged in home missionary work of a new character." I always say, "of a new character," because people are generally curious to know what something new is. When you see that you have gotten their curiosity aroused, you have opened up a way into their interest. You know the reputation of the gentler sex is that they have a great amount of curiosity, so when you say, I have something of a new character, you have gotten their curiosity right away.

Then the next thing, "The Bible and Tract Society is promulgating a new method of Bible study, which is commanding a great deal of attention among all thoughtful Protestants." At one time we left out the words Allegheny and Pittsburg, because we made that city a very bad reputation, and as a result we had to drop those words. No good thing could come out of Nazareth, you know. Now that our headquarters are changed to Brooklyn, N. Y., you can use either one of those terms. We can say "Bible and Tract Society of Brooklyn," or "Bible and Tract Society of New York"—that would be the state, of course. Either of those expressions would be good to add, because Brooklyn, or New York, has a reputation of being a Bible center, as a great many Bible Societies are located there. If these words "promulgating a new method" do not roll off your tongue easily, use some other words in their place.

I usually say, "commanding a great deal of attention." That would suggest there is a great deal of force, something back of the matter, when it would command a great deal of attention, and that there was something to this new method of Bible study.

"Among all thoughtful Protestants." I emphasize the word "thoughtful." People like to be well thought of, and to think that they are bright and mentally superior to the average person. And so when you say it is commanding a great deal of interest among thoughtful Christians, and they should turn you down, they would be stamping themselves as not thoughtful; they would not like that very well; they would not want to condemn themselves.

"Under this method the Lord's people may solve the most perplexing questions." There are a great many perplexing questions in the Bible, and everybody will agree to that. If this is such a deep method, and appeals to thoughtful people, and I am one of that class, I would like to have one of those perplexing questions answered. Then I say, "May I have the pleasure of calling it to your attention?"—as though it were a great pleasure for you to call this to their notice, to show our earnestness and zeal back of the matter, to show there is some reason why we are doing this.

And then I usually pause a moment, as though I were giving them a chance to object if they want to, but of course I do not let them object. If I see they are going to object I go right on and do not let them say yes or no; if I thought they were going to say yes, I would let that come out, but not otherwise. If they are silent you know we have the adage, "Silence gives consent." So let silence intervene at that point of the introduction.

Up to that point you have not shown any books; they do not know what you have, as yet. At this point you take the book out and show it to them. After you start to take the book out of your pocket, do not let any silence come in there; do not allow any sort of bungling space to come in there, where the person you are talking to feels as though he were out of place, and so on; if so you are letting valuable time go to waste. Let that little short space come in there while you are looking at them, and when you start to read from your book go right on with your canvass and do not let any time go to waste; that would be a disadvantage to you.

Then we say, "The work is entitled 'The Divine Plan of the Ages'; some of the questions it makes plain have puzzled many of us all our lives." That is another thought

on the same order. The name, "The Divine Plan of the Ages," appeals very strongly to people. "It makes something clear that has puzzled us all our lives"—certainly we would like to learn some of those things which have puzzled us all our lives.

Then we bring out, for instance, this subject, "Why does God permit evil?" and then you could have your book in some way so it will open to that seventh chapter, very readily—not that you are turning the leaves forward and backward trying to find what you want, but put your hand in your book that way (indicating), and keep your eyes on the person all the time; do not turn your eyes away at all, if possible. When I am letting the pages run with my thumb I am not looking at what I am doing at all; I know what I am doing, but I am looking at the person. When it comes to the place it should stop it naturally stops there, because the book is trained in that way, and it does not come as though I was searching for it. It will naturally open there at the very page you are desirous of, and it comes in smoothly.

Then the next thought would be, "Why God permits evil?" That is a question of course everybody has been perplexed about all their lives and no one except he is in the truth understands that whatever, and they all know it. So then rather magnify that matter is as few words as possible.

So we say, "We look about us and see all the sickness, pain, trouble, and sin in the world, and we know it is only a little while until death takes each one of us away, or a little while until you and I must go into death"—some such little expression as that. In that way of course we have refreshed their minds. "It is certainly a very peculiar thing why God allows all of these things we have just mentioned briefly. And we have often wondered and perhaps inquired why the heavenly Father allowed it. Why is it? He is God Almighty, all power is centered in him; and he is more able to give good gifts to his children than an earthly parent is to give good gifts to his children." Feed them on filial love, as all have love for children, and then when our heavenly Father has children, as we would give so many things if in our power to our children for their happiness, why is it that the heavenly Father, who is so much superior to ourselves, the Almighty God, who has all power centered in himself—how is it he allows so much sorrow to come on his children, while we would not allow any of that to come on our children? So you see that is all condensed there in just a few words.

Then we go on telling them of course why it is this study makes it all clear. We do not explain why it is; we just bring it up, and leave the question unanswered; we just magnify that question as much as possible and say, Why is it God does not make this clear? and let it stay in that condition in their minds. The book is what is going to explain that. If you would explain it to them, then they would not care to buy the book. It might not be satisfactory and as a result they might not want your book; but, whereas, if you do not assume to explain it, why then they will take the book, and probably they might appreciate it, and probably they would never have done so should you attempt to explain it to them. So it is not our object as colporteurs to tell people what is in the book. If they ask you why God permits it, I would like to know that, we let them know that the book is what is to do that; do not answer the question; do not tell them why, even though you do know; it is the book we want to tell them about; that is why you are there, to sell it to them, so they may have that question answered. Do not go into any arguments or discussions with anybody. That was one thing we had to fight against for some time in our earlier experience because we knew we had the truth and they had the error, and so when they brought out some questions in opposition to the truth, we did not want to go away and not refute that statement and show them they were wrong. Now we had to work against that desire for a long while, because it is wholly wrong. Do not try to refute any of their statements; just pass them by. If they say something about the matter, whether it is wrong or right, no matter what it may be, just say, "I am glad you are interested in these things to such an extent, and I am sure this is going to appeal to you much more than to the average person"—something like that. But do not answer their question and do not try to set them right on any subject. Let it pass by, for you will only work up an argument if you do not.

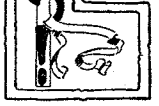
And then the same thought is centered, of course, in the second question about the heathen—Where have all the heathen gone? Then magnify that question in a few words as briefly as you can. Now I use this method almost word for word as we have it here. I believe the Indianapolis convention report has the same method, although some of the expressions may be a little different. Probably some of you have that report and by looking it over you might find some expressions you would like better than the ones in this method here; but it is really the same; all the expressions are there; only the words may be changed a little.

A thought comes into my mind about the introduction: A great many give the introduction shorter than this, I believe. A large city is always much harder than a small one to canvass, and instead of cutting it shorter I would rather add to it, if anything; and even in a small place I would never cut out a bit of this introduction; it gives you prestige with them; it works into their good grace. To be sure, you can go to the door and just pull your book right out and say, "I am selling Bible Studies," but it would not have nearly as good an effect as this way would. And so I would say, even though you could make a briefer introduction and still they would not break away from you, and you would sell the books, and so on, it would not be the wisest way to do. I would not cut a single word out of this introduction, as far as I am concerned; but you do, of course, as you think best.

In winding up the sale, we talk about the price of the book, how such books are usually sold higher than this. Our thought is to make it clear to them that we are not in this work for money, but it is so cheap, ninety-eight cents for three volumes like that, and so on. Make it very strong and forcible in as few words as possible.

I do not know that I have anything more to say along this line of method, but I have given what I have always used, and the best thing that I know. I cannot do anything better, but if you can, we are ever so glad to know that you can. We believe probably some are doing better, and many have sold a great many more books than we have, and we are glad you have, and hope you will keep on with that good success; we are so glad to know you are enjoying the work and getting spiritual profit out of it—doing good to others and being refreshed yourself.

We will now throw the meeting open to questions that have not been touched upon, and we would be glad to have them.



QUESTION:—How do you ascertain if the people are Protestants?

Answer:—After I have canvassed the first house then I know down the street three or four houses what they are, as I ask the person I am talking with; after I have finished talking with her I say, Are your neighbors here Protestants or Catholics? And she will tell me. Then I ask for two or three doors, as maybe they would not be at home the next door or would not come to the door, so I ask for several houses down as far as they know. In cities if they tell you five or six houses and they say five or six houses there are Catholics, sometimes they are mistaken, especially when they hesitate about the matter, so be careful you do not miss it sometimes. I believe at the present time a great many colporteurs are canvassing Catholics and having good success. I canvassed Catholic people the same as Protestants for about four years, but when I got down in the East where they were so thick, I got tired of it. Even after I got their orders, so many would go back on me that I gave them up entirely. By finding out where the Protestants were I could sell a great many more books. But I believe Catholic people are not quite so prejudiced as they have been in the past, so if you are making a success in canvassing them, keep it up. We are glad to sell the books to anybody who has an ear to hear.

Question:—Have you found any objection to the use of the words "new method" being taken in connection with Christian Science and New Thought?

Answer:—No, I have not had any trouble that way. Sometimes I have said the words new method and did not say method very plainly, and they thought I was a Methodist, but never had them understand me as a Christian Scientist. Sometimes when I say something about God permitting evil that leads them to think I am a Christian Scientist, but if they say so, I say, No, this is the very reverse of Christian Science. Christian Science teaches there is no evil, that it is only a delusion or imagination, but this is the very opposite; it admits there is such a thing as sickness, evil,

sorrow and death, and asks the question and answers it, Why is evil, and death, and so on, permitted?

Question:—If you come to a house, and they had on the door, "No agents allowed," although we know we are not book agents, what would you do?

Answer:—Well, I am usually blind to anything like that, and if I think there are people living there that might like what we have, I pay no attention to that, because we do not consider ourselves as book agents, but as ambassadors for the Lord. If they say anything about it, you could explain it, and if they do not say anything about it, then you have not gotten into any trouble; so I pay no attention to that myself.

Question:—Would it be proper to give a public lecture in a town where you have canvassed, after you have done the work, if you were not asked to do so?

Answer:—I think I would try to take the Lord's leading in the matter. Where there are several people who seem to manifest some interest, and I felt they would like to have a little meeting, I think I would hold it, and give them a little start, so to speak. I would think there would be nothing out of the way in doing something like that. You might try it once or twice, and if it worked all right, then you would know how to solve the question.

Question:—I meant a public lecture, brother?

Answer:—I should hardly think a public lecture would be just the best thing as a rule, for the pilgrims are delegated for this purpose, and usually it is not more than three or four months until a pilgrim would get to that town anyway —unless it should be some very small place. If it was a very small place where nobody was interested in the truth, I think you would have to use your judgment in that matter. Maybe sometimes it would be a pretty good thing, and maybe sometimes it would not. As a rule, most of the colporteurs find it is all they are able to do to pay their expenses and get along in the work. If they stopped too long to give lectures it would drain their finances to some extent. I think you would have to be governed by the conditions.

Question:—Would it be improper to say you were looking for Christian people who would appreciate a gift of a set of Bible studies, and of course as finances are limited, we want to find those who are worthy; and as the books are sold at so low a price it would not be wrong to say it was a gift, that the ninety-eight cents was merely to be used in continuing the work?

Answer:—As I would understand it, that would be another method of selling the books; and as I say, if anyone finds another method they can handle successfully, all right; we have nothing to say against it. But certainly I could not sell them in that way. I don't know that there would be anything wrong to say it is a gift—we are giving our time, and the amount of money expended does not actually pay the cost by any means, because we are not getting any salary and we are simply giving our time and getting enough to eat and wear. So it would be true to say it is partially a gift—not a whole gift, because there is the remittance of ninety-eight cents. If anyone is able to use it successfully, I would say nothing against it, but personally I would not think I could succeed very well with it.

Question:—Doesn't the book say that the cost is twenty-five cents, postpaid?

Answer:—I believe it does in some places, but I think there was something in the TOWER recently about any volume for thirty-five cents. If asked about this, you can tell them the reason: that we pay sixteen cents, the actual cost of the book; then there would be ten cents for mail charges, so that is what we are saving, or rather what we are profiting —that the ten cents for bringing it to them would go to offset their paying for a money order, and their stamp when writing, their time and so on, and I think it would be satisfactory to any fair-minded person.

Question:—How about giving away the tracts, since there is so much volunteer work done?

Answer:—We understand there are two tracts that are specially given to the colporteurs that the volunteers do not use, and thus it would not be a repetition of something they already had. I always carry the tracts with me, and if I have sold a volume at one house, at the next house I would leave, not the "Do You Know" tract, but I would leave the "Dark Cloud and Its Silver Lining" for fear they might be acquainted next door and it might do a little injury. I have found by leaving the "Do you Know" tract, sometimes I have made a sale. I have been called back where I was unable to sell them. Having left the "Dark Cloud and Its Silver Lining" tract they read a few words of it while I had gone to another house, and as a result they wanted the book. So I think the orders you may lose by leaving the tracts would be more than offset by the ones you would gain—or at least the good you had done to those people would pay. You have witnessed that much of the truth to them anyhow, so I would think you are missing a privilege of service if you do not use tracts right along.

Question:—Some of the friends make it a rule to finish the colporteur work, then go from house to house for tract distribution. How about that?

Answer:—I see no objection to that, of course.

Question:—What method would you use for canvassing the Jews?

Answer:—Well, we do not meet very many Jews, but I usually refer to Abraham a good deal, and I turn back to that "Millennial Hopes and Criticisms" in the back of the first volume, and call attention to some of those things. I tell them about the Zionist movement, and how we appreciate that very much. That would be the thought I would have in mind regarding them.

Question:—A brother says he has not been in the colporteur work, but he has done other work similar, and he is going to start out after the convention. That he had found in his experience after taking an order sometimes they changed their minds and he did not deliver the books, and would it be all right to take a deposit?

Answer:—We have never made that a rule. We do find sometimes people have changed their minds when we come back. However, I would not think we would do wisely in asking a deposit, because there are many fakes going around doing that very same thing, and people have gotten swindled formerly in that way, and so they do not like to give a deposit. I usually say in the method, "We do not ask you to pay one cent until we come, and I will come myself, so you will know it is going to be exactly as we say about the matter; you will see the volumes, look them over, and know it is just what I am telling you about before you give me one cent, so you will be entirely satisfied about the matter." And that of course has a good impression with them. They may have heard something against the books in the meantime, and you have to canvass them over, that is all. After you have exhausted your resources, and you have failed to make them live up to their agreement, then I suppose we have to let them go. I would not get angry with them; I would still show a Christian spirit, although I would not approve of their way. But I would say, I am very sorry that you have gone back on your word in this way, and I am sure you are going to lose a blessing; that it is not me you are injuring by any means, for I am not looking for the money, and if you have taken somebody's word about the matter, and don't know yourself, having never read these books, why you are going contrary to what the Bible says. Solomon says, "He that condemneth a matter before he hears it, to him it is a folly and a shame." Something like that might wake them up so they would take the books afterwards. I would think that would be the better way, not to try to get any deposits but rather to try to canvass them over again, and show a Christian spirit, and how kind and gentle we are in the matter, and that will have a good impression anyway. It would be that much opportunity to witness the truth.

Question:—A brother says one of the arguments he uses sometimes is this: He says to them, We are only desiring to cover the cost of freight, and so on, and our object is not to make money, etc.?

Answer:—That is the way I usually talk, too, after the method has been gone through with, and they have not given me the order, and I see they are hesitating, but really are interested, instead of talking about some doctrinal subject; I never mention any doctrinal subject except these two, but maybe after that I will talk about the cheapness of the book and how good this paper is, that it is printed on dull paper because a glazed finish will cast a reflection at night when most of us do our reading, and that will injure the eyes. That is your stock in trade, after you get through with the canvass, and of course the successful canvasser is one who has a great deal of resource.

Brother Cole:—A brother mentions about the Jews, that he found a very successful way for them, in speaking about this being the writing of Pastor Russell who has recently been in Jerusalem, and has spoken to the Jews, and that some of the Jewish newspapers are now publishing the matter; that the Jews are not supposed to read anything without sanction of the Rabbi, and when they find the Jewish newspapers are publishing the sermons, that means

then it is sanctioned by them, and he has found some success in that way.

Question:—Is it not a fact it requires too much time to sell books to Jews?

Answer:—Yes, I would not spend too much time on Catholics and Jews. The next age will be chiefly for them.

Question:—A brother says, when asking persons if they are Protestants, and they say it is none of their business, what would be your reply?

Answer:—Usually it is only the Catholics who reply in that manner, and I would not get angry, of course, about the matter; it would be natural for the "old man" to do so, but I would say, I did not suppose, of course, you were ashamed of that matter, and that was my business, to seek the Christian people and try to give them some of the blessings I have enjoyed myself. I would talk to them in a kindly way, and smooth them down, and it might be all right in the end.

Question:—In one-half day, when I took orders, I had three persons offer to pay for the books when I took the orders. Would you accept the money in advance?

Answer:—Yes, I think I would, if they were willing to trust me, because something might happen in the meantime —they might spend their money for something else, or somebody get sick, etc., but if they paid you the money that accident could not come in. If anybody was willing to pay on the spot, I would say nothing against that.

Question:—When they ask you why you don't belong to some denomination, what is your answer?

Answer:—That has been answered a good many times, and you will find it in the back convention reports; but answering it again, I will say that usually most of you have belonged to some denomination, and you can say, I was reared in the Methodist Church, or the Baptist Church, or whatever it might be. You are rather evading the truth, to some extent, but what you are telling is the truth. The Scriptures say, "Be wise as serpents."

Question:—A brother asks what would be the best way of getting people to promise they would read the books after you had delivered them?

Answer:—As suggested in this method, at the bottom of it, tear the wrapper off the books and show the books, show that you are proud of them and interested in the matter, not that you are interested in getting their ninety-eight cents, and that is all, but tell them how you are very appreciative of these works, that they are wholly responsible for what little knowledge you have gained about the Bible. And you might say to them, "You should not neglect reading them. I do not want you to put them in the bookcase and let them stay there, but read them and get the blessings they contain."

Question:—Suppose they say, The author's name is not in the book? How is that?

Answer:—I usually say, "That shows the humility of this man who has written the book, that he is not desirous of parading his name but rather the name of Christ"—something on that order.

Question:—Do you usually have your books with you when you are canvassing, or do you wait and send to Brooklyn and get them after you take the orders?

Answer:—When we are canvassing counties, I usually mark out the number of towns we have on the map, and what the population is, and then we usually take some center city where we send as many books as we think we will probably need, making as good a guess as we can. After you get used to it, you can tell about how many books to order and have them sent to some central place, then you can carry them on your wheel, or whatever your method is, to the outlying towns.

Question:—What do you do if they ask you if these are Millennial Dawn books?

Answer:—Why, I try to evade that as much as I can, to see how much they are in favor of Millennial Dawn, or how much they are against them. Maybe I would say, "These are something on the order of Millennial Dawns; we find the Bible teaches a millennium," and go on that way, and then if they would not let me out of the question, and say, "I want to know if these are Millennial Dawns?" I would plainly say, Yes, that is Millennial Dawn. I would try to avoid it first, if I could—"Yes, it teaches a millennium; all Christian people find the Bible teaches a millennium."

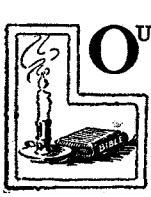
Question:—Would you recommend having these little mottoes and putting the dates on the back of them?

Answer:—That would be all right if you find that a good way.

Brother Cole:—A sister says that some of the sisters do not seem to be able to use the "Cole" wagon, do not know how to manage it, and so on. She says she finds it a great help. I think you will have to get a little used to it, but it need not take very long. It is like riding a bicycle, you know; at first it is pretty hard, but after a while it becomes very simple. If you get used to it, it will go along very easily on the sidewalk; and if it wants to run off to one side or the other, it is because the wheels are not exactly in line; it has gotten bent; if it runs to the right side, take the wheel and bend it a little the opposite way until it does run straight. It ought to be perfectly satisfactory. I find it so myself. I carry one with me all the time. Frequently I would have had to pay cab hire somewhere if I had not had that. And I just walk along the street with it, so it does not make any difference, and I am not breaking my shoulders. I know some of the sisters say they have had a great blessing from it. Some said they could not have been in the colporteur work, if it were not for the help they received from it. So if some have been having difficulty with it, if they would talk to some of the sisters who have been using it with success, I think they would find help.

HEART BOOK-MARKS — Brother Russell:—There is just one other matter about those little celluloid heart book-marks. I presume all of the colporteurs have had them. A suggestion was made by one of the colporteurs the other day that if he could have some of those to give with sets of books he could sell a great many more books, he thinks; and it seems to me the suggestion is a very good one. Quite a good many would like to have those. And you can say to them they are not for sale at any price, and not to be had at any price, and we will give them therefore to the colporteurs for this special use to give away with a set of books—I was about to say with a set of six books, but I am afraid that would overtax you, so we will say, with a set of three books; and in placing your orders, if you choose to order these heart book-marks, you can order them in proportion as you order sets of three books. For as many sets of three books as you order, you can order the book-marks if you choose to order them in that way; but please consider them for use only in that manner.

2:30 P. M.—Discourse by Brother A. E. Burgess. Subject: "SPIRITUAL CONSCIOUSNESS"



OUR subject for this afternoon is Spiritual Consciousness, from the text in Hebrews 5:13-14: "For everyone that useth milk is unskillful in the word of righteousness, for he is a babe: but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

We would define consciousness as that state or condition of being aware of personal identity, comprising an aggregation of quality inherent in the individual, together with various qualities or impressions received from without through the medium of the five senses. The exercise of these senses is very essential to the development of consciousness. If we desire to become proficient in the vocal art, it is necessary that we should awaken to a consciousness of what is required in the way of proper tone production, according to certain recognized principles and laws of music, so it is necessary we should exercise our hearing in this way under the proper instruction, in order that we might carry on our practice and accomplish the desired result.

If we desire to pursue the art of painting, it is necessary that we should awaken to a consciousness of what constitutes the art, that the sense of sight should be exercised in order to discern the fine distinctions of shade and color, and that the mind should be instructed in regard to what constitutes true art, in order that we might construct a work of art which would be beyond criticism.

We find this same principle of exercise necessary to the manifestation of all the senses. And we find this same

principle operating in connection with spiritual things. In the life of the Christian, the Apostle in our text calls attention to the fact that there is an infancy, or childhood stage, when the "milk of the Word" is suitable, and an advanced, mature stage, when the deep things of God could be understood and appreciated. We find likewise in the life of the Christian there are five senses which are similar in their operation to the five physical senses. For instance, the Scripture speaks of the hearing of faith, seeing with the eyes of our understanding, coming into touch with God, and it speaks of the Lord Jesus Christ as being touched with the feeling of our infirmities. Likewise, also, we read, "O, taste and see that the Lord is good." And again the Scriptures represent the services of love as emitting a sweet odor.

We understand that Father Adam, being created in the image of God, would have a perfect consciousness toward God; not consciousness of spiritual things, but consciousness of certain moral principles which would be written in his very nature. We find that Adam did not retain this perfect consciousness toward God and toward righteousness, as the Scriptures say, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." And as a result he became deeper and deeper steeped in sin and degradation, and his moral perceptions, by which he was enabled to recognize right and wrong principles, became hardened; and the general condition of the human race as regards fellowship and relationship with God, or consciousness of righteous principles, is described in many Scriptures.

In regard to the sense of hearing, we are told that "They are like the deaf adder that stoppeth her ear. They will not hearken to the voice of charmers, charming never so wisely."

In regard to the sense of sight, we have the declaration that the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

In regard to the sense of touch, we read concerning these, "Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness."

In regard to the sense of taste, the prophet Job declares, "Is there iniquity in my tongue? Cannot my taste discern perverse things?"—implying that there is a taste which has become perverted, and that cannot properly discern things which are good.

In regard to the sense of smell, we have in the words of the Psalmist the condition of the human race stated in this way: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them."

We can readily see that the Psalmist is not referring to physical senses, but he is referring to the mental condition which is represented by these, showing the state of the human race, steeped in darkness, sin and degradation.

The Apostle Paul shows very clearly how this condition came about in the first chapter of Romans where he says that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish hearts were darkened. Here we have very clearly expressed the process by which the human race has come into the condition of darkness in which we find it, and in which the Apostle found it at that time. But we find that God did not permit all the race to come fully under the influence of the great adversary; he did not permit all the race to have their senses deadened in this way, but we read of those who were feeling after God, if haply they might find him—some whose senses had not been entirely perverted, but who were in that condition and attitude of heart where they could respond to the influence of the Lord's instructions. Now a thought that is very necessary for us to see here is, that no matter how much we might desire to feel after God, and to know him, we could not do so, we could not find him, we could not know these righteous principles, unless he was pleased to manifest them to us.

But now in due time, God manifested himself in the darkness and silence that reigned. God showed himself the great God of Love as well as of justice, and in due time he sent forth his Son into the world, heralded by John the Baptist as the voice of one crying in the wilderness. And now those who are capable of being influenced by this sound, those whose senses have not become deadened through the influence of sin, those are the ones who exercise the hearing of faith and come into relationship with God.

Now the Scriptures likewise suggest to us a picture of the whole world not only having their senses deadened by sin, but as they are also asleep, unconscious. There is a difference between being asleep and being blind, or deaf, or having the senses impaired. We find that sleep, for instance, is a state wherein the organs and senses might be perfect and capable of being brought into operation when the condition of wakefulness was brought about, while a person who is blind, or deaf, or paralyzed, cannot feel anything in the sense of touch; even if he were awakened up from a sleeping condition he could not respond to any of those influences of light, of sound, or of contact, or anything of the kind. So we find the Scriptures represent the world as having been asleep. When the joyous message of God as represented in the preaching of John the Baptist, "Repent, for the Kingdom of God is at hand," came, it aroused certain ones who were asleep, whose senses had not been deadened by sin, and they responded, as the disciples and others did. Those were the ones who were feeling after God, if haply they might find him.

So those ones then who were faithful to God to the extent he had revealed himself to them, were in a proper condition to receive the Gospel. Now the Scriptures show us likewise these were asleep, and many were dreaming dreams. The prophets and righteous men, all who were of that class feeling after God, had pleasant dreams, dreams of Christ's coming Kingdom, of the glorious time spoken of as the Golden Age when reconciliation to God would be effected, but they had not that consciousness toward God to worship him in spirit and in truth, because God did not give them an intelligent understanding of his plans and purposes.

But now we come to those whose senses are exercised during the present time, those who have been awakened and responded to the glorious message, "Repent, for the kingdom of God is at hand." These have exercised the hearing of faith and have come into the blessings that God has to give to them.

It is proper for us at this time to consider the contrast between those who exercise the hearing of faith and the world in general. The Scripture speaks of those having been enemies of God—"Enemies in your minds by wicked works." Again, "And you hath he quickened, who were dead in trespasses and sin." Now we ask, what is the difference? How is it there are some who respond to the influence of the Gospel, and exercise the hearing of faith, who were enemies of God? Would we not reasonably understand that they would require the same treatment God has arranged for the world in general? Would not we require the New Covenant, with the Lord Jesus Christ as Mediator, to bring us unto harmony with God? We answer, no, and the secret is found in the words: "And you who were sometimes alienated and enemies in your minds by wicked works." There it is. Those who were feeling after God, being ignorant of God's plans and purposes, and the principles of righteousness, before it was God's due time to manifest these, were enemies in their minds because of lack of proper instruction, because of ignorance concerning the proper standard; but when they were brought into contact with the truth their hearts responded, they heard the words, they appreciated them, they accepted the truths, and they came into the condition of fellowship with God, and peace with God through the Lord Jesus Christ. But those of the world who have failed to respond to the message of the Gospel, there is a little difference in these. The Apostle explains it where he says, "Ye henceforth walk, not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness."

But these, when brought to a knowledge of their condition, their hearts respond, and they exercise the hearing of faith, and come into relationship with God, and are considered as at peace—having a measure of peace—and they are therefore in an attitude for a further manifestation of God's grace and favor toward them.

And this brings them now to the exercise of the next sense, the sense of sight. The Psalmist says, "Blessed is the people that know the joyful sound: They shall walk, O Lord, in the light of thy countenance."

It is not everyone who hears the joyful sound of reconciliation with God who walks in the light of God's countenance. Something else is necessary besides this. They need to come to the condition where the eyes of their understanding are enlightened to know the deep things of God;

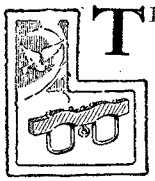
they need to come to a condition of spiritual consciousness, where they can see the heavenly things rather than the earthly things; and so those who have come unto God in the attitude of desiring to know him, who have had a desire in their hearts which would represent the sense of touch—coming into touch with God—having had this desire aroused, it brings them to a point where they say, Lord, what wilt thou have me to do? How can I serve thee faithfully and acceptably? What is your good will concerning me? To such we have the words of the Lord, through the Psalmist, declaring, "Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people and thy father's house; So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him."

What a grand and glorious experience is it to the individual who awakens to the consciousness of spiritual things, and sees as never before the graciousness of the Lord's character! He begins now to come into closer touch with God, and at this time not only are the eyes of his understanding enlightened so that he begins to walk in the light of the Lord's countenance, but likewise his hope is made complete, which is not complete without the exercise of these two elements, the desire to serve the Lord, and to come into touch with him, and now his expectation of coming into these glorious things promised is awakened, and he rejoices in the hope of the glory of God. We might well understand that expectation, the second element of hope, constitutes spiritual appetite; that in proportion as our expectation increases we will enjoy more fully the good Word of God — as the Scripture says, "O taste and see that the Lord is good." We all know the effect of good, palatable food upon our appetites, and how it makes our mouths water, as we anticipate the enjoyment of partaking. So likewise as our sense of taste comes into exercise, we taste and see that the Lord is good.

Then, again, in this same connection, we have coming into operation that which is represented by the word "love"—the sense of smell. Along this line the Apostle speaks concerning certain services of love which the Church at Philippi rendered unto him. He says, "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God."

Now having brought the matter to the place of spiritual consciousness, with all of these various senses in operation, our faith, our hope, our sense of hearing, the hearing of faith, and seeing with the eyes of the understanding, and coming into touch with God, precious fellowship with him, having tasted to see that the Lord is good, and having recognized the sweet odor of the incense of the Lord's blessed arrangement, let us exercise these senses more and more; let us remember the exhortations of the Apostle along this line: "Examine yourselves, whether ye be in the faith." Let us see to it that the various stones constituting the foundation are in a proper place. Let us also remember that if we trust in God, we will not be anxious about anything, but in everything by prayer and supplication let our requests be made known unto God. This is a sure recipe for the peace of God which passeth all understanding. Again, let us set our affections on things above, that that closeness of fellowship and touch with God might not be interfered with. Let us likewise consider our spiritual taste more and more to see that the Lord is good. Let us also remember to keep ourselves in the love of God, for if we do these things, adding to our faith, virtue, and all the various qualities of love which the Scriptures instruct us in, we are assured that we will never fail, but so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.

4:00 P. M.—Discourse by Brother A. M. Saphore. Subject: "SELECTION OF THE BRIDE"



THE subject of our discourse this afternoon is the selection of a bride for Isaac, and how this is a picture of the selection of the Church as the Bride of Christ. We find the record of this in Genesis 24: "And Abraham was old and well stricken in age: and the Lord has blessed Abraham in all things."

We find in the Bible that Abraham is the picture of God — Abraham is a type of Jehovah. This we find clearly pictured in the 22nd chapter of Genesis. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: And he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:1-2.) God put a special test on Abraham, and this was a picture of a special test upon our Father himself. Abraham had a special trial in connection with his dear son, and this was used as a picture of a great trial to come on our heavenly Father in connection with his son. Abraham's trial was in connection with his only son,—not that Ishmael was not a son of Abraham, but Isaac was Abraham's special son, a son of promise, the one that Abraham had been promised when God said, "In Isaac shall thy seed be called." So this is a picture of God having a great trial, or test, in connection with his only son. Not that the angels are not the sons of God, nor that Adam was not a son of God, but that Jesus was his only son in the sense of being the only one that God by his direct power brought into being.

This is manifest in Revelation 3:14, where it declares, "These things saith the Amen, the faithful and the true witness, the beginning of the creation of God." This is also evidenced in Colossians, 1:15, "Who is the image of the invisible God, the firstborn of every creature." So our heavenly Father brought his dear Son, our beloved Master, the Logos, into existence first. The sixteenth verse of that first chapter of Colossians declares that by him were all things made, whether they be things visible or invisible, thrones, dominions, powers, all things were made by him and for him, and by him all things consist. And so when Abraham had a special test concerning his only son, this was a picture of God having a special test concerning the only Son that God, by his divine, direct power brought into being. Therefore in John 3:16, we read, "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

"Take now thy son, thine only son Isaac, who thou lovest, and get thee into the land of Moriah." The land of Moriah is used in picture as the earth. God was saying to Abraham, Take now your son whom you love and get you into the land of Moriah, for you are a picture of me. I am going to take Jesus, my son, whom I love, and get me into the earth. And, Abraham, do you love your boy?

Oh, yes, dear Father, I love Isaac, my boy.

Well, you had better love him, you had better not say, I think I love him, I guess I love him, because you should say, I love him; for I love my boy, and you are a picture of me, and your boy is a picture of my boy. Take now, thy son, Isaac, thine only son, whom thou lovest, and get thee into the land of Moriah, and offer him for a burnt offering. I am going to offer Jesus, my son, as a burnt offering, and I want you to picture me by offering your son as a burnt offering. And don't you dare go into the valley to offer him up; I am going to offer Jesus on a mountain—it is going to be on Mount Calvary; therefore, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

So, dear friends, we have positive evidence that Abraham in the Scripture is used as a picture of God. Therefore we will consider our lesson.

"And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh." Just as Abraham said something to his eldest servant, so this is a picture of God saying something to his eldest servant. Who is God's eldest servant? Someone might at first be inclined to say, Jesus is God's eldest servant; but no, dear friends, God had an older means of service than Jesus. Well, who was that? Who was that oldest servant of God? I answer, dear friends, that God's oldest servant is the holy Spirit. God used the holy Spirit as a servant in bringing into existence even Jesus. And just as Abraham directed his eldest servant, just so God is directing the operation of his holy Spirit.

"And I will make thee swear by the Lord, the God of heaven, and the God of earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son, Isaac." Abraham said to his eldest servant, Don't you dare go to the outsiders, don't you dare to go to any that are not members of my household, for I want a bride for my son to be taken from the members of my own household. So God would direct the operation of his holy Spirit, his eldest servant, saying, Don't you go to the outsiders, don't go to the world of mankind in their ignorance and superstition, and in their sin, to take out a bride for my son Jesus; I want the bride of Christ to be taken from amongst the household, from my own kindred, from my own family. And so we see that none of the world are invited to become the Bride of Christ. The only ones who have the invitation to become part of the Bride of Christ are those who are members of the household of faith, the household of God. The only ones who have this privilege are the ones who have already accepted Jesus as their sacrifice, as their Savior, and thus the Word declares to them, "My son, give me thine heart."

I remember in New York City, how one day we were passing around little tracts outside of a church and the preacher came out and says, "What are you doing here, circulating this literature and trying to lead away my people?"

"No," I said, "my dear brother, we are not doing that; we are here giving out little pamphlets; perchance some of your congregation might desire to know more about the Bride of Christ, and might be justified by faith in Jesus, might be willing to lay down their all in service to God and make their calling and election sure."

He says, "You are taking out a church, are you?"

"Yes, dear brother, we are associated with our Father; we are working together with God in the selection of the Bride class."

"Why don't you go down in the slums of the town; there is the place to go to take out the Bride of Christ. What are you coming here to my church for?"

I said, "My dear brother, would you like to go down to the slums of town and get a wife for yourself? And don't you think our Master is every bit as good as you are? You would have your wife come from a decent, respectable family, and we want our heavenly Father, who sent his holy Spirit to select a Bride for Christ, to select that Bride from a decent, respectable family, too—those who are members of the household of faith."

And so, just as Abraham sent his eldest servant to select a bride for Isaac, just so God sends his holy Spirit to select a Bride for Jesus. Don't you go to the outsiders, the world, but rather go to those who are of the household of faith.

"And the servant said to him, Peradventure the woman will not be willing to follow me into this land. Must I needs bring thy son again into the land from whence thou camest? Abraham said unto him, Beware that thou bring not my son thither again." Just as the eldest servant would say, Suppose the woman will not be willing to come, what shall I do? Shall I take Isaac all the way back there to the place where he came from? She might put up with him when I take him back there, she may marry him, but she may not wish to leave what she has and to sacrifice everything of her Father's house that she might be associated with him. Shall I take him back? Abraham says, Do anything else, but don't you take my boy back there again—not at all.

So this is a picture of how God's holy Spirit might suggest, saying, Peradventure there will not be enough down there that have received the name of Jesus, and have thus been justified through his precious blood, that would be willing to give up all they have and follow the leading of the holy Spirit, that they might go to the Holy City and be the Bride of Christ, what must I do? Must I bring thy Son again into the land from whence thou camest? Shall I bring Jesus from the heavenly court again? Shall I make him a human being? There may be some who would be willing to put up with him if I brought him back there again, but they may not be willing to give up all they have and follow the Lamb whithersoever he goeth. God says, They do not have to put up with him; if they are not willing to give up all they have, sacrifice all their father's house, Adam's house, Adam's possessions, and follow the leading of the Lord's holy Spirit, the eldest servant, they are not worthy to see his face. Jesus said, A little while and ye shall not see me. And again: A little while and ye shall see me. Yet a little while and the world seeth me no more; but ye shall see me; because I live, ye shall live.

"The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee and thou shalt take a wife unto my son from thence." You need not worry a bit about it, you will get a bride; you may have a little question in your mind for a while, but you will get her.

The servant did not say, Oh, Abraham, I am only to take ten camels to select a bride? I am afraid that will not be enough, but I have decided to take forty camels, because you know all the women there will want to become a bride of Isaac, and they will not know which one is going to be the bride, and they will all want to come and become the bride of Isaac and there will be strife along the way, and it will be awful. That was not the picture, dear friends, but I fancy the Lord might have suggested something like that, for, dear friends, what has it been? We have certain believers in the Lord, a certain class of people, saying, I am going to be the Bride. Another class says, You are not going to be the Bride, I am going to be the Bride; I believe in election; I believe such passages as say, the Bride was foreknown unto him from before the foundation of the world; I believe such passages as declare, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And our friends on the other side say, You are not the Bride at all; I am the Bride, for I believe in free grace; I believe such passages as declare "The spirit and the bride say, Come. And whosoever will may come, and partake of the water of life freely." And then some other of our friends say, Neither one of you are the Bride; I am the Bride; I am the oldest; am I not the mother? So they claim here and there that they have this right to become the Bride of Christ. Dear friends, that was not the picture. The picture was, there will be one, not will there be many brides; not will there be many who claim to be the Bride of Christ, but there will be a little flock.

"And if the woman will not be willing to follow thee, then thou shalt be clear from this, my oath. Only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose and went to Mesopotamia, unto the city of Nahor."

What do you think those camels represent? I think those camels represent the Bible; I think they represent God's Word of Truth. But, says some one, how do you know? What makes you think about the Bible when you think of camels? I will tell you: The camel is the animal that is able to contain more water than any other animal, and the Bible is the book that contains more water of truth than any other book. Then again, the camel is able to go longer without water than any other animal, and the Bible has been able to go longer without additional truth than any other book. We find the prophets of old, 4,000 years ago, gave the camels a good big drink, and we find the Master and the dear Apostles gave the camels more to drink about 2,000 years ago, and they have gone all the way through this wilderness condition of the Gospel age, 2,000 years, and no more water was necessary. But we thank the Father if he has raised up any instruments that help us to get up on top of the camels. We praise the Father that he has given us a camel that has two humps on it—we have the old hump and we have the new hump.

Some of our Christian friends think that one hump is enough. They say, You don't want that Old Testament, you don't need it; we are living the New Testament times, and that is all we need; it is all in the New Testament. But our camel is not a dromedary. Then some would say, You do not want the Old, and you do not need all the New Testament. All you need is the 5th chapter of Matthew. Why, they have just sawed off the one hump, and they are saying, Let us sandpaper down the other. I thank God he has given us the two humps of the camel. Don't you remember how he says in Revelation that unto the woman was given two humps of the camel? It don't say that, but it says, unto the woman was given two wings of a great eagle, that she might fly into the wilderness. So we find the old wing and the new wing. Some people think they can fly with one wing. I am afraid they will not fly very high. Then some are not satisfied with that, but they think they do not want any of the old wing, but only the 5th chapter

of Matthew; they think they will get along with just a few feathers.

But, says someone, What do you mean by the ten camels? It says he took ten camels. Do you think God has arranged ten Bibles for us? Oh, no, the ten camels represent the one Bible. How is that? Don't you remember how the Word declares itself to be the harp of God, and how it is pictured as being an instrument of ten strings. I am glad it did not say eleven. There we have the creation string, the condemnation string, the law string, the ransom string, the justification string, the consecration string, the glorification string, the resurrection string, the restitution string, and the second death string. Praise God we do not have any more strings than these; praise God we have that many. But some people are not content with playing on them all; they are not desirous of using all the strings; they are just playing on one string—la! la! la!

But, dear friends, how thankful we are the Lord permits us to play on all the strings—how that man was created upright, how he was condemned to death because of disobedience, how the Law was added because of transgression until the promised seed should come, how the promised seed did come, the ransom; and how through faith in his blood we are justified; how next we must consecrate ourselves living sacrifices, offering ourselves to God, holy and acceptable; how that this, if we are faithful, will lead us to glorification; how there will be a resurrection of the dead, both of the just and the unjust (Acts 24:15); and how there will be times of restitution spoken by the mouth of all God's holy prophets; how that the disobedient shall be destroyed in the second death (Acts 3:23); that some who will not obey that prophet in that day shall be destroyed from amongst the people.

So we are thankful for the ten camels that the Lord has permitted the eldest servant, the holy Spirit, to bring, that we might be carried from this land even unto the Eternal City, and become the Bride of Christ.

"He made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master, Abraham. Behold I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou has shewed kindness unto my master."

Dear friends, if we can measure up to the list of qualities such as were expected in the damsel, we can declare that we are of the Bride class prospectively. But you remember how the servant said she must measure up to these certain things; she must do those certain things; if she does not do those things she will not be the Bride. Let us see if we can measure up to these qualities pictured in Rebekah. The first point must be that Rebekah should be a member of the household of Abraham, and the first point with us is that we must be of the household of God, justified by faith in Jesus' blood.

The next point is, she must be hungering and thirsting, that she must get some of that water, very desirous of the water; and the second point with us is, that we must be greatly desirous of having the water of truth.

The next point was, she brought her vessel out to the well to get water, and it was empty. The idea of Rebekah coming down with a vessel full of water and trying to get it fuller! The third point with us is, that we must come desirous of the water—we must have an empty vessel—

> "Empty that he might fill me,
> As forth in his service I go,
> Broken that so unhindered,
> His love through me might flow."

And the idea of us coming to get more water of the truth, when we are full of ourselves and trying to get fuller! So the necessity of emptying ourselves, giving up all that we have, all of our will, and receiving in return the Father's will—"Not my will, but thine, be done."

And the next point was, that Rebekah entertained the servant. The servant came, saying, Give me something to drink. She says, Sure, I will give you something to drink; and she let down her pitcher, gave him to drink, and drew for himself and his camels. The next point for us is, we must entertain the servant. Rebekah entertained the servant, and we must entertain the holy Spirit, the eldest servant of God.

Why is it the heavenly Father gave us this precious truth? Why is it we are thus favored? Is it because God desires us to go out and to use the precious truth as a club and beat people down with it? Is it like a brother said the other day, "I gave it to him; I knocked the props from under him." Is that the reason? I tell you, Nay; the reason that God has permitted that we might have this truth is so we might entertain the holy Spirit—the spirit of the truth. Oh, yes, I will entertain the spirit of love, I will entertain the spirit of Christ, I will entertain the spirit of meekness—come on, you spirit of gentleness into my heart, I will give you an abiding place there, and I will entertain you.

But the next point was, that Rebekah entertained the camels also. She was not content in the entertaining of the servant, but said, I will draw for your camels, too. And, dear friends, for us to be in that antitypical class we must entertain the camels. The camels represent the Bible, so not only do we acknowledge and accept the holy Spirit, but also we entertain the Bible. Rebekah did not say, I am going to entertain eight of the camels, not ten of them. Let your Jonah camel stay out there, and you Job camel, I am not going to entertain you! Many today are saying they do not accept the book of Job; they do not accept the book of Jonah. They are not entertaining the ten camels at all, they are only entertaining eight of them. But, I say that any camel my Master spoke about I am going to entertain, and my Master says, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be in the heart of the earth." Come on, you Jonah camel, and you Job camel, and you Genesis camel, I will entertain you all!

"And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon." Does that mean you have to be good-looking before you will be of the Bride? Oh, no—but what does that mean? That means that the Rebekah is not what you are able to see; the Rebekah is the heart condition, is the New Creature condition, and that must be fair to look upon, even as it declares in the Songs of Solomon, representing the Master speaking to the Church: "O my dove, thou art in the clefts of the rock, in the secret place of the stairs; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." So the New Creature has to be fair to look upon. In other words, we as this antitypical Rebekah class must be thinking the right kind of thoughts, for don't you know that your thoughts make an impression upon your features? Think mean things, and you will look mean. Think holy things and you will look holy. Think pure things and you will look pure. Oh, may it be said, not only that the heart condition is pure to look upon, but may it be our portion that even our countenances may manifest such things as are holy, such things as are true, and that we are thinking on these things.

"The damsel was very fair to look upon, a virgin, neither had any man known her." Here we find in picture the civil government represented by man and the true Church represented by Rebekah. And so it pictures that the true Church will not have an association with the civil government; that should the time come when others would say, "Let us join together with political movements, and let us work the whole world up to a frenzy for Christ; instead of doing what we have been doing, instead of having the cart behind the horse, pulling it, let us rearrange the matter and let us just push the whole world for Christ; if we cannot pull them in, let us push them in—let us make laws and regulations and associate ourselves with the government"—we would not join them. That was once tried, but it did not work for good. Because you see this Bride class is an espoused virgin; she is espoused to the one Husband, even Christ, and must not marry the world. So in this case is the picture that the Bride was a virgin who was fair to look upon, neither had any man known her.

"And the servant ran to meet her, and said, Let me, I pray thee, take a little water of thy pitcher. She said, Drink, my lord; and she hasted and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted and emptied her pitcher into the trough, and ran again unto

the well to draw water, and drew for all the camels''—not for some, not for a few, but for all. ''And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold.'' Oh, dear friends, she got a blessing on her ears; and not only that, but she got a blessing on her hands.

''Blessed are your ears, for they hear.'' ''Whatsoever ye do, it shall prosper.'' And not only so, but those blessings were golden blessings, so these blessings on our hands—our work—and the blessings on our ears—ears of faith—are divine blessings, represented by the gold.

''And she said unto him, I am the daughter of Bethuel, son of Milcah, which she bear unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head and worshiped the Lord. And he said, Blessed be the Lord God of my master, Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.''

What did she do? Oh, says someone, She just walked along there and said, ''I don't like to go and tell my mother about it, I don't like to go and tell them all about it. If I should go and tell them about it they will say, You silly girl, you always were silly, you have fallen in love with a fellow you never did see.'' And so some think that is the way they ought to do now, when they get a knowledge of this glorious truth, and say, ''I guess I had better not go and tell these dear ones associated in my church, I had better not say anything about this, because if I do, they will say, Yes, you have gone to follow a fellow you never set your eyes on—an invisible Jesus, an invisible Bridegroom. Why don't you set your affections on something you can see?''

But, dear friends, Rebekah did not walk. R-A-N never did spell walk. Rebekah ran! She says, see my bracelets on my hands! See my earrings on my ears! They all came from Abraham! And he sent them on camels, and they are golden blessings, too! And so, dear friends, what are we doing? I trust we are saying, ''See our blessings on our hands, and see our blessings on our ears, they come from God the giver of every good and perfect gift. They came on camels—the Bible.''

Where do you get any of your blessings unless they do come on camels, God's precious word of truth? They are golden blessings; they are divine blessings. I remember one day arriving at a certain station, and I had a little book with a number of addresses in. No one met me at the train, as I had expected they would, so I inquired, Do you know Mr. A? ''Oh, yes,'' a man says, ''I know him; he is one of the very best Sunday School teachers in our town; I tell you he is all right; the points he don't bring out in Sunday School are not worth bringing out.''

I said to myself, I know where he gets his points, too, because I have him down here as a *Watch Tower* subscriber. I did not tell that fellow so, but I thought all the same. I said, ''I wonder if he knows anything about the Watch Tower?''

''Yes, I heard him say the other day, Don't you have anything to do with that literature.''

Oh, I said to myself, he don't want anybody to know where he gets his points. I will find out; I will not take it by hearsay; I am going to that man's house and see how things are. So I went to the house and knocked at the door.

''How do you do?''

''This is Mr. A?''

''Yes, that is my name.''

''Saphore is my name; I am representing the Bible and Tract Society, Brooklyn. I suppose you are getting your *Watch Tower?*''

''Yes,'' he says, ''I am getting the *Watch Tower* all right, and it is pretty good, too, and I am teaching it in my Sunday School; I am not showing them where it comes from, they might put me out; but you can take my subscription for another year.''

I will tell you, that kind of people make me think as if Rebekah would come and say, ''See my bracelets on my hands; see my earrings on my ears; I tell you they are nice—I made them all myself; I made them out of gold, too.''

So these people who are not willing to tell where these glorious things come from—I am afraid the Lord will take away their earrings; I am afraid he will take away their bracelets.

''And Rebekah had a brother and his name was Laban, and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earrings and bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels.'' Whom did Laban represent? Oh, says somebody, Laban was a member of the household. Yes, that is right; Laban represents those who are members of the household of Faith. Laban was glad to entertain the servant. He represents those who are glad to entertain the holy Spirit, and have the disposition of the Lord around about them. But Laban entertained the camels? Yes, he represents those who are glad to have the Bible around them, glad to hear people talking about the Bible—but Laban was not Rebekah; neither, dear friends, is he a picture of those who are of the Rebekah class; but rather a picture of those who are in harmony with the truths that the Rebekah class declare, who are not seriously opposing them, but who are willing to do all they can in the interest of the Rebekah class, and in the entertaining of the holy Spirit and of the Bible. But, says someone, I have not that clearly in my mind yet. Who do you think Laban is a picture of? I will tell you: I remember one day receiving a post-card, and the sister said, ''Brother Saphore, when you come to our house, I want you to remember my husband is not consecrated, he has not given his heart to the Lord in consecration as yet. I fancy he will, for I heard him talking something about it not long ago. So when you come you will know just how things are; he will treat you good; you will have a good time; God bless you!'' So I remember coming to the house, and as I knocked, the brother came to the door, and he says, ''Is this Brother Saphore?''

''Yes, thank you.''

''Come right in, come right in, everything is all ready for you.''

''But don't you go to any trouble for me.''

''Trouble? Nothing is too much for us to do for the pilgrims. We have a room all ready for you, come in.''

''Come in, blessed of the Lord: Wherefore standest thou without, for I have prepared the house and room for the camels.''

Oh, you had better let my camels in; you need not say, This Jonah camel can stay out; if they don't want me to talk about Jonah, Job, and Genesis, all they need to do is to tell me about it, and I won't go back the next time. But I tell you how thankful we are to recognize a class that is favorable toward the truth; they have not consecrated as yet; they are glad to entertain pilgrims, and we say, God bless them, possibly their hearts may be encouraged so that after a while they might be part of the Rebekah class; we trust they will be in the right attitude anyhow.

''And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: But he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great; and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.''

That is a picture of the great Jehovah, the one from whom all blessings come. God specially blessed Abraham in all things that he might be a picture of himself.

''And Sarah, my master's wife, bare a son to my master when she was old.'' Here Sarah, Abraham's first wife, is a picture of the Sarah Covenant, the Abrahamic Covenant, God's first wife, God's first Covenant, and after a period of barrenness Sarah brought forth Isaac, and after a period of barrenness in which the Law Covenant operated, the Sarah Covenant brought forth Jesus. ''And unto him hath he given all that he hath.'' As Abraham gave all that he had to Isaac, just so the antitypical Abraham gave all that he had to Jesus.

''Now if ye will deal kindly and truly with my master, tell me: And if not, tell me, that I may turn to the right hand, or to the left.'' I have not time to waste here; I want the bride, and if you won't let Rebekah go I will get somebody else. The Lord does not need us; if we are not

willing to go, the Lord will see that someone else is. He will turn to the right hand, or to the left.

"Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: We cannot speak unto thee bad or good." There is one thing everybody has to recognize, —that is, that the spirit of truth we are entertaining comes from the Lord. They can say it comes from an evil source if they want to, but it will be a sin against the holy Spirit of God, even as those Jewish people sinned against the spirit of God when they said the mighty deeds the Master did, he did by the power of Beelzebub.

I recall a case where a man heard a discourse of Pastor Russell in Sandusky, Ohio. After the meeting was over, a brother said to him, "How did you enjoy that?"

"Oh," he says, "that is all right."

"Well, but brother, don't you think that was pretty good?"

"Oh, it was all right."

He says, "See here, brother, I want to tell you something; you got a blessing today whether you want to admit it or not. I want to tell you, a fellow cannot fall into a pool of water without getting wet, and you are wet."

These truths will have an impression on those who hear them, whether they will want to admit it or not.

"Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshiped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her mother and to her brother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at least ten; after that she shall go." The margin says, let her stay a full year or ten months.

I remember the professor said, "See here, Saphore, don't you think you had better wait until you have graduated?"

"No," I said, "I don't think so; I think I will engage in this glorious work of spreading the books that brought me such a knowledge of the truth, the Divine Plan of the Ages."

"Oh," he says, "wait a while, don't be in a rush in this matter; wait and get a name for yourself, then do it."

"Oh," I said, "thank you very much; I am not very fond of having a handle on my name anyhow."

He says, "you call that a handle, do you?"

But they say, Just don't go yet a while; wait a little while; don't spend your young life in this manner; wait until you get to be an old man and have a few locks of gray hair, then it is all right.

"And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel and enquire at her mouth."

Dear friends, it became an individual test to Rebekah. The question is not, Will your mother let you go? Will your father let you go? No, it became an individual test with Rebekah—Will you go? Your father cannot decide for you; the question for each one of us to decide is, Will I be willing to consecrate my all? Will I be willing to give up my will, and thus accept the Lord's will, and follow the leadings of the servant, the holy Spirit, unto the antitypical Isaac?

"And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go."

She did not say, I think I ought to go. She did not say, Maybe, perhaps, possibly, I might. Oh, no. It means a positive decision once for all. She says, "I will go."

"And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." So we see the Church class, the Rebekah class, in glory, will be the mother of thousands of millions. Because Jesus is the antitypical Adam, that is, the second Adam, and the Church will be the second Eve, and through this Adam and Eve, associated together, all the world will be regenerated, and thus she will be the mother of all that have gone down into the tomb. And it is estimated that approximately 20,000,000,000 have gone down. No wonder it says, "Be thou the mother of thousands of millions"—might just as well have said twenty thousands of millions and been done with it.

"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: And the servant took Rebekah and went his way." Here we have the damsels, the Great Company class, associated with the Church class, the Rebekah class; and these damsels are the virgins, her companions, which follow after; thus representing those who are consecrated to the Lord, but for fear of what one might say, for fear of the opinions of men, they do not make as rapid progress in the Christian way as the Rebekah class does. These lay down their wills in consecration to the Lord, but fail to carry it out with sufficient zeal, and thus through great tribulations, through trials and tests, their hearts will finally be brought to an attitude where God can give them a glorious spirit body. But their reward will not be upon the throne, their reward will be as servants before the throne. They will not be pillars of the Temple, but they will be in the Temple and will thus be permitted to serve the Lord.

"And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country."

It says Isaac "came." There is a picture of the second advent of Jesus. Here we find that Isaac is a picture of Jesus, and when Isaac came he was a picture of Jesus coming at his second advent in 1874. And he came from the way of the well Lahai-roi. I guess there must have been some water in that well. The water of truth, dear friends, was brought to our notice in 1874, when the Master came and girded himself that he might come forth to serve us. Praise the dear Lord for bringing this to our attention. "For he dwelt in the south country." The south country is where warm blessings come from. You remember how the heavens must retain Jesus until the time of the restitution of all things spoken by the mouth of all the holy prophets since the world began.

"And Isaac went out to meditate in the field at eventide" —the harvest field. Here our Master is meditating in the harvest field, and here we are in the glorious harvest work! How thankful we are! But, says some one, I thought you said the harvest was not until the end of the age, and it don't show that there. Yes it does. If it did not show that there, it would not be a correct picture. Isaac went out to meditate in the field at the eventide—at the close of the day, the close of the Gospel dispensation, "and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel." Oh, dear friends, when we see our Beloved face to face, won't that be a grand time! "And when she saw Isaac, she lighted off the camel"—when she saw his face.

We will get off the Bible when we see his face, but not until we do see his face. We won't need the Bible when we actually live by sight instead of by faith. We will not need the lantern to our feet and the lamp to our pathway when the Sun of Righteousness shines forth in all his splendor and beauty. What did Rebekah do when she got off the camel? Did she say, "You old camel, I am going to kill you"? Oh, dear friends, I fancy Rebekah put her arms around the camel and said, "You dear, beloved camel, you brought me all along the way, and I am going to put a blue ribbon around your neck and show you off to everybody, and say, Here is the camel which brought me all the way." What are we going to do with the Bible when we need it no longer to carry us on our journey? I fancy we will put the blue ribbon of faithfulness on it, as it were, and I think we will show it off, not only to those on this planet, but manifest it to all on the various planets of the Universe that it may be God's will to perfect. We will finally see the glorious countenance, and we will get off the two humps of the camel; but you need not think you will pull me off from these until I see his glorious face.

"And she said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself." She got on the other side of the veil. What a glorious thing that will be! All of these present sorrows, and all of the present conditions of the flesh will have been passed, for the Apostle says, "The veil, that is to say, his flesh."

"And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife." Rebekah became the wife of Isaac in the same tent, the same mother's tent that had produced Isaac. Therefore, dear friends, the Church class, the antitypical Rebekah, will become the Bride of Jesus, in the same covenant tent that produced Jesus,

and thus we find how Jesus was produced by this great original covenant, the covenant made with Abraham and bound by the oath of God, saying, "In thy seed shall all the families of the earth be blessed." And the Church has a part in the same covenant tent.

"And he loved her." Dear friends, Jesus will love us, even as Isaac loved Rebekah. "And Isaac was comforted after his mother's death. Then again Abraham took a wife and her name was Keturah." It was Abraham's third wife, and she bore him several children. God states that "Abraham gave all that he had unto Isaac." Then, just as Abraham gave all that he had unto Isaac, God gave all to Jesus; and just as Rebekah became joint-heir with Isaac, and heir of Abraham, just so we become joint-heirs with Christ and heirs of God, if so be we suffer with him, that we might also be glorified together. Just as Isaac and Rebekah, having all that Abraham gave them, were in a position to bless all of Keturah's children, together with Keturah, just so Christ and the Church, having all that God will give them, will be in a position to bless that third wife, that third Covenant, the new Covenant arrangement, and all her children, all the families of the earth—and thus fulfill the promise made to Abraham, "In thy seed shall all the families of the earth be blessed."

In conclusion, dear friends, let us prepare our hearts in harmony with the following words:

"Present joys of the New Creation,
God has given us to share.
These are only ours to cheer us,
As Christ's sufferings we bear.
But future joys, so grand and glorious,
Will be ours if faithful here,
When Christ who is our hope has come,
As his Bride we'll then appear.
And then the consummation and glorious culmination,
Oh praise his name!
That with our Head we'll bring,
To men salvation."

Pastor Russell's Receptions Concluded Saturday Night

Pastor Russell's Address

The Sixth Section of the Convention Hosts, About Six Hundred, Visited the Mayville Inn Saturday Night.

IN order not to crowd the chartered boat, no more than six hundred were permitted to attend Pastor Russell's reception on any one evening. The restriction was effected by means of visitation cards, not more than six hundred of which were issued for any one of the six evenings. Last evening marked the conclusion of the receptions. The steamer was crowded, but "The Happy People" maintained their equilibrium of spirit and let their songs abound, giving good evidence that they were singing and making melody in their hearts unto the Lord. They evidently enjoyed the scenery of the lake, but the eyes of their understanding seemed to take in still more beautiful Elysian fields. It was the same on the return journey.

The Mayville Inn was illuminated throughout, as were also its verandas and lawns, the Chinese lanterns giving a gala effect.

The crowd was welcomed by Pastor Russell, who greeted each one personally. He subsequently addressed them from the veranda, following which a light collation was partaken of. The address in part was as follows:—

"The General Assembly of the Church of the First-borns"

"My dear friends, our Convention nears its close. To me it has been a very enjoyable one. So far as I can discern, it has been the same to all in attendance. It is a delightful and blessed experience that so many of the Lord's people, by his Providence, have been permitted to turn aside from the busy cares of life to spend ten days in Bible study and in fellowship with each other in spiritual things. We have thus been remembering the inspired exhortation, 'Forget not the assembling of yourselves together, . . . and so much the more as ye see The Day draw nigh.' The nearer we come to the great Day of the Lord, in which the Church will be glorified with the Bridegroom, and in which the great work of blessing the world at large will begin, the more precious are our opportunities for Christian fellowship. And more than this; they daily become more important to us for our strengthening and upbuilding in the faith once delivered to the saints.

"As we think of the closing of this Convention, let our minds go out toward the Great Convention promised in God's Word. At it will be gathered all of God's people —all 'Israelites indeed, in whom is no guile.' That Convention, like this one, will be unsectarian, interdenominational. Presbyterians, Methodists, Congregationalists, Baptists—the holy, the saintly out of each and all of these will be at that Great Convention. St. Paul styles it the 'General Assembly of the Church of the First-born ones.' How grand to think of such a reunion, without a creedal fence between any of the participants and all of them surrounded and safeguarded by the

'Love Divine, all Love excelling,'

and the Wisdom and Power Divine! Do you desire to be present at that Convention? The question is an unnecessary one. It is the hope, the desire, the aim of every one of us to be there—to make our calling and our election sure; to so run that we may obtain that great prize of participation in the 'First Resurrection.' Of that resurrection we read, 'Blessed and holy is he that hath part in the First (chief) Resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years'! (Rev. 20:6.) Let us have this in mind, dear friends, that our participation with our Lord in the glories of his Kingdom is dependent upon our faithfulness here in following him through evil report and through good report, through honor and through dishonor in the bearing of the cross along the narrow way of self-denial.

The First-borns Passed Over

"I remind you that when God brought typical Israel out of Egypt, the first-borns had a peculiar salvation or preservation first. The night before the deliverance all the first-borns were in danger of death, and were saved only when under the blood of the Passover Lamb. We see, dear friends, the significance of this beautiful type. St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated his flesh, his human nature, which he sacrificed on our behalf. We recognize his sacrifice, the blood of atonement. We see that this entire Gospel Age is the antitype of that night. We are hoping to belong to the first-borns begotten of the holy Spirit who, during this night time of sin and death, will be passed over and, on account of the blood without and the Lamb within, be accounted worthy of being passed over—accounted worthy of eternal life on the spirit plane as members of the 'Church of the First-born'—participants in the 'First Resurrection' to glory, honor and immortality with our Lord—like him.

Priests and Levites—Which?

"I remind you that all of these first-borns, passed over, typified all of the Lord's people of all denominations and outside of all denominations who are now passing from death unto life. I remind you, however, that in the type, the first-borns of every tribe were exchanged for the one tribe of Levi—the priestly tribe, which thereafter typified the 'Church of the First-borns'—the 'household of faith.' But I remind you further that the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God, and the remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory or type. 'The Church of the First-borns' will consist of two classes, a 'little flock' of priests and a 'great company' of the 'household of faith' and typical Levites who will serve. I remind you that the 'little flock' of priests do their sacrificing now and, if faithful, will shortly be made a Royal Priesthood, a reigning priesthood, joint-heirs with the great King of Glory and

High Priest of our profession—Jesus. I remind you that the 'great company,' typed in the ordinary Levites, will not be in the Throne, but serve before the Throne. They will not be living stones of the Temple, but serve God in the Temple. They will not wear crowns of glory, though they will be granted palms of victory.

"What places will you and I occupy in the resurrection, in the General Assembly of the Church of the First-borns? Will we be of the Royal Priesthood, or of the less honorable, but still blessed, servants? Will we be of the Bride class or of the less honored virgins, her companions that follow her? It is for us, dear friends, now to make our calling and our election sure by our zeal, our earnestness, our devotion to the great King and his Cause. He has called us to the highest place. It rests with us, under his wonderful and gracious arrangements, to determine whether we will be passed over or not passed over, and, if passed over, to determine whether we will accept the place to which we are all called or the inferior place which will be granted to those who do not keep their garments unspotted from the world and who, therefore, must come through great tribulation to enter into the Kingdom at all.

Encouraged to Leave Behind the Sweet Fragrance of the Spirit of the Lord

"I exhort you, dear friends, that we strive to be present at the Great Convention, 'the General Assembly of the Church of the First-borns,' and that we strive to make our calling and election sure, that we may be of the Bride class, the Royal Priesthood class, the members of the Body of the great Prophet, Priest and King of Glory! It is to this end that we have come to this Convention—that we might encourage each other and be encouraged to maintain the good fight of faith and to gain the victory, so far as our hearts are concerned, over the world, the flesh and the Adversary. I trust that we shall all go away from this Convention strengthened by Divine might in the inner man. I trust that we shall leave behind us a sweet fragrance of the Spirit of the Lord in every cottage and hotel in which we have been lodged. I trust that we shall go to our homes so filled with the Spirit of the Truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness and love that we shall carry a blessing to those of our homes, that they may take knowledge that we have been with Jesus and have learned of him and that the blessing may thus overflow and abound to many hearts. I doubt not that such will be the blessed results and that this Celeron Convention of Bible Students will be a marked epoch in the Christian careers of many, marked with blessings from on high and mutual refreshment of spirit amongst all those who have participated."

"Chosen in Christ ere the dawn of creation;
Chosen for Christ to be filled with his grace;
Chosen to carry the streams of salvation
Into each thirsty and desolate place."

Sunday, August 7, 1910

THE morning service was opened at 10 a. m. with prayer by Brother M. L. Herr. Brother J. F. Rutherford then delivered a lengthy discourse on Baptism.

He called attention to the importance of baptism and to the diversity of opinion among Christians regarding it, saying, however, that but one right view of it was possible. He based his discourse on three texts, as follows:

1 Peter 2:21—"For even hereunto were ye called because Christ also suffered for us leaving us an example that ye should follow his steps."

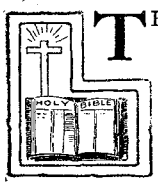
Mark 10:35-39, with emphasis on the 38th verse—"But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?'"

Luke 12:50—"But I have a baptism to be baptized with and how am I straitened till it be accomplished?"

At the conclusion of the discourse, which was about an hour and a half long, the congregation joined in singing, "I Have a Friend." The candidates for baptism were then requested to stand, and were asked the questions respecting, First, their faith in the Lord Jesus Christ as their ransom price. Second, as to whether they had consecrated their wills, their all to the Lord, to be dead with him? Those questions being answered in the affirmative, Brother J. Hemery of London, Eng., led in prayer. The candidates then passed out, during the singing of the beautiful and appropriate hymn for such an occasion, "Jesus, I My Cross Have Taken." As they left the auditorium they were given the right-hand of fellowship, not into any party, creed or sect or denomination, but into the Body of Christ. Then followed the immersion in the lake, as a symbol of the immersion of their will into that of Christ. There were 212 who took advantage of this opportunity. This feature of the service was carried out near the toboggan slides, and several thousand people witnessed this wonderful sight—the shore for a long distance being lined with Bible students and others. On the lake side, a large fleet of rowboats and launches crowded as near as possible that their occupants might witness the service. (See photographic reproductions of the scene on another page.) Those in the boats really had the better view.

One paper commenting on the service said, "Although persons have been baptized in the waters of Chautauqua Lake in former years, it is probably equally true that never before the coming of the Bible Students' Convention were such large numbers immersed therein."

3:00 P. M.—Discourse by Pastor Russell. Subject: "PREACHING TO THE DEAD"



THE Sunday afternoon meeting in the Celeron auditorium was marked by the largest attendance of the entire series, Pastor Russell addressing an audience of between 4,000 and 5,000 persons, including many Jamestowners.

Pastor Russell took as his subject, Preaching to the Dead, and as his text the sixth verse of the fourth chapter of 1 Peter, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but alive according to God in the spirit." He spoke as follows:

"The Bible, to be understood, must be viewed from its own standpoint. This, as Bible students, we are learning more and more particularly every day. In the past we have read our Bibles 'up-side-down.' Many read as a duty; others as a sort of charm that would placate divine justice and bring us divine favor. Now we are learning to read the Bible in a common sense way, and to use our reasoning faculties in connection with its statements and prophecies. As a consequence, while others are falling from the faith—some into infidelity styled higher criticism and evolution; others into fanciful wrestlings of the Word of God—we are coming to appreciate the Bible as the most safe and sane book in the world. Correspondingly our faith in God increases—faith in his wisdom, justice, love and power to accomplish all the good purposes which he purposed in himself before the creation of our race. Correspondingly, too, we are coming to appreciate more than ever the value of the great Redeemer and of the great sacrifice for sin which he accomplished at Calvary. We are coming to see the truth of what we once considered poetic license when we sang,

'There's a wideness in God's mercy
Like the wideness of the sea.'

"Let Dead Bury Their Dead"

"No Bible topic requires more careful discrimination in its study than does the subject of death. This is mainly because of the general confusion of mind which came upon

Christendom during the long centuries of the church's comparative darkness, when Bibles (the lamp of God upon the Christian's path) were scarce, and when few could read the truths of priceless value that were chained to lecturns. In consequence of this confusion we hear intelligent people talk ignorantly and stupidly respecting death. They make confusion worse confounded by telling us of Adam's spiritual death and discussing 'natural' death and 'the death that never dies,' etc., etc.

"To get the Bible view of death we need to brush away such foolish babblings and confine ourselves to Bible language and the rational thought connected therewith. For instance, according to the Bible, there is no 'natural death' —it is not natural for man to die. It is according to the Bible arrangement and man's nature that he should live—live eternally, as do the angels, if obedient to the divine commands. Death, therefore, is the unnatural thing! Do we think of angels as dying, and of heaven as filled with cemeteries? Have they doctors and undertakers there? Surely not! Yet it would be just as proper to speak of natural death amongst the angels as in respect to men.

"The term spiritual death so frequently used respecting Adam and his fall is wholly unscriptural. No such expression is found in the Bible; neither such a thought. Adam could not die a spiritual death, because he was not a spirit being. He was an earthly being—not an angel, but a man. As the Scriptures declare of Adam, 'Thou madest him a little lower than the angels; and crownest him with glory and honor, and didst set him over the works of thy hands;' 'over the beasts of the field, the fish of the sea and the fowl of the air.' (Hebrews 2:7; Psalm 8:5-6.)

"It is, therefore, absurd for us to continue longer to speak of Adam dying a spiritual death, while admitting that he was not a spirit being. It was simply the man Adam that died. His death, however, did include the gradual processes of decay, and affected not only his bones and muscles, but also his brains—his every mental and moral quality. The sentence, 'Dying, thou shalt die,' took hold of him as an entirety; hence we find, as the Scriptures declare, that there is 'none righteous; no, not one'—none mentally, morally or physically right. All have sinned. All come short of the glory of God in which Adam was created. From the moment of disobedience and divine condemnation Adam and his race have been judicially dead and gradually going down, down, down, in degradation and into the tomb.

"Speaking of the dying race from the judicial standpoint our Savior called them all dead. He declared that none has even a reckoned life, except such as by faith accepted him as their Lifegiver—Savior. His words are, 'He that hath the Son hath life; he that hath not the Son shall not see life; but the wrath of God abideth on him.' (John 3:36.) Speaking to one who believeth on him the Savior said, 'Let the dead bury their dead; go thou and preach the Gospel.' (Matthew 8:22.) From the right standpoint this meaning is evident. Let the dead, the condemned and legally dead world, look out for its own affairs. You become one of my followers and carry my message of life and hope to as many as have ears to hear!

"Dead in Trespasses and Sin"

"Thus the whole world of mankind through heredity, through inherited weaknesses, through participation in the sentence that came upon father Adam justly, are all judicially dead in trespasses and in sins—not one of the race is worthy of eternal life upon the only terms and conditions which God can offer—namely, perfection and obedience of the divine standards.

"Jesus preached the Gospel amongst those judicially dead through trespasses and sins. A few had the hearing ear and accepted the good message and gave their hearts to God and accepted the terms of discipleship—to walk in the Master's footsteps in the narrow way faithfully unto death —willingly offering, sacrificially, their little all in the service of God, his truth, his righteousness, his people. These few, as we have seen, the Savior recognizes as having life—as having 'passed from death into life' (John 5:24.) nevertheless their change was only a legal one. Actually, according to the flesh, they were still imperfect, fallen, dying. But by divine arrangement their new minds, their new wills, were accepted of God in Christ and their flesh ignored as dead, and they were begotten by God of the Holy Spirit as new creatures and became sons of God. As sons, they were free from all the previous condemnation that came upon them as members of Adam's race—freed through the imputation of the merit of the Redeemer's sacrifice applied on their behalf. Thus they attained the liberty of the sons of God—freedom from sin-condemnation.

"We are Saved by Hope"

"While speaking of believers begotten of the Holy Spirit and new creatures in Christ Jesus as having passed from death unto life, the Bible, with equal explicitness, tells us that the resurrection of the mind, the will, of the new creature, is not the completion of his salvation. He has received a great blessing, a great salvation; but what he now enjoys is merely a fore-taste, an 'earnest,' or handpayment of the great blessing which he will receive eventually, if faithful to his covenant unto death. The fruition of the hopes of the new creation will be attained in the end of this age at the second coming of the Redeemer, when he comes to set up his kingdom in power and great glory for the blessing and salvation of the world, when 'every knee shall bow and every tongue confess' (Psalm 6:23). The Scriptures point the new creation, the Body of Christ, the 'saints,' the church, to that illustrious day as the time when they shall experience their glorious change from earthly to heavenly conditions—when in a moment, in the twinkling of an eye the resurrection power will lift them wholly out of earthly conditions to the perfection of the 'divine nature.'

"Describing this 'first resurrection' of the saints, the Apostle says, 'It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body' (1 Corinthians 15:43-44). Respecting this glorious consummation of the hopes of the church, the Apostle declares it to be the end of our faith, the salvation of our souls—'the grace (salvation) that shall be brought unto you at the revelation of our Lord and Savior Jesus Christ' (1 Peter 1:13). For that glorious time the Lord's people are to wait patiently, realizing that, as new creatures, they are being tested by the weaknesses and frailties of their old bodies reckoned dead. They are to show their loyalty to God by fighting a good fight against the weaknesses of the flesh, against the allurements of the world and the snares of the Adversary.

This Light Upon Our Text

"Consider now, in the light of the foregoing, the meaning of St. Peter's words used as our text. We perceive how the Gospel message from first to last has been preached to a dead world—to a world under sentence of death—to a world dead in trespasses and in sin and unworthy of divine notice. The message has not gone forth to every creature yet. The divine promise is that eventually every eye shall see and every ear shall be unstopped, and then 'the knowledge of the Lord shall fill the whole earth' and 'every knee shall bow and every tongue confess.' But that will be during Messiah's kingdom of righteousness, which will last for a thousand years for the world's uplifting. That time has not yet come; hence that glorious message which all must hear and those glorious sights which all must see and all confess are not yet revealed. As yet the message can be appreciated only by a comparatively small proportion of our race, 'even as many as the Lord our God shall call.'

"The Redeemer says that they must not only be thus 'called of God,' but that they must be 'drawn' by him, in order to be blessed during this age. He says, 'No man can come unto me, except the Father which sent me draw him, and he that cometh unto me (thus drawn) I will in no wise reject' (John 6:44-47). For these few of the dead world the gospel in the present time is intended. No others have the ear to hear. But while those who hear are few in comparison to the millions of the world who do not hear, nevertheless they are many in comparison to the still fewer who accept the call under the conditions and limitations of the narrow way of self-sacrifice. 'Many are called, but few are chosen' to this high calling of joint-leadership with the Redeemer in his kingdom.

"By and by when all eyes and ears of understanding shall be opened and the blessing of the Lord through Messiah shall be world-wide, it will not be merely a calling to righteousness that will be extended. A command will be enforced by disciplines, 'stripes,' 'corrections in righteousness,' to the intent that the 'dead' world in general may be blessed and be resurrected—lifted up, up, up, out of sin and death conditions to the human perfection bestowed upon Adam and his race in creation. Only the unwilling and disobedient will die the second death, from which there will be no redemption, no recovery.

Live in Flesh and in Spirit

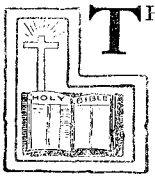
"Those who hear the Gospel and accept its terms of consecration unto death of the flesh and are begotten of the Holy Spirit as new creatures, 'partakers of the divine nature,' have, so to speak, a dual existence from the time of their begettal of the spirit. From God's standpoint they are new creatures begotten to the divine nature, which, if faithful, they will fully obtain in the 'first resurrection.' Yet according to all worldly concept of the matter they are still human beings, very much the same as they were prior to their consecration and spirit begetting. The world may, indeed, see certain changes more or less radical in their conduct and words, but, like as not, these will appear to the worldly merely as fads, fancies, eccentricities. Perhaps, indeed, as in the case of St. Paul, they may be considered as 'beside themselves'—mad. Hence, as the Apostle declares, 'The world knoweth us not, even as it knew him not' (1 John 3:1). The world did not know Jesus to be begotten of the Holy Spirit, the son of the highest, etc., nor does the world yet know that he is highly exalted at the Father's right hand. So also it is with the followers of Jesus. They similarly have received a spirit begetting and similarly, in due time, are to experience the glorious change of the 'first resurrection' and be perfected on the new plane of the divine nature.

Judged of Men—Judged of God

"Note again the Apostle's words respecting these spirit-begotten followers of Jesus, the 'little flock,' who walk in his footsteps of self-sacrifice. He says that these shall be judged according to men in the flesh, but according to God in the spirit. Men not knowing us as new creatures in Christ may think of us and approve or condemn as they would think of and approve or condemn others—according to the flesh. The world will not see that in these new creatures there is a battle in progress—the new creature seeking to conquer the flesh and to bring it into subjection to the divine will, but not always able to do so.

"All we can do is to do our best, whether our best shall be as good as or better than that of our fellow creatures who are not spirit-begotten, but who may be less depraved by nature—nobler by heredity. Our consolation as new creatures is that we are not to be judged by human judgment, but by him who called us and drew us to himself, who sanctified us through the blood of the cross, and who begat us with his own holy spirit, to his own divine nature. He will judge us according to the spirit, according to our minds, according to our intentions, according to our efforts. To the faithful who at heart are overcomers the Lord eventually will say, 'Well done, thou good and faithful servant! Enter into the joy of thy Lord. Thou hast been faithful over a few things; I will make thee ruler over many things.' (Matthew 25:21.)"

3:30 P. M.—Overflow Meeting at Celeron Theatre. Discourse by Brother John G. Kuehn. Subject: "LAYING UP TREASURES IN HEAVEN"



THE text chosen for our study is found in Matt. 6:19, 20, 21: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also."

What a beautiful, what a lovely expression of the Master, telling us he wants our hearts—our heart's affections. He tells us that he is going away to the Father, and then he tells us that we should lay up our treasures in heavenly places awhile, that we might be with him, that our estate might be with him. Not only did Jesus ask us to love him, but the Heavenly Father, the great God of all this Universe, is not ashamed, but comes right out open and above-board and tells you and me that he wants our love. "Give me, my son, thine heart." Could it be said any plainer than that? Indeed not.

Then, again, the Psalmist gives us the invitation, "Hearken (listen), O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house; so shall the King (my Son) greatly desire thy beauty"—inviting us to come right into his family. What a gracious invitation!

Now then, to love anyone it is absolutely necessary that we be acquainted with him, or her, that we have time to meditate and fellowship with them; and so God has arranged it that you and I may have all the time necessary to think on heavenly things, to become acquainted with Jesus, to know God, and thus more and more to set our affections on heavenly things. Is that true? Have you and I an abundance of time to learn to love God? Oh, yes, indeed. God has arranged that those who make a full consecration to him may have all the time necessary. He has released us from the burdensome things, the worries and the cares of this life. Are you and I freed from the burdensome things and the cares of this life? Are we indeed free? Don't we have to provide things decent and honest in the sight of all men? Yes, indeed we do, but we do not worry about those things. You know a man of this world has so many things to weigh him down, and to worry him; he is depending on his health, his bank account, his business, upon his job, and all of these things, and if these fail he may well look blue and feel glum; but the child of God is not so bound. Cast your cares on him, for he careth for you. And as we go on day by day, and meet the requirements of each day, we have God's positive promise that it shall bring us no greater burdens than we are able to carry. As your days are, so shall your strength be. Sufficient unto each and every day is the burden of each and every day, and God will not pile any more upon us than we are able to bear, and he has promised to provide a way of escape with each temptation, each trial, and each difficulty. He has opened up the way of escape for us, gloriously.

But we are not always as wise as we might be. We might, instead of casting our cares upon him, look at the cares of today, and size them up, and say, Well they are not so bad; our Heavenly Father is dealing with us gently; he has given us no more than we can bear. But while we are looking at today's trouble we borrow a few from tomorrow; and we reach over into next week, and get a few more, and over into next month, and maybe for years to come, and all of these added troubles are more than we can bear. They stand before us like a great big mountain; but if we would only be wise, and take God at his word, we would cast our cares upon him, and we would not find these a great big mountain. So then, dear friends, if we have been unwise in the past, let us become wise now. Let us indeed realize God's promises, and instead of standing and marching time and not going forward, let us forward and we will find in the strength of the Lord we will march right through that great big mountain—and we will find it to be nothing but a mountain of smoke which the Adversary has put in our path. Indeed it may cause us to sneeze a little, but nevertheless we will walk right through. Is not that true? Oh, indeed we have realized this over and over again. Our greatest troubles, our greatest difficulties, our greatest sorrows, are those which we have by anticipation.

Our dear Master, in speaking about the treasures, points out to us that the earthly good things are indeed good things, but he also shows us that those are more or less of a hindrance to us in making our calling and election sure.

Call to mind the conversation between the Master and the young nobleman. The young man, you recall, came to the Master and said, "Master, what good thing must I do to have eternal life?"

"Well, how about the law?"

"Oh, Master, the things of the law I have kept from my youth up—but what lack I yet?"

The Master said, "Go and sell all that thou hast, and take the money and give to the poor, and then come and follow me."

What was the result? The young man walked away sorrowful, because he had great possessions. We can see him walking away, his head drooping, and his shoulders drawn up—very sorrowful, because he had great possessions. Had this young man been not quite so rich—suppose he had been a carpenter, and owned just a few tools, he might have been quite willing to sell those and take the money and give it to the poor and follow the Master. But

he had great possessions, hence it was more difficult for him to come and follow the Master.

But before we pass on in our study, let us notice two points in this conversation between the Master and the young nobleman. Does the Master say to us, Go and sell all that thou hast? Does the Lord require of you and of me that if we would be his followers to sell all that we have? Does he say to you, Now you have houses and lands and stocks and bonds and investments—take them and put them on the market and get rid of them at any price, and put the money in your pocket, walk down to the slums and say, I want to give this money to the poor, and turn your pockets wrong side out, and then say, Now, Lord, I am ready to follow you? No, no, our Lord Jesus does not ask us to do any such foolish thing as that. He asks you and he asks me—all of us who have been justified freely from all things by faith—to come and make a full consecration of ourselves to him. "Give me, my son, thine heart." But he does not say, Now if you have a house and lot, or land and possessions, get rid of them, sell them and give the money away, and then come and follow me. But what does he say? Now, my son, you have given me your heart, you have made a full consecration of yourself unto me. I accept that. Now you have possessions, houses and lots, and lands, and what not; I will not take them from you, but I will make you a steward over those things. You have given yourself to me, you have given your heart to me; now I will know by the way you exercise your stewardship over those things how much of this you mean.

The second question, Why does the Master to the query, "What must I do to have eternal life?" give this answer? What would you say and what would I say if one should come to us and say, What must I do to have eternal life? We would say, Believe on the Lord Jesus Christ. Why, then, does the Master make so different a reply to this young man than we would make? The reason is this: This young man was a Jew, he was under the Law, seeking to earn eternal life, and hence it was necessary for him to do. But you and I, praise the Lord! are not under that law of commandment but we are under the law of love, and hence the Lord has arranged for us that we may be justified by faith—as the Apostle puts it, through the foolishness of preaching. And so we are justified by faith.

And when we speak about earthly good things, earthly treasures, we do not wish to confine these to houses and lots, and lands, and things of that kind only. We include in these earthly good things and earthly treasures all things which are dear to the natural man—influence, power, position, education—all these that come to us and are dear to us as natural men; all of these we count as earthly treasures, that are good, and right, and proper to have. We will not say one word against these, but, dear friends, we recognize that the more we have of these earthly good treasures, these earthly good things, the more difficult will it be for us to make our calling and election sure, because, as the Master showed us in this conversation with this young Jew, how hardly will they that have riches enter into the kingdom of heaven? But, praise the Lord, it is not impossible. There are rich men in the past who have made their calling and election sure, and rich men now that are making their calling and election sure, and we rejoice in this. We are glad that the way is thus provided that the Master indeed could point forward to such a fact.

Paul, for instance, was rich; he was powerful, influential, and yet after he became a follower of the Master he was poor, very poor; so much so that he worked with his own hands at tent-making, and supported himself and those with him. A little later on in his career he again had money, he again had influence, he again had power—so much so that he could live, while a prisoner at Rome, in his own hired house and receive his friends as he pleased. And yet this same Paul writes to Timothy, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the righteous Judge will give to me at that day.

And today you know men and women, and I know men and women, who, by God's grace, although rich, influential, and powerful, are indeed making their calling and election sure. We realize that it is more difficult for the one who has five pounds, or five talents, to make his calling and election sure, than the one with the one pound or the one talent to make his calling and election sure. It takes more to keep all on the altar of sacrifice.

But, dear friends, it was not our thought to speak along this line of earthly good things which we now possess, or the heavenly things which we enjoy day by day. Oh, the precious heavenly blessings that are showered on us from day to day! We appreciate them highly and rejoice in them, but we do not wish to particularly speak about them now. Our text brings to us something in the way of treasures which we do not have now, but lay up for future use. What are they? What is there in all this wide world that you and I can get hold of now to put on deposit, as it were, in the Bank of Jehovah, Jesus & Company for future use? At first we might say, I do not see anything that I could lay up for future use. But, as we canvass the field, as it were, and look over the ground, we find there are heavenly riches, heavenly treasures, which you and I can get hold of here and now to put on deposit in that Bank of the future, the Bank of Jehovah, Jesus & Company.

We look about us on the earth, and we find many treasures there, and many beautiful things. One of the most beautiful things we find in this world is love, and so we find there is a way opened up for you and for me to love the Lord, and it is this love of the Lord for his disciples, for you and for me, which is one of these treasures. You say, "Brother, doesn't the Lord love all of his disciples, all of his consecrated people, every one of them?" Yes, indeed, he does. He loves every one of the body members of Christ with a personal, individual, special love. But did he not also love his disciples with a personal, individual, special love? Indeed he did. Yet we find there were three of them, Peter, James, and John, who were specially close to the Master—specially near and dear to him. We find that these three, whenever there was anything doing that would bring them specially close to the Master, were right on the spot; they were always there. So you and I have the privilege now to express our appreciation and trust in the Lord, using all the opportunities that come to us of proving our love and loyalty to the Master.

One would say, Don't all do that? Do we not all love the Master? Yes, we all love the Master, but don't you know the Bible says there is a distinction, a difference, in the amount? As expressed in the Scriptures, there is one glory of the sun, and one glory of the moon, and as star differeth from star in glory, so shall it be in the resurrection of the dead. There will be brilliant stars, and stars not quite so brilliant, and it is in heavenly conditions just exactly as it is amongst us here on earth, in this respect. The man with the biggest bank account, with the biggest roll of greenbacks, is the biggest bug in town. Is not that true? And so we see by the Scriptures that those who have the largest bank account over there will be brilliant stars, and those who have a less bank account will be stars not quite so brilliant. As there is a brilliancy of the sun, and a brightness of the moon, and as star differeth from star in glory, so shall it be in the resurrection of the dead. So it is this personal, individual, special love which is one of these heavenly treasures that you and I can gain now and put on deposit in that heavenly Bank. But how, that is what we want to know? We want to know how to get this special love, how to get so specially near and dear to the Master?

A little experience which I will relate illustrates this point very well: It is our cheerful obedience, our glad acquiescence to the Master's will which brings us specially near and makes us specially dear to him. Here is Brother A. He has made a full consecration of himself; he has agreed to sacrifice everything, and use every opportunity of laying down his life now in sacrificial service for the Master. Well, the Lord gives him a chance. The troubles, and difficulties, and perplexities, come, one after another, one after another, and the brother cries out, "O Lord, O Lord, indeed I realize thy hand is heavy on me; I realize indeed, Heavenly Father, I am in perplexity; and, O Father, help me, take this burden off my shoulders, it is more than I can bear; I do not see, Heavenly Father, why I should have so much more trouble and difficulty than the other people have, and the other brethren have. But, Heavenly Father, I want to be an overcomer, and I pray for grace and for strength, that I might become an overcomer." The Lord gives him grace and strength and he comes off a conqueror and more than conqueror.

Here is Brother B. and he likewise has made a full consecration, and the Lord grants him an opportunity of demonstrating his love. Troubles and difficulties and perplexities come on him, and he in turn cries out, "O Lord, this is more than I can bear. Give me strength and grace. I realize indeed that these are opportunities for demonstrating my loyalty of heart, and I am not strong enough to bear

these things alone. But, dear Heavenly Father, I realize indeed some of these may be stripes for wrong doing, and I am examining my heart to see whether or not they are.'' And after the brother has examined his heart and he finds there is nothing in his life which he can consider these as stripes for, then he goes to the Heavenly Father again in prayer and says, ''Dear Heavenly Father, I have examined myself, and I find nothing in my career which I could count these as stripes for, but as I am not able to realize how much are on account of my shortcomings, my secret faults, keep me from presumptious sin.'' But the condition continues, and the brother goes to the Lord again and says, ''Dear Heavenly Father, I have examined myself, and I come to thee, and I realize now that these difficulties, these perplexities, and these trials, are so many opportunities for demonstrating my loyalty to you. Dear Heavenly Father, give me grace to the end, and make me indeed able to come off a conqueror and more than conqueror.'' And the brother comes off a conqueror and more than a conqueror.

Which of the two got the biggest benefit out of the deal, Brother A or Brother B? Surely Brother B. Why? Because he was a joyful overcomer. He gladly acquiesced in God's will, in God's way, in God's leading. So you and I can see that it is the joyful overcomer that comes nearer, and nearer, and nearer, to the Master, and he is laying up these treasures that he might be specially near and specially dear to the Master.

When we speak about joyful overcoming, we do not wish to be understood that when trials are pressing hard upon us that tears would not come, that our flesh would not quiver, that our hearts would not be heavy, but we do wish to be understood as saying that down in the bottom of our hearts—no matter how much commotion there may be on the top—way down in the bottom of our hearts there is the peace of God which passeth all understanding.

You have seen on tables little globes with fishes in them. As these little fishes swim around the surface of the water the air is full of bubbles, commotion and riffles, is it not? But when these little fishes stay well to the bottom of the globe, they swim around and everything is quiet and peaceful. So with you and with me: If we are trying to hang with one hand to the world, getting a whiff now and then of the pleasures of this world, it causes riffles and commotions, but if we sink ourselves down in the ocean of God's love, there is peace and quiet.

Some months ago it was my privilege to have a little parlor meeting in Canada. As we were beginning the evening service at eight o'clock, a little child of the home drew her rocking chair up to the side of the piano, and sat down on it, determined evidently to take in that meeting. Well, Mama said, Mabel, it is eight o'clock; it is your bed time. Little Mabel seemed to know what that meant. She commenced to cry, but the mother was firm. She took little Mabel into the bed-room. I said to myself, It will take a half an hour for the sister to get that child quieted. I thought we had better have a song service. I turned over for a hymn to sing, and while I was turning the mother came out and the child was crying and sobbing in the room. We commenced our service, and had not sung more than a few words of that hymn when the little child joined in with the hymn. And I thought to myself, If I could only get a good square look at that sister's face I would surely find something there worth while seeing. She loved that child before she put it to bed, but doesn't she love it a little bit more now? Oh, indeed, she did. So with the Heavenly Father and with the dear Master. When he sends these trials and perplexities to us, and permits them to come into our lives, if we will only joyfully bear them, knowing his way is best, are we not then laying up these treasures in heaven, and coming nearer and nearer and nearer to him? Let us do that, and lay up treasures in heaven.

Our dear Master when he was on the earth was very observing; he noticed the fields, and the trees, and the flowers, and the people; he noticed all of these things and got lessons out of them. So he looked at the business men of his day and saw that they were wise, and he said that the people of this world were wiser in their generation than the children of light. What did he mean? He saw they had a purpose in life, and they were going after that purpose. The business man of today wants to make his business a success, and he keeps after it. It costs him something of time, of convenience, of effort, of health, but he keeps after that dollar until he gets it. And the moment he gets one dollar, his hand is out for the next one. He has a purpose in life. So the dear Master admonishes us to also have a purpose in life and to seek after these heavenly riches. So by his grace let us look about and see what opportunities there may be for you and for me to lay up these treasures in heaven.

We cast about us and see indeed there are many ways of laying up treasures in heaven. We have, for instance, the treasures of mind and character. Look at the men of the world and the women of the world, how carefully they consider the future of their children. The child is sent to the kindergarten and carefully trained, then he goes through the school, through the different grades, perhaps through the high school, then through college, then through the university, and in due course of time, the finished gentleman, the finished gentlewoman, is turned out into the world, ready and able to take their place. We are glad to see that the men of the world and the women of the world are taking such a wise course. But after all, dear friends, the education, the learning, the character development there, is only temporary. Sometimes a single week's illness eats out all those glorious attainments of mind and character. If disease doesn't do it, a few years will. We come along, sixty, sixty-five and seventy years, and we do not think quite as readily, do not see quite as well, do not understand quite as well as we did; eighty, ninety—well, indeed, I used to know that, but I cannot remember it. So the brilliancy of mind is gone. But you and I, dear friends, are in the School of Christ, we are laying up treasures of mind and character which will never be taken from us, which will endure throughout all eternity. What a glorious School that is! Let us realize our dear Master does not waste any time, and if you were a teacher in the schools, or a professor in an institution, you would not be considered true to your calling if you would waste time in the school room. And so we would not think our dear Master was honest if he would waste time with us while we are in the school. So, let us realize, dear friends, that every day he is giving us lessons, lessons, lessons, and it is for you and for me to look out for these lessons, and stop at night and count over the day, count over the hour, count over the half hour, and see what lesson God might have had for us during that last half hour, during the past hour, or during the past day. Our dear Master is giving us these lessons in the School of Christ; but the question comes to our mind, when we go into the death condition how will this brilliancy of mind be retained? How will this beautiful character which is being developed in the Church be maintained and retained for the individual? We know from our school days, and our study of physiology, that thoughts are impressed upon the brain. Now when these brains go to ruin and decay, indeed the thought-impressions will likewise go to ruin and decay, and we can to some extent see how omnipotent power will be able to re-create and re-produce these thought-impressions in the human brain when men are brought forth again from the dead condition. But how about us who shall have a new body, a spirit body, as the brains of those who constitute the Church will not be re-created—they shall have a new brain and a new body? How then is God going to preserve the thought-impressions of those? He uses the prophet Malachi to give us the answer, and there is a beautiful picture. ''Then they that feared the Lord spake often one to another: And the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.'' There we have it. There is the bank-book, if you please, and it is for you and for me to see that God has something to write down in that book. Those that feared the Lord spake often one to another, and the Lord hearkened and heard it, and the book of remembrance was written for them who thought upon his name. There we get the thought that the Almighty God makes himself responsible for the safe keeping of our new mind. What does it mean? It means every honest thought, every pure thought, every noble thought, every thought of virtue, every thought of praise, that has ever passed through your brain since you have made a full consecration, is not lost, but goes on to that bank account up there. But if we do not think those thoughts, if they do not pass through our brains, there is nothing to put on the book.

Sometimes we find a dear brother and a dear sister say, Oh, I am so weary, tonight, I am so fatigued, I think I will not do any reading tonight; I think I will not go to that meeting; I would not remember the discourse anyhow; I would forget it. Suppose you did—suppose you did not remember anything. God does not bind you to what you remember, or to what I remember. Our text tells us a book of remembrance is written—not here, but God's book

of remembrance is being written for us. Is not this a glorious promise?

Our dear Brother Van Amberg sometimes uses the illustration of a leaky barrel. He shows how you or I pick up a paper, or novel, and read it, and we remember it, we can tell the whole story; but if we pick up the Bible, or Scripture Studies, we forget. Now why? It is because we are natural men. As natural men we were made to hold natural things, just like an apple barrel was made to hold apples. It was slack cooperage, and the staves do not fit closely together. It holds apples all right; but if you pour the apples out and fill that same barrel with water, you have your troubles; it runs out almost as fast as you put it in the barrel; to get the barrel full, you must move it up close to the pouring, and pour mighty hard.

But what about the water that runs out? What about all the beautiful things we have heard through this convention and we go home and forget? Are they all lost? Nay, verily, they are not. They go down on that book of remembrance, and by and by when God gives us our new bodies, we will find them all there, every one of them. They are not lost.

Suppose I am here in business in Celeron, and during the day's business I took in a ten-dollar bill, and at night when I count up the cash I find this bill and look at it, and say, I do not know about that, it is all tattered and torn, almost half of it is missing. I take it to the banker and he says, That is all right, I can make out the serial number, I can make out the signature, and he reaches down in the till and hands me a brand new ten dollar bill for it. So, dear brethren and sisters, we come to a praise, prayer and testimony service, and we are just chock full of saying something to the Lord's honor and glory, but it seems we are glued to our chairs and cannot get up and say it. The brother who leads the meeting notices our difficulty and says, Have you a word for us, brother? You get on your feet, and by the time you get your head up above the rest of them, you have forgotten what you were going to say, and you say, Praise the Lord, and sit down again. Now, dear brother and sister, that is one of those tattered and torn ten-dollar bills; but it is genuine, and by and by a fine new ten-dollar bill will be up there for it.

So with our prayers. You know sometimes we kneel down in prayer and cannot get the words to come; it is just like drops of water falling on a hot stove, it goes everywhere. Never mind, if we cannot corral them, and get them together, our Father sees the heart, and if it was really and truly our heart's desire to offer up a beautiful prayer to God in our bed-chamber we will find it all on record up there. And so we could go on, if time permitted, and see how many ways God has given us of laying up these treasures of character, and how he has made himself responsible for the safe keeping, but let us bear in mind that just as your banker will not be able to enter a credit, a deposit, that you do not make, so our Heavenly Father cannot enter on that book of remembrance a thought as your thought and my thought, unless that thought has first passed through these brains of ours. If it has not passed through our brains now, then it would not be our own thought. God could not create a new body and put a mind into that new body and call that you and I. It might be a glorious creation, but it would not be us; it would be a stranger; therefore we see how God has so gloriously arranged it that we can use these old bodies now, to think these beautiful thoughts, and he will take care of them; but if we do not think them, they will not go on record. Hence the importance of the beautiful things, the honest things, the just things, the pure things, the good things, and the things of good report, that go through our minds day in and day out; because every good thought will go on record and will not be lost. What a glorious privilege it is!

And one more point along here is this: Sometimes in the course of business, you will take in a bad piece of money—a counterfeit—so at the close of the day a business man might make up his cash, and he would enter his gold, and currency, and bonds, and stocks, and drafts, and walk over to the banker, and the banker commences to check off, and he stops all at once and picks up a bill, lays it aside, and perhaps another one, and still another one; when he gets all through he totals up and enters our account, and then he picks up the others, and says, "Now, Mr. Kuehn, here are three bills I cannot take; they are bad money, and this bank does not take any bad money." That bank up there does not take any bad money—all the bad, evil thoughts that crowd in, don't go on record. Praise the Lord for that!

But our dear Master urges us to go along this way and make money. He tells us the people of this world are wiser in their generation than the children of light. We want to be wise. We are making money at this store, and this store, and let us go down the street and see if we cannot open up a third store; we have the money and the time. We find a beautiful store here, it is 150 feet deep, 50 feet wide, and two beautiful plate-glass window fronts, and a splendid entrance, and we can keep several clerks busy in that store and make money with each one of them. We get a sign for this store; we will hang up a great big sign, and take a Scripture text for this sign. "He who receives a prophet in the name of a prophet, shall receive a prophet's reward." Now if language means anything this does not mean that such a one receives the same kind of a reward the prophet receives, but it means such a one will receive a reward from the prophet. Let us read it again. "He who receives a prophet in the name of a prophet, shall receive a prophet's reward." What does that mean? It means simply this: That in the next age when people come back into the earth, then these prophets of old will have the glorious privilege of bestowing special blessings upon those who favored them because they were the Lord's servants. Think for instance of Jeremiah, when his enemies had painted him so black that the king thought the best thing he could do was to throw him down into that old miry pit and allow him to die there, a young officer, a colored man, plead his case so well that the king gave command to bring him forth; and the young man was overjoyed and ran to his home and thought, Now, what can I do to help that man? And he picked up some old rags, rotten rags,—I suppose it means rags rotten with age—and he took them to the pit and said, "Jeremiah, the king is going to send a man to pull you out of that pit. Now here is some cloth; put that under your arm pits, so the ropes won't cut so much when they pull you up." Don't you think in the resurrection time Mr. Jeremiah will have a warm spot in his heart for that colored man? And on the principle that it is more blessed to give than to receive, what a blessing Jeremiah will have now!

Hold on, now, we will hang up the other half of that sign—"And he who receives a righteous man in the name of a righteous man, will receive a righteous man's reward." Who are the righteous? The saints, the justified, the consecrated children of the Most High—you and I, by God's grace.

Just see the opportunities we have all about us in our homes, in our lives, in our surroundings, of coaxing kindnesses of those who are with us. In some homes, the father sees the truth, and the mother does not; or a child rejoices in the truth, and the parents cannot see it; or a sister sees it, and a brother cannot. All of these are glorious opportunities to call kindnesses out of these in order that in the next age we might have the privilege of bestowing special blessings and kindnesses on all such.

Let us draw, as we did before, a picture of this: Here is John, who is rejoicing in the light of the truth; he talks truth from morning to night; he is talking truth, truth, truth, all the time. His dear Mary cannot see it. She is sick and tired of hearing a word of truth. John has been unwise. He has been dinging and dinging at his dear Mary, thinking he might make an ear where there was no ear. But he has learned in the School of Christ, and he has become somewhat wiser, and by the Lord's grace he has resolved to act more wisely in the future. So on a certain evening he comes home and finds Mary has prepared just the kind of a supper he likes, and now ordinarily he would sit down and get through with that supper as quick as he could, then stick his nose in his Scripture Studies or Watch Tower, but this time he says, "Mary, you have a lovely supper there, and I am just going to sit down and do justice to it." He does. Of course this pleases Mary, for she has bestowed time and thought upon this supper, and it is right that it should please her. And it is right and proper that John should appreciate it. Now while eating supper, John looks up into Mary's face and says, "What is the matter, are you sick?"

"No, I am not sick now, but you know it is house-cleaning time and I am a little tired."

"Now, Mary, that is too bad. I will help you with the dishes tonight." And Mary thinks, "All right, John, you just want a chance to talk some more of this old truth to me, and I wish you would stay out of the kitchen and leave me alone"—but she does not say it.

John sticks to his purpose. Finally they go out to the kitchen, Mary washes the dishes and John dries them; but all of the time Mary is afraid he will talk some more of that truth business—but not one word about the truth. They get through with the dishes in the kitchen and walk out into the sitting room, and John pulls up two chairs, one on this side of the table and one on the other. Mary says, to herself, "Now here is where I get it; I thought he could not hold it much longer." But, lo, and behold, John walks over to the book-case and picks up the Ladies' Home Journal and hands it to Mary, and he picks up the Watch Tower, and they both sit down and look at the paper; they don't do much reading but a whole lot of thinking. It is good for us to think.

A night or two later: "Mary, this is just a lovely moonlight night, let us go out for a little drive."

"Oh, I thought he could not hold in much longer. I might just as well go and take that drive and have it all over with."

So she consents to the drive. John talks about the sun, and the moon, and the stars, and everything in the world he can think of, but does not touch the truth. It is a hard job for him to do it, but Mary really enjoys that ride. She looks at John occasionally. "What is the matter with John? I wonder if he is getting sick." But he is not getting sick—he is getting wiser. In short, John shows Mary all of those little kindnesses she is properly entitled to—in fact, he realizes that in his zeal and over-anxiety he has neglected his duties toward his wife, and he begins to court her all over again, and Mary awakens up, just like a flower that has been wilting away, and is being refreshed by the water; she has new life, and new energy.

Friday night comes—you know that is meeting night. John says to Mary, "Now, Mary, this is Friday night, and we have a meeting over at Brown's, and I canot miss that meeting, but I will be home as quick as I can after the meeting."

"Yes, you people never know when to come home again when you do go to a meeting."

"I will be right back as soon as I can."

John hurries home that night. Friday night comes again. This time Mary comes out in the hall with John; she has something to say, but cannot get it out; she cannot say it.

"Good bye, I will be home as soon as I can."

"I hope you will."

Friday night comes the third time. Now this time Mary comes out into the hall with John. "John, I wonder if—if—I wonder if the friends could not come to our house for the meeting next Friday night?"

John holds in; it is hard for him. "Why, yes, Mary, I think perhaps it could be arranged, and I will be very glad to carry your message over there; I have been wanting the friends to come here for some time, but I did not know but perhaps you might not like it."

"Yes, John, ask them to come over."

John holds in—he has to button his coat and hold it like this (indicating) to get out; but when he gets out of the door he does not stop to walk, he runs over to Brother Brown's. He does not ring the bell, but he just falls in the door.

"The next meeting is at our house. Mary said so!"

Friday night comes, and the meeting is held at Mary's house. The friends all enjoy the hospitality of John's home. Mary does not pay much attention to the meeting. The next morning John comes down early. "Mary, I suppose I had better hang these rugs over the line. You know it rained yesterday and so many people came through the parlor."

"John, you need not say a word about this. Those are the nicest people I ever had in my parlor. I watched their feet; there is no mud on the carpet. There may be a little in front of the piano, but I will run the sweeper over that. I am so glad that the friends came."

You see John had succeeded in coaxing kindness out of Mary, and in the next age, if Mary should never see the truth now in time to be one of the glorious company who shall be like the Master, will John not have the glorious privilege of showering, showering, showering blessings on his dear Mary? Oh, indeed he will.

We might mention a number of opportunities in our daily lives, on the street cars, in the stores, in the shop—everywhere—of gaining "money" of this kind, but our time will not permit us to do so.

We will hurry along, and open up a little shop and call it a pawn shop. We will not hang up three golden balls in front of this shop, but they say there is lots of money in the pawn business so we will hang up a Scripture text instead. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may, by your good work, which they shall behold, glorify God in the day of Visitation." What does that mean? That means this, dear friends: That you and I have the glorious privilege of making our present-day enemies an opportunity of gaining "money" for the bank of Jehovah, Jesus & Company. In the resurrection day, when men begin to count the noses, here is So and So back again, and So and So back again—why, they are all coming back on the earth, but where is old man Smith? I used to know him—that man, John Smith, who used to run a grocery store.

"Why, don't you know where he is?"

"No, I do not; they are all back on the earth, but he is missing."

"Well, John Smith is one of the Christ & Company, one who made his calling and election sure, and is now with the Master, one of the blessers of all of the families of the earth. You come along with me to the Ancient Worthies, they know all about it."

"Never mind, I knew him, but I did not like him at all. He was always so different from anybody else. If I wanted to go the the base-ball game, he would tuck his Bible under his arm and go off to some meeting. If I were sitting on my front porch reading a newspaper, he would be sitting on his front porch reading a paper called THE WATCH TOWER. If I wanted to go some place to have a good time, he would be sitting there talking to some friends about the future, and things that are different. Nevertherless, he was a good man, but I did not like him. He was always very pleasant; if he met me on the street he would speak so nicely, and I got so I hated that 'Good morning,' and if he came down the street, I dodged down some alley if I could so as not to meet him. But I must say that if he said yes, he meant yes, and if he said no, he meant no. But I begin to see now what that was that was working in his mind. Now I will tell you, we had a big storm just like a Dakota blizzard, and the wind and snow was having a grand time that night. In the morning as I looked out the window I found a pile of snow on Smith's walk clear out to the street on both sides, and over on Jones' side it was almost clean, and my side was almost clean. I said to myself, Now here is where I hear Mr. Smith do some swearing; he will lose his temper when he sees all that snow. I put on my coat and walked up and down my front porch. By and by Mr. Smith came out. I says, 'Good morning, neighbor.' He was just as cheerful as ever. He went back in the house. I thought, Now he has gone back to the basement to swear, but I will stay here. Pretty soon he came back. He carried a snow shovel, and began to work, and he kept time with the snow shovel, whistling a church hymn. That was too much for me. I walked down town. I did not want any more of that. When I got home at noon that man had cleaned off not only his walk, but the front walk, and the little snow that was on Jones' walk, and on mine too. I thought he did that to tantalize me, to make me feel bad, but no, I now see it was the spirit of God working in that man; it was the spirit of God that made him able to do those things. Now, then, if God was able to work in that man way back there during those hard times, those difficult times, how much more will he be able to help me now in these restitution times when evil is being restrained?"

So we can see how we can make our present-day enemies glorify God because of our good works. Is it worth while, dear friends? Indeed it is worth while.

Now as we realize more and more our glorious opportunities to lay up treasures in heaven, let us also realize that that means to do those things here and now if we would have the treasures there and then; it will be too late to create a new mind, to develop a new mind, after we get the new body, because we would not be able to recognize ourselves. We must develop the new mind here and now, and then God will give us a new body.

Sometimes I have wondered why it was that in Romans 12:1 we read, "Present your bodies a living sacrifice." I thought Jehovah wanted our hearts. But he given us these old bodies to practice on, to think these glorious thoughts with, and then he himself takes care of the good thoughts, the just thoughts, the lovely thoughts, the pure thoughts. Sometimes we sing, "Home, home, longing for home," but

praise the Lord for every hour and every day he gives us on this side of the vail, because we can still add more and more to our bank account over there.

Now if you have a bank account in your own bank, Mr. Banker pays a certain interest on time deposits, whether that interest be four, or five, or six per cent does not matter; but your banker and my banker will not pay us interest on a deposit which we have not yet made. So our dear heavenly Father will not be able to pay interest on a deposit we have not made; but if we have a small deposit we will receive small interest; if we have a large deposit, we will receive large interest. So, then, dear friends, every good thought, every noble act, every good deed, even if it is as small as a cup of cold water, will not go unrewarded. All the days of our consecrated lives, God is keeping watch over us; he has made himself the banker, and we have the privilege of making our deposits.

Now just one word more: Those of our brethren who have only recently come to a knowledge of this glorious privilege of making a full consecration to God, and laying up these treasures in heaven, may feel they will not be able to lay up quite as large a bank account as others who have been consecrated to the Lord for five, six, or fifteen, or twenty years or longer. No, dear friends, we all have a fair opportunity. We are living in a time of rapidity and speed, and you who are now becoming acquainted with the gracious goodness of God's provision for the New Creature in Christ Jesus, with the many helps and opportunities and association with one another, have a chance of getting rich quick. Some of those who have only recently made a consecration to God have been able to lay up much treasure in a few months; whereas ten, or fifteen, or twenty years ago it took a longer time for any one point to be thoroughly and fully understood, because we did not have the help. But now we can pick up our Bibles and turn to the helps in the back, and find out in ten minutes what it took our fathers perhaps ten weeks, and our grandfathers perhaps ten years to hunt up, and our great-grandfathers never knew anything about at all. So we have the opportunities equal. Let us be busy laying up treasures in heaven.

Farewell—Symposium—Love Feast

AT 7 p. m. Brother Russell appeared on the platform for a few farewell remarks, and said:

Now, dear friends, I want to say good-by to you. I have enjoyed meeting you very much—not only here, but also up at the Inn in Mayville, and have the pleasure of your acquaintance and renewing the fellowship. I think we have had a splendid convention. I hope you have all enjoyed it as much as I have, and as far as I have been able to learn, you all have had a blessing. We should give the Lord, from whom cometh every good and perfect gift, special thanks on this behalf. I am sure I express your sentiment as well as my own when I say to the dear friends who helped at the luncheon arrangement, that we appreciate very much their service. They served us well and faithfully. I am sure you also appreciate, as I do, the work of the dear ones who came here and made the preparations for our coming, so that when we came here we did not have to walk all around the streets to find lodging. Those were all willing hearts, and gladly gave their time and services to help you and me and each other.

Now, then, as I bid you good-by I think I will offer a prayer with you that the God of all grace may be with us. I will not have time to participate in the love-feast, as I take the train this evening, but following a series of brief discourses we will have a love-feast here, as has already been arranged for. While I will not be able to participate in that, I have already had a love-feast with you, you know, in the various meetings we have had at Mayville Inn. So we will content ourselves with that, and be very thankful that we had that opportunity. Let us look to the Lord for his blessing.

Brother Russell then led in prayer, thanking the Father for the numerous and great blessings received during the convention.

Next was a Praise Service conducted by Brother John T. Read, who sang as a solo the hymn, "Shall We Meet Beyond the River?"

Following the praise service was a

Symposium on Love

Five-minute Speeches on Twelve Phases of Love, by as Many Brethren

Brother C. A. Dann, of Toronto, Canada
"LOVE SUFFERETH LONG"

WHEN we recognize, dear friends, that the mark of the prize of our high calling of God in Christ Jesus is love, this detailed analysis of that attribute we have in the first epistle to the Corinthians, 13th chapter, given us by the Lord through the Apostle Paul, becomes to us of great value indeed. Additionally, when we realize that the general use of this word love comprehends the most debased sentiment of the human heart, as well as the most sublime manifestation of the divine character, we are glad that we have been thus provided with a sure means of determining by its various elements what kind of love the Father hath bestowed upon us, which also is the manner of love that we must develop to a fixity in its completeness in our hearts ere we shall be counted worthy of a place in the glorious kingdom of God, soon to be inaugurated. The Apostle Peter admonishes us along this line respecting the manner of love that will secure the divine approval when he says, Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. And now in these last evil days we are rejoicing in the loving provision the dear Heavenly Father has given us for our safeguarding in this matter of our vow unto the Lord. Just how much profit we have gained by this precious convention season just now closing, during which we have been in a special sense seated with Christ in the heavenlies, will depend upon just how much it has served to enable us to reach and remain unmovable at this mark of the prize.

Coming then to the first element of love which the Apostle brings to our attention in this thirteenth chapter of first Corinthians, we find that Love suffereth long. Again, we find that the Apostle in writing to the Galatians says that the fruit of the spirit is love, joy, peace, long suffering—long suffering, then, is a fruit of the holy Spirit and as such is a characteristic of Jehovah God who is the source of that holy Spirit. And so we read in 2 Pet. 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." Expressed in more comprehensive terms, we would suggest that long suffering is patience exercised toward those who distress, or try us, those who annoy or cause us to suffer.

Brother W. F. Hudgings, of Brooklyn, N. Y.
"LOVE IS KIND"

WE all want to have and know more of this perfect love, this heavenly love that is being discussed. We all want to put it on in all its elements, and to the highest degree, more and more day by day, I am sure.

The second element of Love is kindness. True love does not consist of various pretensions of kindness, to some selfish end. It does not consist of that mere surface smoothness and flattery which so often passes for kindness in the world about us. No, indeed, such is only a motive, a make-believe, a delusion; it has no part in the lives of any who have named the name of Christ and are seeking to walk in the footsteps of that perfect example. So Love is not merely a pretension to kindness, but Love is kindness. The Apostle says, "Let us consider the Apostle and High Priest of our profession." What do we find in his life that has any bearing upon this subject? Everything, dear friends. Never for a moment of his life did he ever manifest any

other spirit than that of kindness—never manifested anything that would be contrary to what we would suppose a perfect, righteous character ought to be. To be sure, at various times he was compelled to use very severe measures, severe criticisms respecting those hypocritical scribes and Pharisees in whose midst he chanced to be, but even in all of this he manifested kindness—great kindness. We even sing, "His loving-kindness, Oh how great!" And so when he was speaking in rather harsh terms, seemingly, to those Pharisees at times, yet he, in his perfection, knew just exactly what they needed. We are liable to make a mistake along this line, but there was no danger of him making a mistake. He knew just exactly what was good for them. And so those words he spoke, which we would suppose to be harsh, were exactly proper and right. And he was showing them kindness—great kindness—and they will realize it, too, when they come up in the Millennium.

Let us not be afraid of manifesting too much kindness toward those with whom we have to do; we will lose nothing by it, but we will gain a great deal. Let us be always able to show forth the praises of him who hath called us out of darkness into his marvelous light, by showing kindness to our friends, and neighbors, and to the world—yea, and to our enemies as well.

Brother F. F. Cook, of Detroit, Mich.
"LOVE ENVIETH NOT"

WE are taking the Apostle Paul's method of looking at love in a negative way—some of the things that love does not do, that we may know what love is. Love envieth not. This is a thing that love does not do. Envy is one of the works of the flesh which is very subtle, like all of them are, and we have to look to find it sometimes, but we need not go away from home. We can begin right at home and find envy working. We know that jealousy is a fear that we may lose something we already have. A husband becomes jealous concerning his wife, or a wife concerning her husband; but envy is a desire to have something that somebody else has. We meet the class of friends, and someone in the class has an ability to answer the questions helpfully and readily, and the friends recognize it, and speak to the brother or the sister at the close of the meeting, how the answer to the question helped them, and we notice it; and perhaps after a little while the brother is asked to lead a meeting. Now love would say, I am so glad we have a brother in the class who is developing these abilities, and how it will help us. But envy commences to work, if love is not in the foreground, and begins to see some little flaws and faults in that brother because we would like to have that place; and if envy is allowed to have her work, there is great danger of us seeing many faults and defects in that brother, and the work of the adversary, the work of the flesh, is being done. Some of our dear friends have the privilege of going to the Bethel Home. We think a great deal of them. We have not any doubt but they are qualified for the sacrificial work there. Love would rejoice that we have such a brother or sister within our knowledge who can go and do that work, giving up their lives, abandoning themselves to the work, but envy commences to work when love is not active, and we begin to surmise some wrong things; perhaps because we envy them their position. We would like to be there. That in itself is commendable, but envy wants the other brother or sister out, and we want their place, and if perchance something should happen that would cause that brother or sister to return home, secretly, with the awful working of envy, there might be a rejoicing in the heart. Or perhaps we have a position as elder, or have been speaking to the class, and we have lurking within a desire to be out in the field with the pilgrim brethren, and if some brother perchance from our own class has been called into the pilgrim service because of his qualifications, love would rejoice, but if envy is at work, we desire to be in his place, and that brother, if envy works, would commence to depreciate in our estimation, and we would see some fault. We can come back home again, dear friends, and if envy works very long it will go even outside of God's family. If we have a brother in the flesh, or a relative, who has abandoned himself to the world, and has a beautiful home, if we have allowed envy to work in our hearts, we commence to envy this brother in the flesh, look at his beautiful home, and the influence he is enjoying in the flesh, and we wish we were there. Oh, friends, this is a dark story I am telling you. It has in its markings the trace of the Serpent, for it is the flesh that is working, and love alone envieth not, for it is the fulfilling of the law.

Dr. L. W. Jones, of Chicago, Ill.
"LOVE VAUNTETH NOT ITSELF, IS NOT PUFFED UP"

LOVE, being the sum of all the virtues and graces of the spirit, must of necessity have some definite, positive characteristics and qualities; and so we find in love there are well-defined lines of demarcation which show that love does or does not do this or that, and love is not this or is not that. The portion of the topic assigned to us tonight is, "Love vaunteth not itself, is not puffed up." It is a double topic. We are looking at it from a negative standpoint, something that love does not do, something that love is not, the first portion being, Love vaunteth not itself.

Now both of these conditions are wrong conditions, and sooner or later will come to an end. The first, Love vaunteth not itself, is a condition or a result which comes from influences more within, whereas the other condition, Love is not puffed up, arises more from conditions without. Take the first condition, Love vaunteth not itself; the word "vaunt" means to lift up, or elevate. Nearly all of you have read how an athlete when he wants to make a high jump takes what is known as a vaunting pole and starts by making a long run, and then by means of this pole, one end of which is put on the ground, and with the momentum gained from his run, lifts himself high in the air. But notice he elevates *himself* high in the air; the pole does not do it. It is a self-exaltation, and it is a position that *self* sustains. If anything happens to knock the pole from under him, or he loses his hold, he falls flat. It is only a temporary position at the best; it is a wrong condition. And so, a natural man, endeavoring to vaunt *self*, lift up *self*, does it by means of the vaunting pole of pride, malice, hatred, and all uncharitableness. These are the poles the natural man uses. Love does not do that. *Love prefers to see someone else lifted up.*

The second part of our topic, Love is not puffed up. It is never puffed up; you never could puff up love; but that condition comes from outside circumstances being brought to bear upon one, such as the position of wealth, education, influence, fame, which may come to one. It is a false condition—just as we notice this airship or balloon outside; it is blown up, or puffed up, by an outside condition, the gas being brought in, and if anything comes along to puncture that bag, the whole thing falls flat. So it is in this condition of love not being puffed up. If one is puffed up, love does not do it.

Love vaunteth not itself, and the reason is because love prefers one another—love seeketh not her own. Love is not puffed up, because love realizes that we are bought with a price, we are not our own; and all the wealth, education, fame, and honor we could have would not in any sense puff us up.

Dr. R. L. Robie, Belvidere, Ill.
"LOVE DOTH NOT BEHAVE ITSELF UNSEEMLY, AND SEEKETH NOT HER OWN"

WE know that all the world is very much in love with jewels, with rare gems which are found in many places, and the diamond is the king of all the jewels. So we think that love is the crowning glory of character, and like the diamond which has many faces upon it when it becomes finished, so love has many faces, or facets. I am asked to speak on two of these: (1) Love doth not behave itself unseemly; (2) seeketh not her own.

This first one we will consider just for a moment in the better sense, not giving attention to the grosser sense in which it would be applied among those who do not care for love at all. In this sense I think the phrase, "doth not behave itself unseemly," has reference to true tact, to the finer sensibility of the propriety of things, so that it does the right thing at the right time and in the right way. And this certainly is a characteristic we all ought to cultivate. This will give us approach to people so we can do them some real good, and in this way we can be helpful to them, as well as receive a blessing ourselves. And as these facets on the diamond must be polished, must submit to the lapidary, so that each one may be dressed in the proper way

to reflect the beautiful light of the sun, so we trust our characters shall be polished so that we shall reflect this finer sensibility of the propriety of things.

Now then, as to the second: Love "seeketh not her own." What a beautiful characteristic this is, how entirely different from the spirit of the world! We know that the world is seeking her own in every respect. It is "myself" all the time with the world, but with those who are filled with this spirit of love it is entirely different. Love seeketh not her own—and what beautiful examples we have of this in the Scriptures. Just think of Abraham, for instance, when he had gone over into the country which God promised to give him, yet when there was trouble between himself and his nephew, Lot, Abraham generously said, Choose whichever way you like, and I will go the other way. Love seeketh not her own in temporal things, you see.

Then think of Ruth, for instance, who, when her mother-in-law begged her to leave, said, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; and thy people shall be my people, and thy God my God." What unselfishness was here! This was the spirit of disinterested love, seeking not her own in any respect.

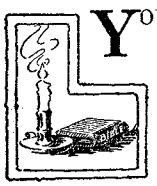
Then we might speak of David and Jonathan. Here was Jonathan, heir to the kingdom; he willingly gave up his rights to his friend David, so that it was said of him, here was wonderful love, surpassing the love of women.

Then we might speak of David, when his son Absalom had fallen in a war against him. Listen to his wonderful words: "O Absalom, my son! Would God I had died for thee! O Absalom, my son, my son!" And so here was the unselfishness of this great man whom the Scriptures tell us was a man after God's own heart.

And so we might give you many examples of unselfishness which is brought out so clearly in the Scriptures. Our dear Brother Hemery spoke to us the other day about the unselfishness of Moses. What a beautiful picture that is, and how that will illustrate the unselfishness of our dear Redeemer who came not to please himself but to give his life voluntarily as a sacrifice for all mankind. And so we read that he bare our sins in his own body on the tree, that he was bruised for our iniquities, that the chastisement of our peace was upon him, and by his stripes we are healed; this was done willingly and unselfishly.

So let us submit ourselves to the great Lapidary that the facet of seeking not her own, of disinterested unselfishness, should be thoroughly developed in us, so that we may reflect some of the glorious light from God.

Brother C. H. Swingle, Chicago, Ill.
"LOVE IS NOT PROVOKED, AND THINKETH NO EVIL"



YOU know we have the instruction to sometimes understand that the first shall be last, so tonight we desire to reverse the order of this topic and take up "thinketh no evil" first, and then consider the other part, "is not easily provoked."

Thus "thinking no evil" is, in other words, guilelessness. You remember the great example we have of our dear Master, in whose life there has been no guile. Also if we would follow in his footsteps, and be of that 144,000, we surely must conform to the fifteenth chapter of Revelation, "In their mouth was found no guile." This thinking no evil, as you see, is a very great thing; not only does it mean, take no account of evil, hold no grudge, do not charge up evil against the wrong-doer; but sometimes it is necessary to withhold a little cordiality, a little of the feeling we might previously have had, for the benefit of the wrong-doer, and how necessary it is that we keep our hearts clear from charging up the wrong-doing against the wrong-doer. How necessary that we devise means for this all-important thing of thinking no evil. Let me relate one little way in which the speaker was able to overcome the constant recurrence of certain evil thoughts. I prayed earnestly to the Lord to deliver me from that, and there came to my mind, after much prayer and consideration, Why not select some text of Scripture, to always bring to mind as soon as that evil thought comes? Then later on it occurred to me, Why not choose some article of the Tabernacle? And my attention was fixed to that beautiful white linen curtain. You know the thought, Set your affections on things above, not on things on the earth. What the priest would see if he looked down would be the dust that soiled his feet, and that above would be the beautiful linen curtain. So we find in the beautiful curtain, by study and prayer, all the fine features that have been so beautifully brought out in our SCRIPTURE STUDIES; and what a grand thing if we might select something that would assist us in overcoming these thoughts as they enter into the mind!

As to not being provoked, you notice our version says, "not easily provoked," but the word "easily" does not belong there, and we see why, because some of us might have an excuse and say, I was not easily provoked. Oh, no, brethren, we must not be provoked, any more than it says the servant of the Lord must not strive. Suppose the baby tips over the ink bottle; that is a little bit of a thing to be provoked about, but suppose it soils my new table-cloth; that is still a little thing to be provoked about; but if I allow myself to get angry, and worked up into a passion, my words will become evil words. How necessary to be careful on this point! It is a great opportunity of overcoming. We venture to say that two-thirds of the audience has the greatest fight on that very thing. Let everyone be swift to hear, slow to speak, and slow to wrath. Proverbs 16:32: "He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city." I would suggest this, that much of the provoking would be overcome if every brother would remember that if his wife is a Christian she is his sister as well as his wife, and if every sister would remember that if her husband is a Christian, he is her brother also.

Two men were passing down the road and saw in a field of wheat that had been cut the figure of one whom they thought was the farmer who owned the field. They wanted to inquire the way to the next city, so they shouted to him. No response. Then they shouted louder, then shouted together. No response. Finally one says, I will throw a stone and hit the shock of wheat by his side. He did that, but still no response. Finally he says, I will throw one at the man. This he did. It whizzed by the man's ear. No response. Finally, he says, I will hit the man. He threw the stone and hit him in the back. No response. He says, That is the most patient man I ever saw; I will go over and see him. It was a scare-crow. We do not want to be scare-crows, simply having no temper, but truly we must control it. Love not provoked means under control all the time.

Brother Ernest Kuehn, Toledo, Ohio
"LOVE REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH"

OUR portion is 1 Cor. 13:6, "Love rejoiceth not in iniquity, but rejoiceth in the truth." The marginal reading gives us the word "with," instead of the word "in"—"Love rejoiceth not with iniquity, but rejoiceth with the truth." There are three points brought to our attention — love, iniquity, and truth. And notice iniquity in between love and truth —and that is just what happened down in the Garden of Eden. The dictionary defines love as something one is tenderly attached to. The Bible says of love, God is love: He was so tenderly attached, so in love with the world, as to give his only Son. Iniquity is defined as injustice, unrighteous, sin, or crime —something not just, something not right. Truth is defined as a state or quality of being true, purity, free from falsehood. Our Lord defines it thus: "Thy word is truth." Now let us read our text: "Love rejoiceth not in iniquity, not in injustice, not in unrighteousness, not in sin, not in crime, nor unfairness, but rejoiceth in that which is free and pure from falsehood." God rejoices not in iniquity. And so the quality of love in him set in operation a plan that will ultimately put down all iniquity when his will is being done in earth as it is in heaven. So the Apostle would urge you and me, who have responded to the invitation of joint-heirship with his Son in the kingdom, that if we would be more than conquerors we must become Godlike, rejoicing not in iniquity but in the truth—not merely withdrawing from the systems of iniquity and standing for the truth, but we must develop a character that will more and more conform to him who so loved the world, who was so tenderly attached to the world, as to give his only Son; so that we love not only those who love us, but we must become so tenderly attached that we would love even those who despitefully use us, if we would become Godlike. We would quote from volume VI, page 406, "Love rejoiceth not with iniquity, but rejoiceth with the truth, hence it would delight to uncover

and make known noble works and words, but would have no pleasure in but avoid exposing ignoble words or deeds.''

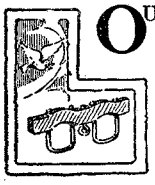
We quote from John: ''We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not.''

Brother S. Kuesthardt, Port Clinton, Ohio
"LOVE BEARETH ALL THINGS"

LOVE beareth all things.'' This has certainly no reference to the present things of life which we like, but to unpleasant things. The word ''beareth'' includes the meaning of a heavy load. So love bears all things—bears the things which are hard to be borne, which are seemingly crushing and pressing down. While we were begotten of the holy Spirit, and our hearts filled with the love of Christ, we may have fallen very short on this point, but this quality in us that bears, through the love in our hearts, all things cheerfully and joyfully, is to be developed. The story goes of a young farmer who was raising a calf which was his pet, and he bore that calf every day and kept it up for a year; at the end of the year he could bear the bullock—first the calf, then the full-grown bullock. So we see, dear brethren and sisters, while we at first can bear only the little things, we have to learn to bear greater things by and by, gradually. But we are promised that the Lord will not put more upon our shoulders than we are able to bear, and that he will provide a way of escape. Love beareth all things. You remember the Scripture passage which says that all things work together for good to them that love God, the chosen ones according to his purpose. So all things work together for our good, no matter how hard they are. They may be the very hardest things for us to bear, seemingly, but the love of Christ in our hearts will help us to bear these things.

It may be that all the helps, and all the friends, all those who have shown you their kindness, will be taken away from you, and you will have to stand all alone. It will be hard to bear, but we know that all things coming on us come from our dear heavenly Father—that is, he permits them—therefore we can bear all of these things. It may be that we are misunderstood by our best friends, and they may treat us unjustly—not intentionally, but unjustly all the same—but love beareth all things, and we should say to ourselves, the friend, or brother, or sister, did not understand me, and by and by the Lord will make it clear; I am in his hands; I am his child, and even if I should be treated wrongfully, it is one of the ''all things'' and all things work together for good. It might be that all the comforts of life will be taken away from you—your home, and everything on which you have been depending; bear it, it is sent from the Lord. A sister told me one time her husband, who was not in the truth, made a remark to her whenever she became impatient, ''Dear, don't forget I am one of the 'all things.' '' Let us not forget the Scriptural admonition, to bear one another in love.

Dr. S. D. Senor, St. Joseph, Mo.
"LOVE BELIEVETH ALL THINGS"



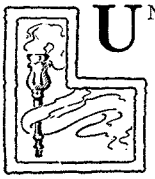
OUR part is, Love ''believeth all things.'' The thought in the word believe, dear friends, is to consider and receive from others as being true their statements to us. The thought is not that we believe lies or untruths, but that we believe all truth. In believing all things, it has reference, we might say, first, to our heavenly Father. We believe our heavenly Father, and we believe our dear Lord, in their statements to us. We believe in their statement that there is grace sufficient for us. We believe them when they say unto us that they have forgiven us all our sins. We again believe them in the great and precious promises outlined in the Scriptures. Therefore it says, ''Believeth all things.''

Now we come to our brethren, and this is where it has reference that love believeth all things. It does not believe all things that are untrue of the brethren, but it believes the statements that the brethren make to us. Therefore if there is a difference between two of us, and we would go to that brother and say, Brother, it seems so and so to me; but the brother would say, I had no intention of wounding your feelings or of giving you offence, we would have to believe that, dear friends, because it came from the heart. We brought it to the test. Sometimes we think some one of the brethren, or some other one, whoever it might be, has done something against us, or said something against us, that is detrimental. It is necessary then to bring it to a proof; we would go to that brother, or that one, and ask him about it. Sometimes we would find them saying, I had no intention of this, no thought on that line, and my motives were pure, and true. We would have to accept that as true, and it would demonstrate to our hearts that we were surmising evil. Therefore we find some of the greatest troubles that come between the brethren are some of the ''misses;'' and these ''misses'' are very troublesome. We call your attention to two of them: one is misunderstanding. We want to get away from misunderstanding; we want to understand one another; our motives are pure in each other's sight; and then when a brother or sister would say to us that their motives were so and so, love believes it is true. Then we have another one, that we misinterpret—another one of those troublesome ''misses,''—misinterpret another's words or actions. We would desire very much to get away from those two ''misses'' at least—misunderstanding and misinterpretation, of others' words and actions.

Dear friends, we see that our heavenly Father looks upon the heart, and you and I are to look upon the heart; and as we cannot read each other's hearts we must come to one another, if there are differences between us, and ask concerning their intentions or motives toward us, and out of the abundance of the heart we know the mouth will speak, and the New Creature would say to us that it was so and so, and we would believe it. Love believeth all things; and therefore when we would get an expression of the heart of the brother or sister in this case, we would be very careful to see that we did not misinterpret or misunderstand.

Now we would like to call attention to the thought that there is no unpardonable sin between brethren. There is with the heavenly Father, but there is not between us. Therefore, we could go to each other and when we get the expression of the heart we are to believe the words that they speak to us, because Love ''believeth all things.''

Brother A. M. Graham, Boston, Mass.
"LOVE HOPETH ALL THINGS"

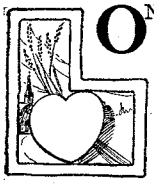


UNTIL I came up to this platform, I had hoped there would be ten minutes allowed to us; but that hope was not realized; that hope was a false hope. When I left Boston to come to this convention, I had a hope that I was going to have a good time, that I was going to have fellowship with the Lord, and the Lord's brethren here, and going to get a blessing. That hope has been realized. That was a good hope, a true hope. And so, dear friends, there are false hopes as well as true and good hopes.

The subject which has been given to us is, ''Love hopeth all things.'' We are very sure the Apostle did not mean us to understand that love would hope all things in the extreme sense of that word, but rather we are to modify the expression. In coming to the Lord's Word, we ask, What are the things Love would hope for? We answer it could not by any possibility be any of those things the Lord has forbidden, or those things the Lord would not approve, for if they were they would not be of love; they would not be the things love hopes for. We remember when our Lord was talking to his disciples on the very last occasion, he said to them, O slow of heart to believe all the things that have been written in the law, and in the prophets, and in the Psalms, concerning me. And I think, dear friends, it is true of the hope. We are to believe all things that have been written in the prophets, in the law, and in the Psalms, concerning the Lord, and our duties toward him, and his brethren. We realize we have some present hopes love prompts—hopes of fellowship together, hopes of forgiveness of our sins, hopes of being received into fellowship with our heavenly Father, hopes of being accepted by him as joint-sacrifices with our Lord, and we have hopes of help and grace all the way along—grace to help in every time of need; and we are assured that it is in this respect our Lord will never leave nor forsake us. So we have hope of reaching the end of our goal. And in the future we have some hopes, too. We have hopes of heirship with God and joint-heirship with Jesus Christ our Lord; we have hopes of judging the world; we have hopes of being kings and priests unto God; we have hopes of seeing our Lord; we have hopes of being with him and ever abiding with him; we have hopes of seeing him as he is. These are all good hopes;

they are the hopes that love prompts, and the hopes that come as the result of our love of God, our love of God's Word, and our love of God's people. We may be very sure that in all of these things we are believing that if we are faithful in holding on to the faithful Word, we shall have no danger of having any of our hopes in any sense fail of their realization. But just so long as there are hopes that love prompts, hopes that are prompted by the love of God, and love of God's word, just so long we may realize they will be hopes that will reach a full realization, not only here, but by and by in the kingdom.

Brother T. E. Barker, Boston, Mass.
"LOVE ENDURETH ALL THINGS"



ONE of the attributes of God that seems to shine out the most is that of love. We might have all knowledge and yet lack the one element of Christian character that would help us to gain the victory—love—the love that endureth all things. This thought is also expressed by the Apostle Paul in the last verse of the twelfth chapter of first Corinthians, when he tells us to covet earnestly the best gift—that ability or talent to explain God's wonderful plan and rightly divide the word of truth; yet he says, I show you a more excellent way even than that—to cultivate and develop a large measure of this enduring love. It has been said that there is not a stronger element in the human character than mother-love. How much would mother-love endure for the little babe? Many, many days of toil and suffering, many sleepless nights, ofttimes going without sleep for the dear little babe. Did you ever hear of that loving mother murmuring or complaining? No. Again, love endureth all things. Take again our heavenly Father's love—a nobler, grander love than mother's love. Has it endured all things? Yea, dear friends, the long-suffering of God is exemplified in his patience all down through the six thousand years in permitting his name and holy character to be misrepresented. Truly his love endureth all things.

Take, again, for example, our dear Master. Did he develop that element of love that endureth all things? Yes, verily, dear friends, we find him in his earthly course and ministry enduring all things, even as the Apostle says to the contradiction of sinners against himself, and the death of himself on the cross for the human race. Surely he exemplified and magnified the enduring love—the love that endureth all things. How about the love that you and I are developing? Are we growing in that love that endureth all things? We trust we are. You will understand, dear friends, there are two elements that are spoken of in the Scripture: one that might be termed the filial love, the other the *agape* love. All filial love we understand to be duty love. That would be the love we would have at the first; but as we grow and receive of God's holy spirit, we grow into the *agape* love, that love in its purest, noblest, and most disinterested form—the love that Christ had.

We trust and hope, dear friends, that as we grow day by day, we can have the same testimony as expressed by the Apostle—love beareth all things, love believeth all things—even taking some things we cannot understand in God's holy word and plan. Love hopeth all things; love endureth all things.

Brother E. J. Coward, San Antonio, Tex.
"LOVE NEVER FAILETH"

LOVE never faileth." In this expression, dear friends, we have a jewel of rare value. Earthly pleasures are of brief duration, but here is something which never fails. The Apostle is speaking of that attribute of the heavenly Father's character which caused him to give his only begotten Son to die for us. Love is here brought in contrast with justice. We find that our heavenly Father is perfect in all the attributes of nobility of character—perfect in his justice, so that the just sentence against father Adam, "Dying thou shalt die," cannot be infracted even by the great Supreme Judge of the Universe. Justice, therefore, is a principle. Love also is a principle. Love is giving that which contributes happiness. This love, then, if we can attain it, will abide with us forever; it will never cease. In the early Church there were some who were speaking with tongues; others, as our text shows, had inspirational knowledge. The Apostle shows that these would pass away; that there would come a time when tongues would cease to be useful, having served their purpose. Inspirational knowledge would also give place to the holy Scriptures. Therefore the Apostle urges them to secure love—this love which enables them to be kind, one to another, as the dear brethren preceding me have shown. This love, then, will continue throughout eternity, for it is eternal, even as God is eternal. The Psalmist says, From everlasting to everlasting thou art God. Therefore, with all our getting let us get love; let us develop it by painstaking care, first with our thoughts. How necessary it is to scrutinize our thoughts carefully. And then we need also to watch our conduct, that it may be in accord with the spirit of love; that this love operating in our lives may be seen in our looks, and may be felt in our handshakes, and thus that will encourage one another to press along in the narrow way.

"A word fitly spoken, how good it is!" So as we come in contact with those who become weary, how refreshing it is to give them an encouraging word. We need, then, dear friends, to strive daily to keep our hearts in accord with the heavenly Father's will, so that his will is being done in our lives day by day, and we will develop this love which will abide throughout eternity.

How grand it will be when we shall meet in the Great Convention, and there, with hearts welling up with love, be able to bestow this throughout all the endless ages! How grand it will be for the human race when they, under the ministration of Christ and his Church, shall attain to perfection of human life, and then to see the earth full of joyous, happy people, loving each other. Love, therefore, never fails, because it will continue throughout eternity; and thus each can contribute happiness, one to the other.

At the conclusion of these talks, John Kuehn, of Cleveland, who acted as chairman throughout the convention, spoke briefly, referring in his remarks to the great blessings received by the delegates at the convention and urged all to shower these blessings on the relatives and friends at home.

The congregation then arose and sang Love Divine, the singing being followed by the concluding prayer by Brother Kuehn.

Love Feast

THE pilgrims with bread on trays took positions at the ends of the aisles and in the gallery and shook hands and broke bread with the people as they left the building. It was some time before all left the auditorium and its vicinity, as the people gathered in little groups for last words of farewell.

Thus closed the grandest convention on record, and inasmuch as there were representatives present from nearly all parts of the world, its benefits will be far-reaching. **Amen.**

SYMPOSIUM SPEAKERS
GENERAL CONVENTION
~1910~

~A. GRAHAM~

~DR. L. W. JONES~

S. KUESTHARDT

~W. F. HUDGINGS~

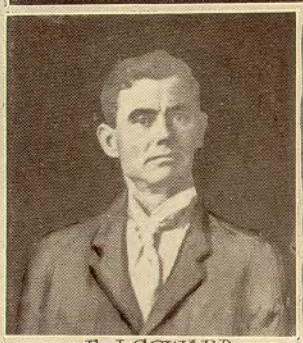
~C. H. SWINGLE~

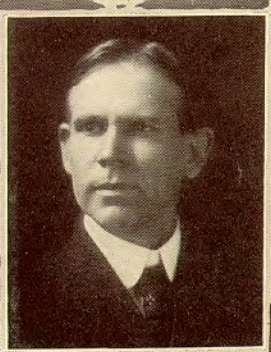
~T. E. BARKER~

~E. V. KUEHN~

~DR. S. D. SENOR~

~DR. R. L. ROBIE~


~E. J. COWARD~


~F. T. COOK~

~C. A. DANN~

Pastor Russell Addressing Jewish Mass Meeting,
Hippodrome Theatre, October 9, 1910.

The Mass Jewish Meeting

October 9, 1910

Pastor Russell, of the Brooklyn Tabernacle, Addresses an Enthusiastic Audience at the Hippodrome, New York, N. Y.

BROTHER RUSSELL received an invitation to address a Jewish Mass Meeting in the great Hippodrome Theater of New York City. The invitation and Brother Russell's response to the same follow:

NEW YORK, September 20, 1910.

Pastor C. T. Russell, Brooklyn, N. Y.

DEAR SIR: Your sympathetic interest in the Jewish people for *years past* has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity has added to our conviction that you are a sincere friend. Your discourse on "Jerusalem and Jewish Hopes" has struck a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselyting him. It is because of this feeling that some of us request you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journals. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophets. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing a fulfillment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

These things, Pastor Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter, requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you permit us to suggest a topic for your address, which, we believe, will be very interesting to the public and especially to the Jews, namely, "Zionism in Prophecy."

As for the meeting: We suggest Sunday afternoon at 3 o'clock, October 9. We have secured an option on the Hippodrome, New York's largest and finest auditorium, for that date, and we hope that this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

Trusting to hear from you soon, we subscribe ourselves,

Yours respectfully,

JEWISH MASS MEETING COMMITTEE.

BROOKLYN, N. Y., September 21, 1910.

Jewish Mass Meeting Committee, New York City.

GENTLEMEN: Your kind invitation to address the Jewish Mass Meeting in the New York Hippodrome Sunday, October 9, at 3 p. m., came duly.

I thank you for the confidence which this invitation implies. The date you have selected is not only appropriate in its relationship to the Jewish New Year, but it is very suitable for my own arrangements, as I leave on October 12 for appointments in London and elsewhere in Great Britain.

Amongst the several prominent members of your race suggested for chairman of the Mass Meeting, I select Mr. John Barrondess, because I have had the pleasure personally of conference with him and because I know him to be very loyal to the interests of your people and because I believe him to be very highly esteemed as such in the counsels of your race. Faithfully and respectfully yours,

C. T. RUSSELL.

During the week preceding the Mass Meeting many thousand copies of a special paper printed in Yiddish were sold at news stands and distributed with other Yiddish papers. This paper contained quotations from Brother Russell's writings and sermons, and a report of his findings in Palestine during his recent visit to the Holy Land. In this paper were two very significant cartoons.

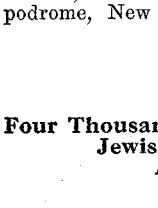
One represented an aged Jew seated in a graveyard, surrounded by tombstones. Each of these stones represented one of their dead hopes. The picture shows that the Jews have reached their limit—all hopes practically dead, and they do not know which way to turn.

The other picture represents the Jew as waking up—he hears a voice, and, looking up in a surprised manner, he sees Pastor Russell, who holds in his hand a scroll of their prophecies, and is pointing to them, and to the New Jerusalem in the background, which will soon rise out of the ruins of the present city within the walls. Thinking these cartoons will be of interest to others, we reproduce them on the following pages.

(New York American, Monday, October 10, 1910)

Pastor Russell Cheered by an Audience of Hebrews

Four Thousand in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation. Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs. Preacher, After Hailing Them as One of the Bravest Races on Earth, Says Kingdom May Return to Them by 1914.



THE unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one.

He won over an audience that had come—some of it, at least—prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

RECEIVED AT FIRST IN SILENCE.

In the crowd which filled the big showhouse were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the Pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva—Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious-minded Hebrews to hear what it was an alien, a Gentile, might have to say to them at a service held during their week of feasting, Rosh Hoshkana. They were quiet, well-dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the *American Hebrew;* W. J. Solomon, of the *Hebrew Standard;* J. Brosky, associate editor of the same; Louis Lipsky, editor of the *Maccabean;* A. B. Landau, of the *Warheit*; Leo Wolfsohn, president of the Federation of Roumanian Societies; J. Pfeffer, of the *Jewish Weekly;* S. Diamont, editor of the *Jewish Spirit;* S. Goldberg, editor of the *American Hebrew;* J. Barondess, of the *Jewish Big Stick,* and Goldman, editor of *H'Yom,* the only Jewish daily.

NO RELIGIOUS SYMBOLS THERE.

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Strikes in its center, together with the words, "Peace Among Nations," in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and white-bearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn, "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. Meyers, J. P. MacPherson and J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still there seems an air of aloofness about the audience. They did not applaud, but sat, silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to every hearer. His tones pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

RESERVE AND DOUBT VANISH.

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader—who, the speaker declared, had been raised by God for the cause—brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth—not merely a people, any longer, but a nation. By a system of deductions based upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpieces of the eccentric East Side poet Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

At the height of the enthusiasm over the dramatic surprise he prepared, Pastor Russell walked off the stage and the meeting ended with the end of the hymn. He was congratulated by scores of men and women who had come in indifferent, if not hostile, frames of mind, and he made a friend, they all declared, of everyone who had heard him.

The following is a stenographic report of the entire discourse:

Zionism in Prophecy

PASTOR RUSSELL: I will read in your hearing from the Holy Scriptures, Leeser's translation, the Hebrew version:

Psalms 102:14-16: "*Thou shalt arise, O Lord; for thou wilt have mercy upon Zion; for it is time to favor her, for the appointed time has come. For thy servants hold dear her stones, and her very dust they cherish. Then shall nations fear the name of the Lord, and all the kings of earth thy glory.*

Mal. 3:1, 5, 6, 7: "*Behold, I will send my messenger, and he shall clear out the way before me; and suddenly will come to his temple the Lord, whom ye seek; and the messenger of the covenant, whom ye desire; for, behold, he is coming, saith the Lord of hosts; and I will come near unto you to hold judgment; and I will be a swift witness. . . . . For I the Lord—I have not changed; and ye sons of Jacob —ye have not ceased to be. From the days of your fathers did ye depart from my statutes, and did not keep them. Return unto me, and I will return unto you, saith the Lord of hosts.*"

Ezekiel 16:60-63: "*Nevertheless will I indeed remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And thou shalt then remember thy ways, and be confounded, when thou receivest thy sisters, both those that are older than thou and younger than thou; and I will give them unto thee for daughters, though not because thou wast faithful to the covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: in order that thou mayest remember, and feel ashamed and never open thy mouth any more because of thy confusion, when I forgive thee for all that thou hast done, saith the Lord Eternal.*"

Jeremiah 31:31-37: "*Behold, days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a new covenant.*

"*Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband, saith the Lord.*

"*But this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I place my law in their inward parts, and upon their hearts will I write it; and I will be unto them for a God and they shall be unto me for a people.*

"*And they shall not teach any more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them even unto their greatest, saith the Lord; for I will forgive their iniquity, and their sin will I not remember any more.*

"*Thus hath said the Lord who bestoweth the sun for a light by day, the ordinance of the moon and of the stars for a light by night, who stirreth up the sea that its waves roar.—The Lord of hosts is his name.*

"*If these ordinances ever depart from before me, saith the Lord, then also shall the seed of Israel cease from being a nation before me during all time.*

"*Thus hath said the Lord, If the heavens can be measured above, and the foundations of the earth be searched out beneath, then also will I reject all the seed of Israel, for all that they have done, saith the Lord.*"

Isaiah 40:1, 2: *"Comfort ye, comfort ye my people, saith your God.*

"Speak ye (comfort) to the heart of Jerusalem, and call out unto her, that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double for all her sins."

MY JEWISH FRIENDS AND OTHERS: I have pleasure in being before you today. I am here because of your invitation, for which I thank you. I am pleased to have an opportunity of speaking to my Jewish friends and neighbors in this city. All the more so because I believe that some, in the name of Christ, have dishonored his name in various persecutions against your race.

I cannot be surprised, my dear friends, that after centuries of persecution you should feel that it would be almost a miracle if you should hear a Christian speaking the words of our text to the Jews, in defense of the Jews. I am pleased, therefore, to have this opportunity of saying that I have no sympathy whatever with the conduct of the Russians, nor with the demoniacal conduct of the so-called Christians of Roumania. We read, too, of the fact recently that in Roumania there was a terrible scene enacted when so-called Christians dug up the dead of the Jews, brought their carcasses and laid them on the doorsteps. Dear friends, this is not properly attributive to the Christianity which I stand for. I am glad that I stand for no such misrepresentation of the One whom I recognize as my Creator, as my Master, and one who is of your race.

Nothing in his Word ever directed his followers to thus misrepresent the principles of righteousness, justice. I should like in one word to tell you the very reason why there is such conduct on the part of some who have named the name of Christ. It is this: That during the period we call the Dark Ages, when ignorance was prevalent throughout the civilized world, various false theories and doctrines, quite contrary to the Law of Moses, quite contrary to the teaching of Jesus and the Apostles, were brought in. So we find that today the name of Christ is attached to various theories which you and I and all Christian peoples recognize as sinful and wrong and dishonest. By all Christian peoples I mean the Christian people in general whom you meet in this land of liberty; a very different view, you will notice, from that held by Christians of Russia and Roumania and some other parts.

The whole world is swayed by the power of the mind. When a man's mind is disarranged his conduct will be in harmony with the disarrangement. What wild and unreasonable things are often done by the insane because the mind has gone wrong. I am not charging the Christians in the Dark Ages with these things, but I am charging it, dear friends, to that which the Scriptures call "Doctrines of Devils," promulgated in the name of Christianity, and some of those doctrines of devils are very devilish indeed. One of these doctrines is what I hold responsible for all the various injustices that have been done to your race—the doctrine that our Heavenly Father, when he created the race, also made a great place of eternal torment and purposed that the great proportion of these human creatures whom he made should be cast into this eternal torture. All of this we believe to be very dishonoring to God, and it is because of this wrong theory respecting God and his character and his purposes toward the children of men that the world has witnessed such terrible persecution of the Jews—and all done in the name of love.

It is not surprising at all that practically all Christian people believe that every Jew is going to eternal torment. So I say, with the thought before their minds that the great Creator has damned every Jew to eternal torment, is it any wonder that those who believe such a thing should act like demons? It is no wonder! A man is bound to be conscientious and we must admit that these people are acting according to their consciences, but if a man is conscientious he will act according to his light or according to his darkness, and this gross darkness which came upon the civilized world 1,000 years ago, from which we have scarcely emerged, is responsible for the misrepresentation of the Almighty's character, and is responsible for the persecution of the Jews. Have we not been told that every man should seek to be in harmony with and should follow the example of his God? Whoever, therefore, has a devilish conception of God will have a devilish form of conduct. And theoretically that has come upon Christian people who are slowly emerging from the gross errors of the Dark Ages. Many errors still cling to them; for instance, the doctrine of eternal torment. These Christian people believe this to be the doctrine of the Bible, and I thought the same. I also thought that I was getting it from the Bible, but I found out differently, my dear friends. I found out that I had been taking the traditions and creeds of men, and I had been told that these creeds fairly represented the Word of God, and under the impulse of the refusal of my mind to follow such a leading I became a kind of an unbeliever, totally rejecting both the Old and the New Testaments; and I know, therefore, how to sympathize with those who are called Higher Critics. I know how to sympathize with those who feel that there is no real intelligence in the Bible.

But, dear friends, after having had this experience, by God's grace I came back to the Bible itself and made an examination along its own lines, and today I am a believer in not merely the New Testament, but in the Old Testament also. I have the opinion that both Jews and Christians have to a large extent neglected the intelligent study of the Word of God and I would like not only to awaken all the Christians—men and women—to study the Bible, but I would also like to awaken all the Jewish people to a study of the Word of God, a study of your own Scriptures, which contain the most wonderful message. They explain all the affairs pertaining to your people.

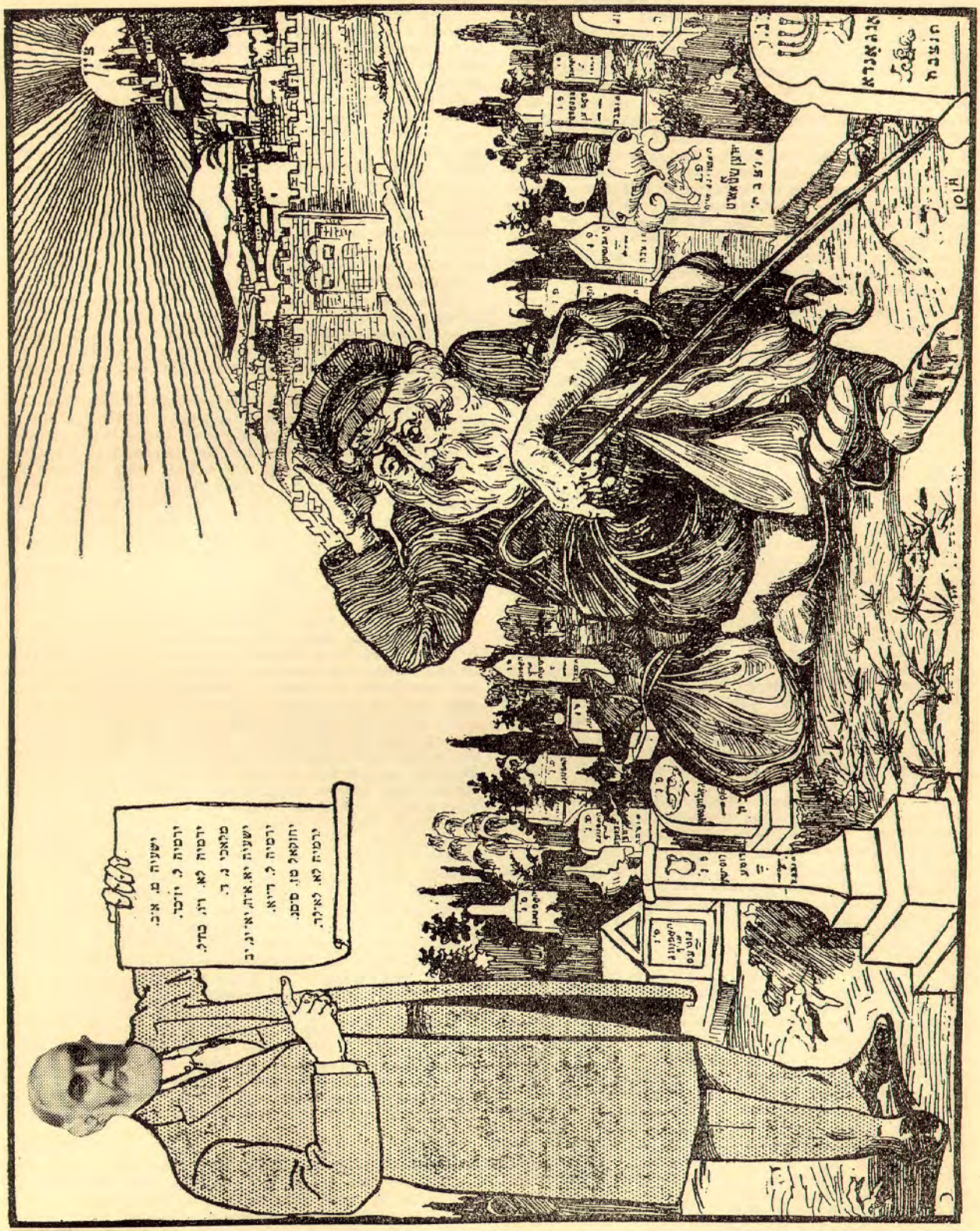
After making a thorough study of the prophecies I found the whole picture of the world there, and I thank God so often for these prophecies! They are not yet fulfilled. Certain portions of them have been fulfilled; and then there are other things that God has for the Jews and for the Gentiles.

To my understanding, God has two salvations—a special salvation, which is only for a mere handful—merely a saintly few, and as soon as the saintly few have been selected as the body of the Great Messiah he will fulfill all the glorious things the Jews have been hoping for, which you and I have been hoping for, and which the whole world has been hoping for. Do we not all see the need of a great Deliverer for the Jew; do we not see the need of a great deliverer for the whole world; do we not see that the whole creation groaneth and travaileth in pain together, waiting, waiting for your Messiah, my Messiah, for the Messiah God has promised, the Messiah of the whole world?

When we come to see what our God is doing, then there is a great sympathetic bond I believe between every intelligent Jew and every intelligent Christian. We have one God, the Father of all, and we have one hope in his glorious plan, and the glorious hope of this plan is all centered in the Messiah that has been promised to the Jews for these 3,500 years since the day of Abraham. God, foreknowing what he would do for the blessing of the world, declared in advance to Abraham that through his seed all the families of the earth would be blessed.

He intimates that there would be two kinds of Abraham's seed—he would have a heavenly and he would have an earthly seed. Remember how in the Scriptures he said, Thy seed shall be as the stars of heaven and also as the sands of the seashore. These two seeds eventually shall bless the world. As soon as the heavenly seed shall be completed—and we believe that that time is near at hand now—then the blessing of God will begin to come to his earthly seed. And what do we see, my dear friends? Do you see the condition in which we are as a race? Do you see the sickness and weakness of the world of mankind today? Do you realize that sin is the very cause of all this, and do you know that God has declared, as I have read in your hearing, that the time is coming when he will blot out all those things which are the results of sin? You and I, and all mankind, are suffering from these things and they will all pass away. Does this not mean that in due time the wilderness shall blossom as the rose, the solitary place shall be glad for them, the knowledge of the Lord shall fill the whole earth as the waters cover the great deep and none will need say to his neighbor, Know the Lord? We have not had that time yet! It is still in the future. That is the glorious promise of God which Israel is looking forward to if they are looking in the right direction; Christians are also looking forward to this, and all nations look forward to it.

As I have read, not only is the blessing to come to Israel but also to the Gentiles. That is my understanding, dear friends, of what the Bible teaches. Let us look for the great antitypical Moses, this great antitypical David, this great antitypical Melchizedek; this great one that is mentioned by Daniel, the prophet, when he said: Then shall Michael (the archangel) stand up (assume control) and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy



people shall be delivered, every one that shall be found written in the book. God is making a record of those who are true Jews; he has a book; he has an account, and you and I realize that. We know we are not living here in vain. You and I believe that the Great One who created us has something more in store for us than the brute beast. What is that glorious thing that he has provided?

Our Scripture tells us that under this new regime which shall be inaugurated when Michael shall take control, Israel will be the first to be blessed, as God said in the Scriptures which I have read in your hearing. It shall come to pass as the Lord God has said. After those days I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant I made with them when I took them by the hand to lead them out of Egypt, but a new covenant, like the former, but more glorious. As the first covenant had a mediator so this new covenant will have a mediator, a better mediator. As Moses led the people on the right way, so also will the antitype of Abraham, Isaac, and Moses, the greater one than Moses, do. There cometh a greater one than Moses. Now this one will be the one through whom all the promises of God will come to Israel, *and through Israel to all men.*

To my understanding, dear friends, the Scriptures are very clear in their statement that this New Covenant will be for Israel only and that all the nations of the world, if they desire to receive the blessings of that covenant, must come into Israel, so that during the reign of Messiah, which will be for 1,000 years, all nations will be pressing into it that they may become members of Israel, and so the nations will eventually come to be a part of Israel, as the Scriptures say—the seed of Abraham, like the sands of the seashore, filling the whole earth—and every one who will not become an Israelite, who will not come into harmony with God, with that divine law, with the New Covenant, will be cut off in the Second Death. The Scriptures say that at the end of Messiah's reign every one will be perfect; all will be of the seed of Abraham, and his seed shall then be as the stars of heaven and as the sands of the seashore. But during his reign every one who will not hear that prophet will be destroyed from among the people.

Then, you inquire, why is it that God has so long delayed? Well, my dear brother, whether I can make the matter clear to you or not, it is a fact we all recognize, that he has delayed. And during this delay of now more than 3,500 years from the time that promise was made to Abraham, from the time God took his oath, bound himself to the blessing of all the families of the earth, and bound himself that the blessing should come through Abraham's seed,—from that day to this, in all 3,500 years, your faith as a people has not failed. And in my estimation it is one of the most miraculous things in the world today to see the faith of Israel as a people. I esteem it, my dear friends, to be a miracle itself. No other country has ever done anything like this. No other nation is the seed of Abraham, as God has revealed this matter.

God gave an illustration of the delay, you remember. The covenant made to Abraham was made a long, long time before Isaac was born, and so God's promises to Israel, natural Israel, the seed of Abraham, have been long deferred, and to our understanding in a certain way that we may not have time to fully discuss this afternoon. Our thought is that now God's time has come, as we read in Psalms 102: "*To favor Zion, for the appointed time is coming.*" Do you believe that he did found your nation, and that he had a purpose in respect to that founding? Do you believe the promises? Do you believe that the Lord's promises will yet be fulfilled? Do you believe that he is able to do so? My dear friends, I am afraid that some of the Jews are getting weak in their faith respecting the promises of God. God's purposes ripen slowly, but if the Scriptures are true, and we have a right understanding, *Messiah will very shortly be manifested in power and great glory,* not visible to men, but as a spirit being, invisible to men, as Daniel described, you remember: Who as God—one like unto God, with power. Yes, my dear friends, with power; with power through Israel to fulfill all the glorious promises God made to Abraham and confirmed to Isaac and to Jacob.

Let me give you an idea of one way in which I think of this matter. I refresh your minds respecting the history of Israel; how after God dealt with your people through judges, he gave them kings, and the name of the last king you remember was Zedekiah. Upon Zedekiah God pronounced a great sentence, which has since gone into effect. Let me remind you of the words of the Prophet addressing Zedekiah, the last king of the Jews. I understand about Maccabeus, king of the Maccabees, but the Maccabees were not Jews. God has promised his blessing to Israel and Judah. Now I will quote you the words of the Prophet Ezekiel, 21:25:

"And thou profane and wicked prince, whose time has come that iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Who is this one that is coming? Who is this one that is to take the throne of David? Who is this one that is to be the successor to Zedekiah? Did God not promise to David "the sure mercies of David," that of the fruit of his loins he would raise up this one? This was not fulfilled at that time. It must belong to some future time because the sure mercies of David were pointed to after that time and they have not yet been fulfilled. That great Messiah is not a man, for no earthly being is able to accomplish for Israel, and through Israel for the world, the wonderful things which God has declared this Messiah shall accomplish. *He is to bless all the families of the earth*—not merely those living at that time, but also all those who have gone down into the sleep of death. That is the time of which Daniel speaks, that in this day many who sleep in the dust of the earth shall come forth; and some shall shine as stars in the firmament.

Now, my dear friends, a certain period of time from the time Zedekiah lost his crown is measured all the way down. What do we find for this measurement in the Word of God, in the Holy Scriptures? Through the Prophet, God has given a measure which reaches from Zedekiah, from the time his crown was taken away to the time that it would be restored. You remember how it was at the time Israel was discarded from divine favor as a nation—not the people but as a nation; the crown was taken away from them as a nation, was removed, to be no more until the Messiah, but still they would continue to be God's people. This shows the difference between God's people and God's nation. But at the time the crown was removed from the brow of the king of Judah, a lease of power was given to the Gentiles.

I remind you that Nebuchadnezzar, king of Babylon, was the one who took Zedekiah prisoner. I remind you that he had a wonderful dream and Daniel the Prophet was there and interpreted the dream. I remind you what the dream was; that he saw a great image—head of gold, breast of silver, belly and thighs of brass, and legs of iron, and the feet of iron and clay mixed. I remind you that Daniel gave an inspired interpretation of that dream. Daniel said that Babylon was the first, or head of gold; that after Babylon would arise another kingdom, a universal kingdom; and then a third, and then a fourth. You remember who these are: First, Babylon; second, Medo-Persia; third, Greece; fourth, Rome. Rome came in fourth and was represented by the legs of iron—the strongest empire the world has ever known. Since the Roman empire departed as an empire, what do we have? Papal Rome. This was shown in the image by the feet of iron and clay mixed, the feet being part of iron and part of clay; the iron representing the Roman or civil power and the clay the religious influences or addition to the Roman civil power. So these ten toes seem to indicate also the kings of Europe of the present time, for they have been the successors and their empires are more or less of religious and civil power combined; as for instance, the kingdom of England is not merely a civil but also a religious monarchy, and so with the other monarchies in Europe. They have the religious feature represented in the clay and the civil power represented in the iron. This is a picture of the whole world and all the empires of earth to whom God gave a lease of power more than 2,000 years ago.

We see how this has been fulfilled. What will follow this? Is this great image to stand forever? No! Was Babylon to last forever? No, it was cast away and was succeeded by Medo-Persia. Did it last forever? No, it was followed by Greece. Greece was followed by the Roman empire. Did it last forever? No, it merged into Papal Rome. What about all this? What was the end of this prophecy of Daniel? The king beheld in his vision and a stone was cut out from the mountain without hands and smote the image— Where? In Nebuchadnezzar's days, the head? No. In the Medo-Persia days? No. Where? In the feet; smote the image in the feet at the end

of the Gentile times. If you and I see it that way then we must see that we are now somewhere at the time of the feet and we should expect that the time for the smiting of the image in the feet by the stone would be near.

You remember the result; that the stone which smote the image in the feet accomplished the complete destruction of the Gentile empire. The great image went to pieces and the wind carried it away; there was no place found for it. And the stone became a great mountain and filled the whole earth. And Daniel's interpretation of that stone is that it represented the Kingdom of God. He is pointing out how the dominion was taken away from Zedekiah and given to Nebuchadnezzar, and to all of his successors, and that the kingdom power would revert to Israel. Messiah, the head of Israel, will become the great stone that will eventually be the kingdom which will fill the whole earth, and bless the whole world. Is that a plain picture? I hold that it is. Is it a far-fetched interpretation? I hold that it is not. I hold that there is no other interpretation possible; we must either believe that or give up the whole matter. If we see that the first part has been fulfilled in the past, does it not confirm Daniel's prophecy to you and to me, and to as many as have ears to hear, that the latter part is just as sure of fulfilment as the first part?

Another part of this prophecy shows us that there were seven times determined upon this great people. What is a time? A time is a year. Seven times, seven years. Not literal years. More than literal years. There is a symbolical year used in prophecy which is reckoned on the basis of a lunar year; twelve months of thirty days each, or 360 days —each day representing a year. One symbolical year, therefore, would represent 360 years. How many would be represented in seven times? I answer seven times 360 years would be 2,520 years. And if we measure those 2,520 years from the time that God took away the diadem from Zedekiah and gave a lease of power to the Gentiles, what do we find? We find the 2,520 years will soon expire. And what would that mean? That would mean the time to restore Zion has come, and that, my dear friends, is part of my message to the Jews.

You have suffered persecution for centuries; God has surely promised you a blessing, and the time of fulfilment is near, and the blessing that will come upon you is so much greater than you have ever dreamed of that we are astonished to see the grace of our God and the wonderful lengths and breadths of his mighty plan.

The reason that you and I have been inclined to go after infidelity and to reject the Bible is that we never saw the plan of God as there outlined; never appreciated its wonderful promises, never appreciated the fact that God will bless every member of our race. "In thy seed shall all the families of the earth be blessed," and that includes the knowledge of God, and the knowledge of his power, and the knowledge of his guidance, and the knowledge of the blessing that will come through the great Mediator of the New Covenant.

Well, how would we measure this period of time? You might say you would count it a few years sooner, etc., but I will tell you how I measure it. I find that the year of Zedekiah is the year 606 which we call in our common reckoning B. C. I forget how it is spoken of by the Jews, or the word that they use. 606 years B. C. and 1914 years A. D. will make what? 2,520 years. What do you see? You see forces at work today that the world has never before seen; every intelligent man sees something wonderful that he does not understand. We hold that the only proper conception of the things that are happening in your day and mine are seen only from the divine standpoint. From God's Word we can know something of what the commotion of our day signifies. Can any deny that we have commotion in our day? That we have wonderful things in our day? That ours is a most wonderful day, for electricity, steam and all the wonderful inventions that come along these lines? How should we understand these things?

Some tell us these are all a result of our having large heads; that we are brainier than any people who have ever lived on the earth. Is this true? As far as you are concerned, and I know as far as I am concerned, you and I recognize great characters of the past that were greater than any of our day. Is it not true that Moses has not today his equal in the world as a law-giver? Is it not true that David could touch more hearts than any other poet in the world? Surely! Shall we say, then, dear friends, that all this great blessing of our day is merely the result of ours being a "brain age" and that we are so brainy today? Let us take the Scriptures for it, let us take the words of the prophet for it, that this is the "day of preparation." Preparation of whom? Messiah. That is what we have been praying for, for Messiah and for the great kingdom of God; for the blessing that God has declared shall come through the seed of Abraham to all the families of the earth. Do you not see that these are the beginning of the blessing? My understanding from the Bible is that the blessings which you and I are enjoying today, the most wonderful blessings the world has ever known, are only the beginnings of God's blessings. I thank God that the great blessing is thus coming to all people and tongues. I thank God we have this hope of Messiah.

As an illustration, the one who has been instrumental in bringing forward many wonderful things from electricity, Mr. Edison, says himself that he has no great intelligence on the subject of electricity or any other subject; he himself tells that he merely stumbled into these things. The simple interpretation is that *God's time has come for the lifting of the veil of ignorance that has been in the world, and therefore the blessing of the Lord is coming out here and there.*

I remind you of your Jubilee system, inaugurated by Moses; how it pointed forward to a great time of blessing. You remember under the jubilee arrangement that on the fiftieth year every one should again receive what had been lost; everything should go back in accordance with the original arrangement. What did that mean? I agree with you that it was a very good law; I agree with you that it was a very simple law put into operation on a very similar scale to our present bankruptcy law; it was typical of something in the future, typical of a great rest day.

Do you not as Jews hold to the promise of the great period of Messiah's Kingdom when the great Sabbath of rest and peace will come to all the world? I understand that you do. I certainly do. Now this great Sabbath year, this great Jubilee, is another picture of the great day to come, Messiah's reign, his Kingdom, the restitution spoken of, with every man restored to his former estate—that which was lost. Do you know that our Scriptures, your holy Scriptures, read that God created man not in an imperfect condition but in his own image, in his own likeness, perfect morally, perfect in mentality? Do you agree with me that the Scriptures, your Scriptures, show that so perfect, so absolutely perfect was Adam that even when the sentence of death came upon him he did not crumble into dust in a few years, but for 930 years he was going down into death? As we mark the history of the world coming down to us we find that the average of human life is only about 35 years. In our day we have come down to the very limit almost, and I have noticed within a week the statements of some, an English physician of prominence, and an American physician of prominence, and they both reached about the same conclusion, that at the present rate of the mental decline of the human family, 268 years more would make everybody insane. The world is becoming insane so rapidly that these gentlemen figured out that we would all be insane in 268 years. What does this mean? A great fall of our race, in the strength of mind, in the strength of body, which perhaps some of you have discovered already. Many of my friends have told me that they had a nervous breakdown. That means that none of us is equal to the strain.

Now, my dear friends, if you have the Bible standpoint that God created our first parents in his own image and likeness, and that sin came upon them, and that mentally, morally and physically we have fallen—if we have this before our minds, and then the great Jubilee, we see that man will be restored to his former estate—to all that he lost. That would be restitution according to the Bible. Now I hold, that, *we either stand for God and the Bible or we stand against it. I stand for the Bible, and the Bible stands for Israel, and therefore I stand for Israel; and the Bible tells of restitution; of Divine favor, and therefore I proclaim it.* I am glad, therefore, of having this opportunity of addressing so many of the Jewish people here and of pointing them to their own Scriptures as teaching these things, telling of the good things God has in reservation for you.

What, in view of this, is the lesson of the hour? It is this, my dear friends: That we should seek justice, and not merely seek the land of Palestine. I may say here that it is not at all my conception of the Bible teaching

that the eight millions of Jews in the world are going to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, and that the rejuvenation there will be astonishing to the world. We have no thought whatever that it is God's plan respecting the Jews that all Jews will return to Palestine, but the time has come when it is the duty of every Jew who is not going to Palestine personally, to give his sympathy, to do all in his power to help every Jew that does desire to go there, and should be specially desirous of assisting financially those of the Jews who are now suffering in Russia, helping them back to Palestine, and establishing there great enterprises. (Applause.)

In regard to your Zionistic ideas, I believe the due time, the set time, as our text says, to remember Zion has come; therefore God raised up for you a certain great leader, Dr. Herzl. Through his efforts the attention of the whole world has been attracted to Palestine, and to the Jews, and the original covenant. This I understand was a political move — not religious in any sense of the word — for the benefit of the Jews living in places where they suffered persecutions. It was also with a certain justifiable national pride that Israel might have a home like other people, and national distinction, and this would give them a share and a proper recognition by the world of the right of a government, and the right to share with others, as members, in the blessings belonging to the human family; that was the original proposition, and it has done a great deal. It is not necessary for me to tell you that the Zionist movement has reached practically its limit, that you have gone nearly as far along that line as you can go. What then? Should you feel discouraged? *I say that this is NOT the time for discouragement. This is the very time for encouragement!* (Applause.)

We have come to the very time, dear friends, when that realization is to come in, when the promises given in the Word of God to your race are about to take hold upon you as a people and fire your hearts as never before. They say, as some have said to me, Pastor Russell, those who are interested in the Zionist movement are only the poor. The rich of our people do not seem to be interested in it at all. I know nothing of that matter, dear friends, but I have this to say. If my understanding of the matter is right, the voice of Moses is going to the rich, the leaders of the Jewish people; the very foundation of your national character is laid in your religion. And whatever touches your religion, and your religious sentiments, and your faith in God, and your faith in the promises made to Abraham, that is going to stir you as a nation as nothing else has ever stirred you. I believe that we have come to the time, the set time, in which God will restore Zion, and that this fulfilment of Isaiah 40:1, 2 is true: "Comfort ye, comfort ye, my people, saith your God, speak ye comfortably to Jerusalem, Cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord double for all her sins"—a second portion for all her sins, and a blessing must immediately follow. We are in that very time, dear friends, to my understanding. How largely this will move the hearts of all, and that quickly!

If I rightly understand your prophecies—God's prophecies which you recognize—they indicate that Jacob's trouble is not over yet, that this trouble will still be with you, and that you will have more persecution and not merely in Russia, not merely in Roumania; I do not know, my dear friends, whether it will extend to this country or not; but doubtless it will be done also in the name of Christ—and I am sorry for that fact. It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express!

They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusion, they are serving the great Adversary and dishonoring Jesus. At the same time God has in these trying experiences of your people a purpose—*to develop your people, and to test your faith, and to keep you together as a people and make you a homogenous people.* But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home—for Palestine. These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism. There is no other race that shows such persistency as the Jewish people, and this is all centered upon the religious sentiment, faith in the God of Abraham, the God of Isaac, the God of Jacob, faith in the promises of God that in the seed of Abraham all the families of the earth will be blessed; and as those persecutions come and as the great time of trouble shall come upon all the world—never mind whether it be in 1916 or not; any way that you can interpret that prophecy, no matter which way you do it, you cannot land very far from 1915 to 1916—God's promise will be fulfilled. In every direction in the world today, my dear friends, we see signs of great trouble, not only financial, but also capital and labor storms, and the people and the governments and the religious systems of the world will all be in conflict according to the Scriptures. I remind you of Daniel 12:1, which marks our day, declaring: "At that time shall Michael (the antitype of Michael, one like as God) stand up, the great Prince (Messiah.)" Then what? "And there shall be a time of trouble such as never was since there was a nation," no, nor ever will be again. "At that time thy people shall be delivered, every one that shall be found written in the book."

My dear friends, when that time of trouble comes over Christendom, over the civilized world, a great many of the wealthy Hebrews will want a place of safety and I think that place will be Palestine. The Bible clearly indicates to my mind that many wealthy Jews will go back to Palestine. The Scriptures clearly show that the end of Jacob's trouble will take place right in Jerusalem; the persecution from the civilized world will drive them there and that finally the time of Jacob's trouble will come; then, as the Lord declares, in the midst of that trouble he will reveal himself, not as a man, but manifest his Divine power, as the prophet declares: "The Lord will go forth and fight for you as he fought for you in the day of battle," pointing back to the time when God fought for the Jewish people. In that day he will fight for Israel as in the day of battle. Then there will be a manifestation of his kingly power, and then the blessing will begin, and at that time also will appear, according to the Scriptures, your ancient Worthies, your saintly ones, Abraham, Isaac, Jacob, David — all the holy Prophets. These will not appear as imperfect men when they come because they have demonstrated their worthiness and faith in God, but will appear as perfect men, and of these it is written, you will remember, by one of the prophets: "Instead of thy fathers they shall be thy children," and Messiah shall be made prince over all the earth; all the people of the world will be under this government; it will be a kingly government, my dear friends. You remember the great King of Israel will be the Messiah on the heavenly plane, invisible to man, the Prince of Light as supplanting Satan, the Prince of Darkness, and this great one will have the earthly government; your ancient Worthies, your saintly ones, will be princes in all the earth, perfect as men, and under the direction and guidance of the heavenly Messiah they shall be rulers amongst men, as the Scriptures declare: "I will restore thy judges and councellors as at the first." You remember he gave them a counsellor, a law-giver in Moses and not a king, and so this represents a kind of a republic, if you please—not a real republic, but a theocracy. God will be the great one, Messiah will be his great representative to bring righteousness and peace and blessing to all the earth, and lift up mankind from the degradation and weakness and imperfection of sin, and Messiah will operate through these saintly ones of the past, to bless not only Israel, but through Israel to bless all mankind, all the families of the earth.

I thank God, my dear friends, for such a glorious hope, and I suggest to you all that you should come to the point where you will be seeking the Lord, for he says: "I will pour upon them the spirit of prayer and of supplication." I would that all Jews were in the attitude of prayer and supplication toward God and looking for the fulfillment of all the prophecies which God has written for our admonition and encouragement. Your desires should be more and more for God and righteousness and you should be seeking

to do those things pleasing to him, and to cultivate those elements of character without which no one could secure a place in the great institution that is to bless the world. Dear friends, God will not receive a man merely because he is a Jew. There must be something in you, something specially in harmony with the divine character, or he will not use you. I think one thing God will be specially pleased with in respect to Israel is faith, faith in God, faith in his promises, and I do tell you that I love and appreciate the faith that has been manifested by Israel for these 3,500 years, and I believe Almighty God is very much pleased with that faith. We see, according to the Scriptures, that this was the very quality in Abraham which made him specially pleasing to God, and he was called a friend of God, and so then the Jews who would be in harmony with God must be men of faith and not faith without action, but faith and action, and your action will be in accord with your faith in the glorious promises which God has made in the Bible.

It has been suggested, and I think it a very good plan, my dear friends, that we close this service by the singing of a hymn which I understand you are well acquainted with.

Our Hope

So long the ancient fires blaze
In ev'ry staunch Jewish soul,
And Eastward we longing gaze
Toward Zion, beloved goal—

Not lost is our hope of old,
Graven in our hearts so deep,
To return to that land foretold,
Where our loved sires sleep.

While yet our eyes with quenchless tears
Yearn for our one-time land,
And by graves of sleeping seers
Our hosts resolve to stand—

Not lost is our hope of old, etc.

Thrills yet every brave Jewish heart
With love of flag and land,
Hope from us shall ne'er depart
Of our return—a triumphant band—

Not lost is our hope of old, etc.

(As we are about to go to press with this Report, we notice the following article in the Chicago *Record-Herald*, under date of October 30, 1910. While we are informed that the dates mentioned in the article are not all correct, yet Zionists agree with the article in general. We give it place here, as it indicates the general and increasing interest in the Zionist movement in all parts of the world, and illustrates the fact that the secular press is giving considerable space to articles and notices along this line.

(Record-Herald, Chicago, October 30, 1910)

ZIONISM

By Eli Daiches

SLOWLY but surely the world-wide Zionist movement is approaching victory. The cry, "Back to Palestine," which for more than eighteen centuries has stirred feelings of a new nationalism in the Hebrew race, is nearing realization. Nothing is stronger proof of this fact than the appearance of the modern, rejuvenated Jerusalem.

As the Zionist movement has crystallized and broadened, softening the iron-hand rule of the Ottoman government, the vitalizing spirit of twentieth century progress and achievement has transfigured the city which Hebrews the world over hope before long to call their own. A large department store, modeled after the American system, will soon be established in the Holy City by a wealthy Jew. A company has been formed to introduce the telephone. An arts and crafts school has been established and is doing splendid work. The Jewish Colonial Trust recently declared a dividend of 12 per cent, the sixth dividend in five years, which means that every $5 share has earned 74 cents in five years. In the past few years a large portion of its capital of $2,500,000 has been invested in Palestine. The Anglo-Palestine Bank has been formed with a capital of a half-million, and is doing a great work along the line of colonization.

NATIONAL FUND GROWS.

The Jewish National Fund, which derives its resources from voluntary subscriptions and by selling stamps, has now a capital of $500,000, and recently financed the construction of a workingmen's home. Five hundred thousand olive trees have been planted in the Herzel forest, extending from Jaffa to Jerusalem.

Striving for the establishment of the Jewish nation on its own soil in Palestine, the Zionist movement was born on the day when the Jews became an exiled nation, 70 A. D., but only in recent years has the propaganda assumed definite proportions. Throughout the past 1,840 years there have been at various times individuals who sought to reestablish a Hebrew nation in Palestine. In the fifteenth century Joseph Nasi asked assistance of the Republic of Venice in behalf of his race. But the conditions under which the Jews lived for so many centuries made many of them despair of ever reaching the goal.

Wainder Cressen, once American consul in Jerusalem, who afterward became converted to Judaism under the name of C. Boaz Israel, established a Jewish agricultural college in Palestine in 1845 and asked the American government to enter into negotiations with the Turkish government with a view to restoring Palestine to the Jews.

PRELIMINARY ATTEMPTS FAIL.

Sir Moses Monteflore, the English philanthropist, made seven visits to Palestine, seeking concessions for the establishment of Jewish colonies. But all these preliminary projects failed. The Jews did not feel the national enthusiasm necessary to carry the plans to success. The conditions under which they had lived made propaganda difficult.

The influences most prominent in the formation of the first stage of modern Zionism were the rise of a strong nationalistic sentiment and the development of anti-Semitism.

Dr. Theodore Herzel, father of the modern Zionist movement, was inspired in his work by the feeling of enmity which has developed against the Jewish race. Dr. Herzel, an Austrian dramatist and a man of striking personality, wrote his epoch-making book, "Judenstaat" (The Jewish State), in 1894, while the whole race was in excitement over the Dreyfus case. In this book he called upon his people to organize and return to Palestine. The book made a great impression, and such representative men as Max Nordau, Dr. Alexander Mamorek, Dr. Max Bordenheimer, David Wolffsohn, Dr. Moses Gaster and Professor M. Mandelstamm became the co-workers of Dr. Herzel.

BECOMES A VITAL FORCE.

The Sultan of Turkey, having heard of the Herzel publication and the intense feeling its exposition of wrongs inflicted on the Jewish people had caused in the whole civilized world, sent a messenger to Dr. Herzel, offering his people a charter to Palestine if they would stop the agitation which followed the Armenian massacre. The offer was rejected.

With Dr. Herzel as the standard bearer the Zionist movement had received sufficient impetus to become a great vital force. A programme embodying the aims and principles of the movement was outlined and accepted at the first Zionist congress, held in Basel in 1897. It was resolved that the Jewish people should be publicly and legally assured a home in Palestine. It was also decided to promote study of the Hebrew language and literature and to establish a high school in Jerusalem.

Another decisive step was taken at the second congress, also in Basel, in the following year, when the "actions committee" was formed and the Jewish Colonial Trust Company was organized with headquarters in London. The latter is capitalized at $10,000,000, of which $2,500,000 has been paid up, and it is managed by a board of directors selected from the executive committee of the Zionist organization. This company stimulates and initiates commerce and industry in Palestine, and is the medium through which funds are directed to their various channels.

HERZEL SCHEME DENOUNCED.

The Jewish National Fund, the purpose of which is the acquisition of capital for the purchase of land in Palestine, was organized at the fourth Congress, held in London in 1900. The fund is not to be used until $1,000,000 has been obtained, half of which amount is always to remain on hand. People wishing to contribute may purchase Zionist stamps at 1 cent each, or they may inscribe their names in the "Golden Book" and subscribe $50.

In the interval between the fourth and fifth congresses, Dr. Herzel called upon the Sultan of Turkey, who conferred upon the Hebrew leader the grand cordon of the Order of Mejidie. Addressing a meeting in London a little later, Dr. Herzel expressed great satisfaction with his mission. Dr. Herzel's assurance that the German Emperor was in full sympathy with the Zionist movement was a feature of the fifth Zionist congress held in Basel. At the following session the East African scheme was advanced by Dr. Herzel, who had been offered by Joseph Chamberlain, then colonial secretary of England, the use of the Uganda territory for colonization purposes.

The presentation of the scheme was the occasion of one of the most dramatic incidents in the history of Zionism. Dr. Herzel was in favor of accepting the offer, his intention being to use the territory as a place of refuge for Jews threatened with massacre in Russia and Roumania. But his plan was most emphatically denounced by those whom it was intended to benefit. Russian and Roumanian delegates hooted the scheme as a betrayal of the cause of Zionism. They wanted no palliative, they asserted. "Give us Palestine, or we stay where we are," was their cry. "It means the ruin of Zionism!" shouted many delegates, as they shook their fists in anger.

Pale and shaking, Dr. Herzel stood on the platform and attempted a defense. He lifted his right hand. "If I forget thee, O Jerusalem," he exclaimed, "let my right hand forget its cunning."

No final action was taken, but a commission was selected to examine the territory and report to the next congress. But in the midst of strife and agitation, Dr. Herzel, the leading spirit in the Zionist cause, passed away.

A report adverse to the East African scheme was given by the commission when the seventh congress opened in Basel in 1905. A resolution was adopted declaring that the Zionist organization "stands firmly by the fundamental principles to establish a home for the Jews in Palestine, and that it rejects, either as an end or as a means, any colonization activity outside of Jerusalem."

The Zionist organization in the United States is called the American Zionist Federation, and has 250 affiliated societies, with a central bureau in New York. The order of Knights of Zion is the Western Zionist federation, and has its headquarters in Chicago. It was organized in October, 1898, and has thirty-five branches. Attorney L. Zolokoff is the Zionist leader in this city.

Many Hebrews of the United States believe that the whole course of world events is now favorable to the Zionist movement, and that the day is near when their aims will be realized and the Jews, as a united people, will become one of the most powerful factors in the modern world.

Reaper or Gleaner

All the vales are covered over
With their wealth of golden corn,
All the hills and fields are smiling
With the fruitage they have borne;
Sing! O Reapers, shout for gladness,
'Tis the joyous Harvest morn!

Lo! the ripened sheaf is bending,
Purple hangs the clustering vine,
Rich the vintage thou shalt gather
Golden grain and gleaming wine,
If thou slacken not thy reaping
What a Harvest feast is thine!

Sad one, heard'st thou not the Master
When He sent the reapers forth?
Grieve thou not, tho' late, thy service
Still may have unmeasured worth;
See'st thou not some scattered wheat-head
Almost trampled down to earth?

Fear thou not thy Lord's displeasure,
He will surely bid thee "come,"
For He marks thy smallest service
Thou can'st surely render some,
He'll reward thee, tho' thou bearest
But a single wheat-head home.

For His wheat to Him is precious
As the "apple of His eye"
None too lowly for the Master
Gather all and pass none by;
Each shall have a place, tho' humble,
In His kingdom by and by.

Reaper, art thou? or a gleaner
Entering at th' eleventh hour
In the harvest field of labor?
Rich reward shall be thy dower;
When the "Lord of Harvest" calls thee,
Thou shalt share His throne and power.

G. V. G. C.

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A Great Blessing to Deaf Friends

HAVING noticed that the friends who are hard of hearing have great difficulty in understanding the speakers at our conventions, we wish to call the attention of such to a wonderful little instrument which is proving a blessing to a great many. Even our dear Pilgrim Brother Sullivan, whom most of the friends know is quite deaf, is now, with the aid of this instrument able to listen to a discourse or conversation with much benefit.

The instrument referred to is known as the "ACOUSTICON," made by the General Acoustic Company, of Jamaica, Long Island, N. Y. The strength of the instrument is graded according to the degree of deafness. Individual Acousticons are carried by the person. Others are made for public halls, so that the receiving part is hung above and in front of the speaker's platform, and from it run wires to distant parts of an auditorium, such as the gallery, and way back there deaf people can hear the speaker. The first time Brother Sullivan ever heard Pastor Russell was at Seattle, and at that time he was in the gallery at the rear of the hall, while Pastor Russell occupied the platform. The accompanying cut illustrates an individual Acousticon.

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